

THE NEW
TESTAMENT
OF OUR
LORD AND SAVIOUR
IESUS CHRIST.

Newly translated out of the originall Greek: and with
the former translations diligently compared and
revised, by his Majesties speciall command.

*With brief summaries and expositions of THEOD. BEZA
upon the hard places.*

Together with the annotations of FR. IUNIVS upon the
Revelation of S. JOHN.

The which notes have never been till now set forth with this new translation.

Placed in due order by J. C.



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Matthew

The gospel according to Matthew

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THE GOSPEL

According to

S. MATTHEW.

CHAP. I.

¹ The genealogie of Christ from Abraham to Ioseph. ¹⁸ He was conceived by the holy Ghost, and born of the virgin Mary, when she was espoused to Ioseph. ¹⁹ The angel satisfieth the misdeeming thoughts of Ioseph, and interpreteth the names of Christ.



He book of the *¹ generation^b of JESUS CHRIST, the sonne of David,^c the sonne of Abraham.

² * Abraham begat Isaac, and * Isaac begat Jacob, and

* Jacob begat Judas and his brethren.

³ And * Judas begat Phares and Zara of Thamar, and * Phares begat Esrom, and Esrom begat Aram.

⁴ And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

⁵ And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

⁶ And * Jesse begat David the king, and * David the king begat Solomon of her that had been the wife of Urias.

⁷ * And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

⁸ And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

⁹ And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

¹⁰ And * Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

¹¹ And † Josias^d begat Jechonias and his brethren, about the time they were carried away to Babylon.

¹² And after they were brought to Babylon, * Jechonias begat Salathiel, and Salathiel begat Zorobabel.

¹³ And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

¹⁴ And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

¹⁵ And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

¹⁶ And Jacob begat Ioseph the husband of Mary, of whom was born Iesus, who is called Christ.

¹⁷ So * all the generations from Abraham to David, are fourteen generations: and from David untill the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ; are fourteen generations.

¹⁸ ¶ Now the * birth of^e Iesus Christ was on this wise: When as his mother Mary was espoused to Ioseph (before they came together) she was found with childe of the holy Ghost.

¹⁹ Then Ioseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily.

²⁰ But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Ioseph thou sonne of David, fear not to take unto thee Mary thy wife: for that which is^f conceived in her, is of the holy Ghost.

²¹ * And he shall^g bring forth a sonne, and thou shalt call his name Iesus: for he shall save his people from their sinnes.

²² (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

²³ * Behold, a^h virgin shall be with childe, and shall bring forth a sonne, and † they shall call his name Emmanuel, which being interpreted, is, God with us)

²⁴ Then Ioseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

²⁵ And knew her notⁱ till she had brought forth her first-born sonne; and he called his name Iesus.

¹ The little word Till, in the Hebrew tongue, giveth us to understand also, that a thing shall not come to passe in time to come: as Michal had no children Till her death's day, 2 Sam. 6. 23. And in the last chapter of this Euangelist: Behold, I am with you Till the end of the world.

CHAP. II.

¹ The wise men out of the east, are directed to Christ by a starre.

¹¹ They worship him, and offer their presents. ¹⁴ Ioseph fleeth into Egypt, with Iesus and his mother. ¹⁶ Herod slayeth the children: ²⁰ Himself dieth. ²³ Christ is brought back again into Galilee to Nazareth.

Now when * Iesus was born in Bethlehem of^a Judea, in the dayes of Herod the king, behold, there came^b wife men from the east to Jerusalem,

² Saying, Where is he that is born King of the Jews? for we have seen his starre in the east, and are come to worship him.

³ When Herod the king had heard these things, he was^c troubled, and all Jerusalem with him.

⁴ And when he had gathered all the^d chief priests and^e Scribes of the people together, he demanded of them where Christ should be born.

⁵ And they said unto him, In Bethlech of Judea: for thus it is written by the prophet;

⁶ * And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall^f rule my people Israel.

⁷ Then Herod, when he had privily called

family, which were divided into foure and twenty orders, 1 Chron. 24. 5. and 2 Chron. 36. 14. ^e They that expound the law to the people, for the Hebrews take this word of another, which signifieth as much, as to expound and declare. * Mic. 5. 2. Iohn 7. 42. ^f Though thou be a small town, yet shalt thou be very famous and noble through the birth of the Messias, who shalt be born in thee. ^g Or, seed, for kings are fildly called feeders, and thepherds of the people.

4

the wise men, enquired of them diligently what time the starre appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young childe, and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed, and lo, the starre which they saw in the east, went before them, till it came and stood over where the young childe was.

10 When they saw the starre, they rejoyced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young childe with Marie his mother, and ^h fell down, and worshipped him: and when they had opened their ⁱ treasures, they [†] presented unto him gifts; gold, and frankincense, and myrrhe.

12 And being ^k warned of God in a dream, that they should not return to Herod, they departed into their own countrey another way.

13 And ² when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young childe, and his mother, and flee into Egypt, and be thou there untill I bring thee word: for Herod will seek the young childe to destroy him.

14 When he arose, he took the young childe and his mother by night, & departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, * Out of Egypt have I called my sonne.

16 ¶ Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two yeares old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was ¹ spoken by * Jeremie the prophet, saying,

18 In Rama was there ^a a voice heard, lamentation and weeping, and great mourning, * Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young childe and his mother, and go into the land of Israel: for they are dead which sought the young childes life.

21 And he arose, and took the young childe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

^h A kinde of humble and lowly reverence.

ⁱ Thierich and costly presents, which they brought him.

[†] Or, offered.

^k God warned and told them of it, when as they asked it not.

² Christ being yet scarce born, being in himself, and also in his members.

* Hof. 11.

¹ For God speaketh by the mouth of the prophets.

* Jer. 31, 15.

^a A voice of lamenting, weeping, and howling.

ⁿ That is to say.

All that compass about Bethlehem: for Rachel Jacobs wife who died in childbed.

was buried in the way that leadeth to this town, which is also called Ephrata.

because of the fruitfulness of the soil, and plenty of corn.

³ Christ is brought up in Nazareth, after the death of the tyrant, by Gods providence: that by the very name of the place it might plainly appear to the world, that he is the Lords true Nazarene.

C H A P. I I I.

¹ John preacheth, his office, life, and baptisme, ⁷ He reprehendeth the Pharisees, ¹³ and baptizeth Christ in Iordan.

¹ In those dayes came * John the Baptist, preaching in the ^b wilderness of Judea,

² And saying, * Repent ye: for the ^d kingdom of heaven is at hand.

³ For this is he that was spoken of by the prophet Esaias, saying, * The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths ^f straight.

⁴ And the same John had his raiment of camels hair, and a leathern girdle about his loyns, & his meat was ^g locusts and wilde hony.

⁵ Then went out to him * Jerusalem and all Judea, and all the region round about Jordan,

⁶ And were baptized of him in Jordan, ^h confessing their sinnes.

⁷ ¶ But when he saw many of the Pharisees and Sadduces come to his baptisme, he said unto them, * O generation of vipers, who hath warned you to flee from the wrath to come?

⁸ Bring forth therefore fruits ⁱ meet for repentance.

⁹ And think not to say ^k within your selves, * We have Abraham to ^l our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

¹⁰ And now also the ax is laid unto the root of the trees: * therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

¹¹ * I indeed baptize you with water unto ^m repentance; but he that cometh after me, is mightier then I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, and with fire.

¹² Whose fanne is in his hand, and he will thoroughly ⁿ purge his floore, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

¹³ ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

¹⁴ But John forbad him, saying, I have need to be baptized of thee, & comest thou to me?

¹⁵ And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill ^o all righteousness. Then he suffered him.

¹⁶ And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto ^p him, and he saw the Spirit of God descending like a dove, and lighting upon him.

¹⁷ And lo, a voice from heaven, saying, This is my beloved Sonne, in whom I am ^q well pleased.

[†] Or, answerable to amendment of life. ⁴ The faith of the fathers, availeth the unbelieving children nothing at all: and yet for all that, God playeth not the liar, nor dealeth unfaithfully with his league which he made with the holy fathers. ¹ I think not that you have any cause to be proud of Abraham. ^k In your hearts. * Iohn 8, 39. * Chap. 7, 19. * Mar. 1, 8. Luke 3, 16. Iohn 1, 26. ⁵ We may neither dwell upon the signes which God hath ordained, as means to lead us unto our salvation, neither upon them that minister them: but we must climb up to the matter it self, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified unto us. ¹ The outward signe putteth us in minde of this that we must change our lives, and become better, assuring us, as by a seal, that we are ingrafted into Christ, whereby we are delivered from the old manlieth, and the new man riseth up, Rom. 6, 6. ⁶ The triumphs of the wicked shall end in everlasting torment. ^m Will cleanse it thoroughly, and make a full riddance. * Mark 1, 15. Luke 3, 21. ⁷ Christ sanctifieth our baptisme in himself. ⁿ All such things as he hath appointed us to keep. ^o To Iohn. ⁸ Christ full consecration and authorizing to the office of the mediatorship, is shewed by the fathers own voice, and a visible signe of the holy Ghost. ^p The Ghost word betokeneth a thing of great account, and such as highly pleaseth a man. So then the fathers faith, that Christ is the only man, whom when he beholdeth, look what opinion he had conceived of us, he layeth it clean aside.

^a Not when Iohn went to dwell at Nazareth, but a great while after, about the space of five and twenty yeares: for in thirtieth yeare of his age was Iohn baptized of Iohn: therefore by thos dayes is meant, that time that Iohn remained as yet an inhabitant of the town of Nazareth.

^b Mark 1, 4.

^c Luke 3, 2.

^d Iohn, who through his singular holiness and austere life, caused all men to call their eyes upon him, prepareth the way, in Christ, following him as the prophet.

^e I say foreword, and delivereth the law of the Gospel, which in short space after should be delivered more fully.

^f In an hilly country, which was not without inhabitants, as Zacharie dwelt there. Luke 1, 38.

^g There was a loaves house.

^h I Kings 1, 34.

ⁱ And besides these, Iohn had made mention of fix towns that were in this wilderness, Chap. 15, 61.

^j The word in the Greek tongue, signifies a changing of our minde and hearts from evil to better.

^k The kingdom of Messias, whose government shall be heavenly and nothing but heavenly.

^l I sa. 40, 3.

^m Mark 1, 3.

ⁿ Make him a plain and smooth way.

^o Locusts were a kinde of meat, which certain of the east people did use, which were fore called devoursers of locusts, Eust. in Odey.

^p The people of Jerusalem.

^q Acknowledging that they were saved only by his remission and forgiveness of their sinnes.

^r There is nothing that stoppeth up the way of mens salvation, and if we gainst us so much as the opinion of our own righteousness.

^s Iohn 1, 34.

^t True repentance is an inward thing, which hath his seat in the minde and heart.

^u Mark 1, 15.

^v Luke 3, 21.

^w The Ghost word betokeneth a thing of great account, and such as highly pleaseth a man. So then the fathers faith, that Christ is the only man, whom when he beholdeth, look what opinion he had conceived of us, he layeth it clean aside.

^x Mark 1, 15.

^y Luke 3, 21.

^z The Ghost word betokeneth a thing of great account, and such as highly pleaseth a man. So then the fathers faith, that Christ is the only man, whom when he beholdeth, look what opinion he had conceived of us, he layeth it clean aside.

^{aa} Mark 1, 15.

^{ab} Luke 3, 21.

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^{bf} Luke 3, 21.

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^{bh} Mark 1, 15.

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^{bz} Mark 1, 15.

Mark Chap 1st Verse 4th
John did baptize in the wilderness
and did preach the baptism of repentance,
for the remission of sins.

Mark Chap 3 Verse 2

Jesus and Caiaphas being the
high priests, the word of God came
unto John the Son of Zacharias
in the wilderness

Mark Verse 39th

Many were in those days,
and went into the hill country with
him unto a city of Saba.

Mark Chap 2 Verse 34th

Behold the son of Joseph
and fell upon him, and
said, and he was moved in
his arms in the wilderness
Mark Verse 41st

in the wilderness, with which
the son of Joseph
Mark Verse 42nd

the voice of him that was in
the wilderness, saying of the
way of the Lord, which should
be prepared in the wilderness

Mark Verse 3rd

The voice of one crying in the
wilderness, prepare the way
of the Lord, make his paths
straight

Mark Verse 39th
They answered and said unto
him, Abraham is our father
Isaac is our father, and Jacob
is our father, and we are
of the seed of Abraham

John baptized with the baptism
of repentance, for the remission
of sins

Matthew

16
6 gene 14:18 Luk 1:79 / Joh 1:34 3:17 2 Cor 4:4 6:14 2 pet 1:19

CHAP. IIII.

¹ Christ fasteth, and is tempted. ¹¹ The angels minister unto him. ¹³ He dwelleth in Capernaum, ¹⁷ beginneth to preach, ¹⁸ calleth Peter and Andrew, ²¹ James and John, ²³ and healeth all the diseased.

THEN was * Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

² And when he had fasted ^afourty dayes and fourty nights, he was afterward an hungred.

³ And when the tempter came to him, he said, If thou be the sonne of God, command that these stones be made bread.

⁴ But he answered and said, It is written, * Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

⁵ Then the devil taketh him up into the holy city, and setteth him on ^aa pinnacle of the temple.

⁶ And saith unto him, If thou be the sonne of God cast thy self down: for it is written, * He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

⁷ Jesus said unto him, It is written again, * Thou shalt not tempt the Lord thy God.

⁸ Again, the devil taketh him up into an exceeding high mountain, and shewed him all the kingdomes of the world, and the glory of them:

⁹ And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

¹⁰ Then saith Jesus unto him, Get thee hence, Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serve.

¹¹ Then the devil leaveth him, and behold, angels came and ministred unto him.

¹² ¶ ^aNow when Jesus had heard that John was [†]cast into prison, he departed into Galilee.

¹³ And leaving Nazareth, he came and dwelt in ^dCapernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthali:

¹⁴ That it might be fulfilled which was spoken by Esaias the prophet, saying,

¹⁵ * The land of Zabulon, and the land of Nephthali, by the way of the ^esea beyond Jordan, and Galilee of the ^fGentiles:

¹⁶ The people which sat in darknesse, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

¹⁷ ¶ ^aFrom that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is, ^gat hand.

¹⁸ ¶ ^aAnd Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers)

¹⁹ And he saith unto them, Follow me, and I will make you fishers of men.

²⁰ And they straightway left their nets, and followed him.

²¹ And going on from thence, he saw other

two brethren, James ^{the sonne} of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

²² And they immediately left the ship and their father, and followed him.

²³ ¶ ^aAnd Jesus went about all Galilee teaching in ^btheir synagogues, and preaching the gospel of the ^ckingdome, and healing all ^dmanner of sicknesse, and all manner of ^edisease among the people.

²⁴ And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and [†]torments, and those which were possessed with devils, and those which were ^olunatick, and those that had the ^ppalsie, and he healed them.

²⁵ And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

with gold is treyed, and by a borrowed kinde of speech is applyed to all kinde of examination by torture. when as by rough dealing, and torments, we go about to draw out the truth of men which otherwise they would not confesse: and in this place it is taken for those diseases which put sickness to great woe. o Which at every full moon, or other changes of the moon, are fitwely troubled and diseased. p Weak and feeble men, who have the parts of their body loosed, and so weakened, that they are neither able to gather them up together, nor put them out as they would.

CHAP. V.

¹ Christ beginneth his sermon in the mount: ³ declaring who are blessed, ¹³ who are the salt of the earth, ¹⁴ the light of the world, ¹⁵ the city on an hill, ¹⁷ the candle: ¹⁷ that he came to fulfill the law. ²¹ What it is to kill, ²⁷ to commit adultery, ³³ to swear: ³⁸ exhorteth to suffer wrong, ⁴⁴ to love even our enemies, ⁴⁸ and to labour after perfectnesse.

AND seeing the multitudes, he went up into ^aa mountain: and when he was set, his disciples came unto him.

² And he opened his mouth, and taught them, saying,

³ * Blessed are the ^apoore in ^bspirit: for theirs is the kingdome of heaven.

⁴ Blessed are they that mourn: for they shall be comforted.

⁵ * Blessed are the meek: for they shall inherit the earth.

⁶ Blessed are they which do hunger and thirst after righteounesse: * for they shall be filled.

⁷ Blessed are the mercifull: for they shall obtain mercy.

⁸ * Blessed are the ^cpure in heart: for they shall see God.

⁹ Blessed are the peace-makers: for they shall be called the children of God.

¹⁰ * Blessed are they which are persecuted for righteounesse sake: for theirs is the kingdome of heaven.

¹¹ Blessed are ye when men shall revile you, and persecute you, and shall say all manner of [†]evil against you [†]falsely for my sake.

¹² Rejoyce, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

¹³ ¶ ^aYe are the salt of the ^dearth: * but if the salt have lost his savour, wherewith shall it be ^esalted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.

word and deed to this greatest joy and felicitie. d Your doctrine must be very sound and good, for if it be not so, it shall be nought set by, and cast away as a thing unflavoury and vile. * Mark 9, 50. Luke 14, 34. e What shall you have to salt withall? And so are fools in the Latin tongue called saltlesse, as you would say, men that have no salt, or savour and taste in them.

⁴ Christ assureth the hearts of the beleivers of his spirituall and saving vertue, by healing the diseases of the body. h Their, that is, the Gaiians. i Synagogues, that is, the Jewes churches. k Of Messias. l Diseases of all kinde, but not every one: that is, as we say, some of every one. m The word signifieth properly, the weaknesse of the stomack, but here it is taken for those diseases which make men faint, and wear away, that have them. n The word signifieth properly, the stone where- with gold is treyed, and by a borrowed kinde of speech is applyed to all kinde of examination by torture. when as by rough dealing, and torments, we go about to draw out the truth of men which otherwise they would not confesse: and in this place it is taken for those diseases which put sickness to great woe. o Which at every full moon, or other changes of the moon, are fitwely troubled and diseased. p Weak and feeble men, who have the parts of their body loosed, and so weakened, that they are neither able to gather them up together, nor put them out as they would.

¹ Christ teacheth that the greatest joy and felicitie is not in the commodities, and pleasures of this life, but is laid up in heaven for them that willingly rest in the good will and pleasure of God, and endeavour to profit all men, although they be cruelly vexed and troubled of the wordings, because they will not fashion themselves to their manners. * Luke 6, 20. a Under the name of povertie, are all such miseries meant, as are joynted with povertie. b Whole mindes and spirits are brought under, and tamed, and obey God. * Psal 37, 11. * Isa. 65, 13. * Psal. 24, 4. c Filthy is this word, pure, joynted with the heart, for as a bright and shining resemblance or image may be seen plainly in a clear and pure looking glasse, even so doth the face (as it were) of the everlasting God shine forth, and clearly appear in a pure heart. * 1 Pet. 3, 14. * 1 Pet. 4, 14. d Gr. lying. e The ministers of the word especially (unless they will be the most cariffs of all) must needs lead other both by word and deed to this greatest joy and felicitie. d Your doctrine must be very sound and good, for if it be not so, it shall be nought set by, and cast away as a thing unflavoury and vile. * Mark 9, 50. Luke 14, 34. e What shall you have to salt withall? And so are fools in the Latin tongue called saltlesse, as you would say, men that have no salt, or savour and taste in them.

6

† You shine and give light, by being made partakers of the true Light.

* Mark. 4, 21.
Luke 8, 16.
and 11, 33.

‡ The word in the original signifieth a measure containing about a pinte lesse then a pecke.

* 1 Pet. 2, 12.

3 Christ came not to bring any new way of righteousness and salvation into the world, but to fulfill that in deed which was shadowed by the figures of the Law, by delivering men through grace from the curse of the law: and moreover to teach the true use of obedience, which the Law appointed, and to grave in our hearts the force of obedience. That the prophecies may be accomplished.

* Luke 16, 17.

* Iame. 2, 10.

4 He beginneth with the true expounding of the Law, and setteth it against the old (but yet false) glosses of the Scribes: So farre is he from abolishing the least commandment of his Father. He shal have no place in the church. The true meaning of the first commandment.

* Or, to them.

* Exod. 20, 13.

Deut. 5, 17.

1 He speaketh of the judgement of God and of the difference of sins, and therefore applieth his words to the form of civil judgements, which were then used. Of that judgement which was ruled by three men who had the hearing and deciding of money matters, and such other small causes.

1 By that judgement which stood of three and twenty judges, who had the hearing and deciding of weighty affairs, and matters of life and death: as the highest judges of all were to the number of seventy and one, which had the hearing of most weighty affairs as the matter of an whoe tri. e. or of an high priest or of a sephrophet

m Whereas we reade here, Hell, it is in the text it self, Gehenna, which is an Hebrew word made of two, and is as much to say, as the valley of Binnon, which otherwise the Hebrews called Topheth: it was a place where the Itraites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in. Ierem. 7, 31.

u The Iewes used foure kinds of punishments, before their government was taken away by Herod, hanging, beheading, stoning and burning: this is it that Christ shot at, because burning was the greatest punishment, therefore in that he maketh mention of a judgement, a counsell, and a fire, he sheweth that some finnes are worse then other some, but yet they are all such that we must give an account for them, and shall be punished for them. 6 The covetous Pharisees taught, that God was appeased by the sacrifices appointed in the Law, which they then eives devoutly. But Christ on the contrary side denieth, that God accepteth any mans offering, unlesse he maketh satisfaction to his brother whom he hath offended: and faith moreover, that these flue born and stiffnecked despisers of their brethren, shall never escape the wrath and curse of God, before they have made full satisfaction to their brethren.

o He applyeth all this speech, to the state of his time, when as there was an altar standing in Ierusalem: and therefore they are very foolish, that gather hereupon, that we must build Altars and use sacrifices: but they are more fooles, which draw that to purgatorie, which is spoken of peace-making and atonement one with another. * Luke 12, 52.

p Cut off all cause of enmitie. q Thou shalt be dead with all, to the utmost extremitie.

7 He is taken for an adulterer, before God whatsoever he be, that coveteth a woman: and therefore we must keep our eyes chaste: and all the members we have, yea, and we must cleave all occasions, which might moove us to evil, how dear soever it cost us. * Exod. 20, 14.

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither do men light a candle, and put it under a bushel: but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth passe, one jot or one tittle shall in no wise passe from the law, till all be fulfilled.

19 * Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement.

22 But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say to his brother, Racha, shall be in danger of the counsel: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore, if thou bring thy gift to the altar; and there remembreth that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 * Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28 But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 * And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

32 * Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all, neither by heaven, for it is Gods throne: nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King.

33 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

34 * But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.

35 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

36 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

37 And whosoever shall compel thee to go a mile, go with him twain.

38 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

39 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

40 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

41 That ye may be the children of your Father which is in heaven, for he maketh his sunne to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

42 * For if ye love them which love you, what reward have ye? do not even the publicanes the same?

43 And if ye salute your brethren only, what do you more then others? do not even the publicanes so?

44 Be ye therefore perfect, even as your Father which is in heaven is perfect.

29 * And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

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35 Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King.

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47 And if ye salute your brethren only, what do you more then others? do not even the publicanes so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

* Chap. 18, 8.

Matthe 9, 47.

† He nameth the right eye, and the right hand, because the parts of the right side of our body are the chiefest and readiest to commit any wickedness.

‡ Word for word, do cause thee to offend: for frames are stumbling blocks, as it were, that is to say, rocks which we are cast upon.

* Deut. 24, 1.

* Luke 16, 18.

1 Cor. 7, 10.

8 The meaning of the third commandment against the forward opinion and judgment of the Scribes, which excused by oaths or indirect forms of swearing.

* Exod. 20, 7.

Lev. 19, 12.

Deut. 5, 11.

* Iames 5, 12.

† Whatsoever you vouch, vouch it bare y, and whatsoever you deny, deny it bare y, without any more words.

u From an evil conscience, or from the devils.

9 He sheweth clean contrary to the doctrine of the Scribes, that the summe of the second table must be so understood, that we may in no wise render evil for evil, but rather suffer double iniurie and do well to them that are our deadly enemies.

* Exod. 21, 24.

Lev. 24, 20.

Deut. 19, 21.

* Luke 6, 29.

Rom. 12, 17.

1 Cor. 6, 1.

* Deut. 15, 8.

* Lev. 19, 18.

* Luke 6, 27.

* Luke 23, 34.

Ador. 7, 60.

10 A double reason: the one is taken of the relatives, The children must be like their father: the other is taken of comparison. The children of God must be better then the children of this world.

* Luke 6, 32.

x They that were the to I-masters, and had the oversight of tributes and customs: a kinde of men that the Iewes hated to death, both because they served the Romans, in the offices, (whose yokefull bondage they could not have away withal) and also, because these toll-masters are of the most part given to covetousness.

14 gen 48 15 ch 23 45 1 sum 24 18 p 35 13 p 25 23 luf 6 27 22 81 70 m 12 20

Matthew

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C H A P. V I.

1 Christ continueth his sermon in the mount, speaking of almes, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God and mammon: 25 exhorteth not to be carefull for worldly things; 33 but to seek Gods kingdome.

1 Ambition maketh almes vain.

a This word, Reward, is alwayes taken in the scriptures for a free recompence, and therefore the schoolmen do founly for it to be answerable to a deserving, which they call merite.

7 Or, with. Rom. 12, 8. 7 Or, cause not a trumpet to be sounded. b Counterfeits, for hypocrites were players that playe a part in a play. c He reprehendeth two foule faults in prayer, ambition, and vain dealing.

c Long prayers are not condemned, but vain needlesse, and superstitious. d Eccles 7, 14.

3 A true forme and form of all Christian prayers. e Luke 11, 2.

d That that is meet for our nature for our daily food, or such as may suffice our nature and complexion.

e From the devil: or from all adversity.

** Mark 11, 26. 4 They that forgive wrongs, to them their finnes are forgiven, but revenge is prepared for them that revenge.*

f Against such as hunt after a name of holines by fasting.

g They suffer not their first hue to be seen, that is to say, they marre the natural colour of their faces that they may seem lean and pale-faced.

h Those mens labours are deemed to be vain, which passe not for the allured treasure of euillating life, but spend their liues in scraping together straw and vaine riches.

Take heed that ye do not your almes before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest thine almes, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glorie of men. Verily, I say unto you, they have their reward.

3 But when thou doest almes, let not thy left hand know what thy right hand doth:

4 That thine almes may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 ¶ After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdome come. Thy will be done in earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdome, and the power and the glorie, for ever. Amen.

14 ¶ For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appeare unto men to fast. Verily, I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face:

18 That thou appeare not unto men to fast, but unto thy father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for your selves treasures

upon earth, where moth and rust doth corrupt, and where theeves break through & steal.

20 ¶ But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where theeves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

22 ¶ The light of the bodie is the eye: if therefore thine eye be single, thy whole bodie shall be full of light.

23 But if thine eye be evil, thy whole bodie shall be full of darknesse. If therefore the light that is in thee be darknesse, how great is that darknesse!

24 ¶ No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 ¶ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your bodie what ye shall put on: Is not the life more then meat, and the bodie then raiment?

26 Behold the fowls of the aire: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking thought can adde one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spinne.

29 And yet I say unto you, that even Solomon in all his glorie, was not arrayed like one of these.

30 Wherefore if God so clothe the grasse of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithall shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdome of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

C H A P. V I I.

1 Christ ending his sermon in the mount, reproveth rash judgement, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets. 21 not to be hearers, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.

* Judge not, that ye be not judged.

2 For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 ¶ And why beholdest thou the mote that is in thy eye, or in hatred of them.

* Luke 12, 33. 1 Tim. 6, 19.

* Luke 11, 34. 7 Men do maliciously and wickedly put out even the little light of nature that is in them.

g The judgement of the minde: that as the body is with the eyes, so our who's life may be ruled with right reason, that is to say, with the spirit of God wherewith we are lightened.

* Luke 10, 13. 8 God will be worshipped of the whole man.

h Which be at jarre together, for if two agree, they are as one.

i This word is a Syrian word, and signifieth all things that belong to money.

9 The froward carking carefules for things of this life, is corrected in the children of God by an earnest thinking upon the providence of God.

* Psal. 55, 22. Luke 12, 22.

1 Pet. 5, 7.

k Or, that live in the aire: for in all tongues almost this word heaven, is taken for the air.

l He speaketh of care which is joynt with thought of minde, and hath, for the most part, distrust yoked with it. m By labour.

* Luke 6, 37. Rom. 2, 1.

1 We ought to finde fault one with another, but we must beware we do it not without cause, or so seeme better then

8 is in thy brothers eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your^a pearls before swine, lest they trample them under their feet, and turn again and rent you.

7 ¶ Ask, and it shall be given you: seek, and ye shall finde: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his sonne ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 ¶ Therefore all things * whatsoever ye would that men should do to you, do ye even so to them: for this is the^b law and the prophets.

13 ¶ Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:

14 ¶ Because^c strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.

15 ¶ Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: * Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 * Every tree that bringeth not forth good fruit, is hewen down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, * Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy^d name? and in thy name have cast out devils? and in thy name done many^e wonderfull works?

23 And then will I professe unto them, * I never knew you: * depart from me ye that work iniquitie.

24 ¶ Therefore, * whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

25 And the rain descended, and the floods came, and the windes blew, and beat upon that house: and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand:

27 And the rain descended, and the floods came, and the windes blew, and beat upon that house; and it fell, and great was the fall of it.

28 And it came to passe when Jesus had ended these sayings, * the people were astonished at his doctrine.

29 For he taught them as one having authoritie, and not as the Scribes.

CHAP. VIII.

2 Christ cleanseth the leper, 5 healeth the centurions servant, 14 Peters mother in law, 16 and many other diseased, 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two women possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

2 * And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that * Moses commanded, for a testimonie unto them.

5 ¶ And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsey, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word onely, and my servant shall be healed.

9 For I am a man under authoritie, having souldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into^b outer darknesse: there shall be weeping and gnashing of teeth.

⁸ True godliness reflecteth only upon Christ, and therefore always remaineth invincible.

* Luke 6, 47.

* Mark 1, 22.
Luke 4, 32.

* Mark 1, 40.
Luke 5, 12.
1 Christ, in healing the leprosy with the touching of his hand, sheweth, that he abhorreth no sinners that come unto him, but they never to unclean.

* Luke 7, 1.
2 Christ, by setting before them the example of the uncircumcised centurion, and yet of an excellent faith, provoketh the Jewes to emulation, and together forewarneth them of their calling off, and the calling of the Gentiles.

a A metaphor taken of banquets, for they that sit down together are fellows in the banquet.
b Which are without the kingdom: for in the kingdom is light, and without the kingdom darknesse.

² The stiffnecked and stubborn enemies of the Gospel are unworthy to have it preached unto them.
^a A pearl hath his name among the Grecians, for the orient brightnesse that is in it: and a pearl was in ancient time in great estimation among the Latines, for a pearl that Cleopatra had, was valued at two hundred and fifty thousand crowns: and the world is now borrowed from that, to signify the most precious heavenly doctrine.

* Chap. 21, 22.
Mark 11, 24.
Luke 11, 9.
John 16, 24.
James 1, 6.
³ Prayers are a sure use in all miseries.
⁴ A rehearsal of the meaning of these second table.
^b That is to say, the doctrine of the law and prophets.
* Luke 6, 31.
* Luke 13, 24.
⁵ Example of life must not be taken from a multitude.

* Or, how:
^c The way is strait and narrow: we must passe through this rough way, and suffer, and endure, and be thronged, and so enter into life.
⁶ False teachers must be taken head off: and they are known by false doctrine and evil living.
* Luke 6, 43.

* Chap 3, 10.

⁷ Even the best gifts that are, are nothing without godliness.
* Rom. 2, 13.
James 1, 22.

^d By name here, is meant that mighty working power of God, which every man witnesseth that calleth upon him, especially powers: Now these excellent works wrought, are called powers, by occasion of those things which they bring to passe, for by them we understand how mighty the power of God is.
* Luke 12, 27.
^e That is, not of ignorance, but because he will cast them away.
* Psal 6, 8.
^g You that are given to all kinde of wickednesse, and seem to make a name of sinne.

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v. 20. of Mark vs. 1. Galatians.

13 And Iesus said unto the centurion, Go thy way, and as thou hast beleevd, so be it done unto thee. And his servant was healed in the selfsame houre.

14 ¶ * And when Iesus was come into Peters house, he saw his wives mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministred unto them.

16 ¶ * When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, * Himself took our infirmities, and bare our sicknesses.

18 Now when Iesus saw great multitudes about him, he gave commandment to depart unto the ^d other side.

19 ¶ * And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Iesus saith unto him, The foxes have holes, and the birds of the aire have ^e nests; but the Sonne of man hath not where to lay his head.

21 And ^f another of his disciples said unto him, Lord, suffer me first to go and burie my father.

22 But Iesus said unto him, Follow me, and let the dead burie their dead.

23 ¶ * And when he was entred into a ship, his disciples followed him.

24 ¶ * And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearfull, O ye of little faith? Then he arose and rebuked the windes and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the windes and the sea obey him?

28 ¶ * And when he was come to the other side, into the countrey of the Gergesens, there met him two possessed with devils, coming out of the tombes, exceeding fierce, so that no man might passe by that way.

29 And behold, they cried out, saying, What have we to do with thee, Iesus thou sonne of God? art thou come hither to torment us before the time?

30 And there was a good way ^f off from them an herd of many swine, feeding.

31 So the devils befought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their wayes into the citie; and told every thing,

and what was befallen to the possessed of the devils.

34 And behold, the whole citie came out to meet Iesus, and when they saw him, they befought him that he would ^g depart out of their coasts,

^g Where men live as swine, there doth not Christ tarry; but devils.

CHAP. IX.

2 Christ curing one sick of the palsie, 9 calleth Matthew from the receipt of custome, 10 eateth with publicanes and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloudie issue, 23 raiseth from death Iairus daughter, 27 giveth sight to two blinde men, 32 healeth a dumbe man possessed of a devil, 36 and bath compassion of the multitude.

And he ^h entred into a ship, and passed over, and came into his ⁱ own citie.

2 ¶ * And behold, they brought to him a man sick of the palsie, lying on a bed: and Iesus ^j seeing their faith, said unto the sick of the palsie, Sonne, be of good cheere, thy sinnes be forgiven thee.

3 And behold, certain of the Scribes said within themselves, This man ^k blasphemeth.

4 And Iesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sinnes be forgiven thee? or to say, Arise and walk?

6 But that ye may know that the Sonne of man hath power on earth to forgive sinnes, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 ¶ * And as Iesus passed forth from thence, he saw a man named Matthew; sitting at the receipt of ^l custome: and he said unto him, Follow me. And he arose, and followed him:

10 ¶ And it came to passe, as Iesus sat at meat in the house, behold, many publicanes and ^m sinners came & sat down with him & his disciples:

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicanes and sinners?

12 But when Iesus heard ⁿ that, he said unto them, They that be whole need not a physician, but they that are sick:

13 But go ye and learn what that meaneth; * I will have mercie, and not sacrifice: for I am not come to call the righteous, * but sinners to repentance.

14 ¶ * Then came to him the disciples of John, saying, * Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Iesus said unto them, Can the ^o children of the bride chamber mourn; as long as the bridegroom is with them? but the dayes will come when the bridegroom shall be taken from them, and then shall they fast:

16 No man putteth a piece of ^p new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment; and the rent is made worse:

17 Neither do men put new wine into old bottles: else the bottles break; and the wine runneth out, and the bottles perish: but they put new

^h Sinnes are the causes of our afflictions, and Christ only forgiveth them, if we beleeve.

ⁱ Into Capernaum, for as I heareth saith, Beth-schem brought him forth, Nazareth brought him up, and Capernaum, was his dwelling place.

^j Mark 2, 3. Luke 5, 1. b. Knowing by a manifest signe.

^k To blaspheme, sinneth amongst the divines, to speak wickedly: and amongst the more eloquent Grecians, to slander.

^l Mark 2, 14. Luke 5, 27.

^m Christ calleth the humble sinners unto him, but he condemneth the proud hypocrites. d At the customers table, where it was received.

ⁿ The customers fellows which were placed by the Romans, after that Iudea was brought into the form of a province, to gather the customes, and therefore of the rest of the Jewes they were called sinners, that is to say, very vile men.

^o Hof. 6, 6; Chap. 12, 7. * 1 Tim. 1, 15.

^p Against naughty emulation in matters indifferent.

* Mark 2, 18. Luke 5, 33.

^q An Hebrew kinde of speech, for they that are admitted into the marriage chamber, are as the nearest about the bridegroom.

^r Raw, which was never put to the fuller.

* Mark 1, 29. Luke 4, 38. Christ in healing divers diseases, sheweth, that he was sent of his Father, that in him only we should seek remedy in all our miseries.

* Mark 1, 32. Luke 4, 40.

* Isa. 53, 4. 1 Pet. 2, 24.

^d For Capernaum was situate upon the lake of Tiberias.

* Luke 9, 57.

^e The true disciples of Christ must prepare themselves to all kinde of miseries.

^f Word for word, shades made with boughes.

^g When God requirerh our labour, we must leave off all duty to men.

^h Although Christ seemeth oftentimes to neglect his even in most extreme dangers, yet in time convenient he assuageth all tempests, and bringeth them to the haven.

* Mark 4, 37. Luke 8, 23.

* Mark 5, 1. Luke 8, 26.

ⁱ Christ came to deliver men from the miserable thraldome of Satan: but the world had rather lack Christ, then the vilest and least of their commodities.

^j On an hill, as Mark and Luke witness: Now Gedra, as Ioseph. recordeth, book 17, chap. 13 lived after the order of the Grecians, and therefore we may not marvel if there were swine there.

10 new wine into new bottles, and both are preserved.

* Mark 5, 22.
Luke 8, 41.

There is no evil so old, and incurable, which Christ cannot heal by and by, if he be touched with true faith: but lightly, as it were, with the hand.

18. ¶ * While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of blood twelve yeares, came behinde him, and touched the hemme of his garment.

21 For she said within her self, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that houre)

5 Even death it self giveth place to the power of Christ. It appeareth that they used ministrils at their mourning.

23 ¶ And when Jesus came into the rulers house, and saw the ministrils and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

† Or, this fame.

26 And † the fame hereof went abroad into all that land.

6 By healing these two blinde, Christ sheweth that he is the light of the world.

27 ¶ And when Jesus departed thence, two blinde men followed him, crying, and saying, Thou sonne of David have mercie on us.

28 And when he was come into the house, the blinde men came to him: and Jesus saith unto them, Beleeve ye that I am able to do this? they said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that countrey.

* Luke 11, 14.
7 An example of that power, that Christ hath over the devil.

32 ¶ * As they went out, behold, they brought to him a dumbe man possessed with a devil.

33 And when the devil was cast out, the dumbe spake: and the multitudes marvelled, saying, It was never so seen in Israel.

* Chap. 12, 24.
Mark 3, 22.
Luke 11, 15.
* Mark 6, 6.
Luke 13, 22.

34 But the Pharisees said, * He casteth out the devils through the prince of the devils.

35 * And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdome, and healing every sickness, and every disease among the people.

* Mark 6, 34.
8 Although the ordinary pastours cease, yet Christ hath not cast off the care of his church.

36 ¶ * But when he saw the multitudes, he was moved with compassion on them, because they † fainted; and were scattered abroad, * as sheep having no shepherd.

† Or, were tired and lay down.

37 Then saith he unto his disciples, * The harvest truly is plenteous, but the labourers are few.

* Num 27, 17.
* Luke 10, 2.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

C H A P. X.

1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions, 40 and promiset a blessing to those that receive them.

And * when he had called unto him his twelve disciples, he gave them power † against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

1 The apostles are sent to preach the gospel in Israel.
* Mark 3, 14.
Luke 9, 1.
† Or, over.

2 Now the names of the twelve apostles are these, The first, Simon, who is called Peter, and Andrew his brother, James the sonne of Zebedee, and John his brother,

a Theophylact saith, that Peter and Andrew are called the first, because they were first called.

3 Philip, and Bartholomew, Thomas, and Matthew the publicane, James the sonne of Alphaeus, and Lebbeus, whose surname was Thaddeus.

4 Simon the Canaanite, and Judas † Iscariot, who also betrayed him.

b A man of Kerioth. Now Kerioth was in the tribe of Judah, Josh. 15, 25.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritanes enter ye not.

* Act. 13, 46.
2 The summe of the gospel, or preaching of the apostles.

6 * But go rather to the lost sheep of the house of Israel.

* Luke 10, 9.
3 Miracles are dependances of the word.

7 † And as ye go, preach, saying, * The kingdome of heaven is at hand.

* Mark 6, 8.
Luke 9, 3.
and 22, 35.
† Or, ger.

8 † Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

4 The ministers of the word must cast away all cares that might hinder them the least while they are on their journey.

9 * † Provide neither gold, nor silver, nor brasse in your purses:

c For this journey, to wit, both that nothing might hinder them, and also that they might feel some taste of Gods providence: for at their return back, the Lord asketh of them, whether they lacked any thing by the way, Luke 22, 35.

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (* for the workman is worthy of his meat)

d God will provide you meat.

11 * And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

e It is a manner of speech taken from the Hebrews, whereby they meant all kinde of necessities.

12 And when ye come into an house, salute it.

* Mark 6, 11.
* Act. 13, 51.
* Luke 10, 3.

13 And if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you.

f You shall be in great danger.

14 * And whosoever shall not receive you, nor heare your words: when ye depart out of that house, or city, * shake off the dust of your feet.

g You shall not so much as revenge an injury: and by the mixing of these beasts natures together, he will not have our widome to be malicious, nor our simplicity mad, but a certain form of good nature, as exquittly framed of both them as may be.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgement, then for that city.

h For in the cause of religion men are wroth one to another.

16 ¶ * Behold, I send you forth as † sheep in the midst of wolves: be ye therefore wise as serpents, and † harmless as doves.

i Mar. 13, 11.
Luke 12, 11.
* Luk. 21, 16.

17 But beware of men, for they will deliver you up to the counsels, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 * But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same houre what ye shall speak.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

21 * And the brother shall deliver up the brother

j Mar. 13, 11.
Luke 12, 11.
* Luk. 21, 16.

27

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brother to death, and the father the childe: and the children shall rise up against their parents, and cause them to be put to death.

* Mark. 13, 13.

22 And ye shall be hated of all men for my names sake: * but he that endureth to the end, shall be saved.

* Or, end of finish. i. Bring to an end, that is, you shall not have gone through all the cities of Israel, and preached in them. * Luke 6, 40. Iohn 13, 16.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Sonne of man be come.

* It was the idol of the Acronites, which we call the god of flies.

24 * The disciple is not above his master, nor the servant above his lord.

* Truth shall not be hid. * Mark. 4, 22. Luke 8, 17. and 12, 2.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 * Fear them not therefore: * for there is nothing covered, that shall not be revealed: and hid, that shall not be known.

* Openly, and in the highest places. For the top of their houses were so made, that they might walk upon them. Acts 10, 9. * Luke 12, 4. * Though tyrant: never so raging and cruel, yet we may not fear them.

27 What I tell you in darknesse, that speak ye in light: and what ye heare in the eare, that preach ye upon the house tops.

* It is in value half peny farthing, in the originall, as being the tenth part of the Romane peny. * The fourth part of an ounce.

28 * And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

* 2 Sam. 14, 11. Acts 27, 34. 7 The necessitie and reward of open confession of Christ. * Luke 12, 8. * Mar. 8, 38. Luke 9, 26. 2 Tim. 2, 12.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

* Luk. 12, 51. * Civil diffusions follow the preaching of the Gospel.

30 * But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

* Mich. 7, 6.

32 * Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in heaven.

* Luk. 14, 26. 9 Nothing without exception is to be preferred before our duty to God.

33 * But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

* Chap. 6, 24. Luke 9, 23. Mar. 8, 34.

34 * Think not that I am come to send peace on earth: I came not to send peace, but a sword.

* Ioh. 12, 25. p They are said to lose their life, which deliver it out of danger: and this is spoken after the opinion of the people, which think them clean lost that die, because they think not of the life to come.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

* Luk. 10, 16. Ioh. 13, 20. To God is both author and revealer of his holy Ministry.

36 And an mans foes shall be they of his own household.

37 * He that loveth father or mother more than me, is not worthy of me: And he that loveth sonne or daughter more than me, is not worthy of me.

38 * And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 * He that findeth his life shall lose it: and he that loseth his life for my sake, shall finde it.

40 * He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

41 * He that receiveth a prophet in the name of a prophet, shall receive a prophets reward: and he that receiveth a righteous man,

in the name of a righteous man, shall receive a righteous mans reward.

11

42 * And whosoever shall give to drink unto one of these little ones, a cup of cold water onely, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

* Mark 9, 41

r Which in the sight of the world are vile and abject.

CHAP. XI.

2 Iohn sendeth his disciples to Christ. 7 Christs testimony concerning Iohn. 18 The opinion of the people, both concerning Iohn and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Fathers wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sinnes.

And it came to passe, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

1 Christ sheweth by his works that he is the promised Messias.

a Of instructing them with precepts.

b The disciples cities, that is to say, in Galilee where many of them were born.

* Luk. 7, 18.

2 * Now when Iohn had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew Iohn again those things which ye do heare and see:

5 * The blinde receive their sight, and the lame walk, the lepers are cleansed, and the deaf heare, the dead are raised up, and the poore have the gospel preached to them.

* Isa. 35, 6.

* Isa. 61, 1.

6 And blessed is he whosoever shall not be offended in me.

7 * And as they departed, Jesus began to say unto the multitudes concerning Iohn, what went ye out into the wilderness to see? A reed shaken with the winde?

2 What agreement and what difference is betwixt the ministry of the prophets, the preaching of Iohn, and the full light of the gospel, which Christ hath brought.

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing, are in kings houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more then a prophet.

* Mal. 3, 1.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater then Iohn the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater then he.

c In the new state of the church where the true glory of God shineth, the persons are not compared together, but the kinds of doctrines, the preaching of Iohn, with the Law and the prophets, and again, the most cleare preaching of the gospel with Iohn.

* Luke 16, 16.

* Or, is gotten by force, and they that thrust men.

d They prophesied of things to come, which are now present, and cleary, and plainly seen.

* Mal. 4, 5.

3 There are none more stout and stubborn enemies of the gospel, then they to whom it ought to be most acceptable.

* Luke 7, 31.

e He blameth the frowardnesse of this age, by a proverb, in that they could be moved neither with rough, nor gentle dealing.

12 * And from the dayes of Iohn the Baptist, untill now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets, and the law prophesied untill Iohn.

14 And if ye will receive it, this is Elias which was for to come.

15 He that hath eares to heare, let him heare.

16 * But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a devil.

19 The Sonne of man came eating and drink-

11 We shall lose nothing that we bestow upon Christ.

q As a

12

drinking, and they say, Behold, a man gluttonous and a wine bibber, a friend of publicanes and sinners: ⁴ but ^f wisdom is justified of her children.

20 ¶ ⁵ Then began he to upbraid the cities, wherein most of his mighty works were done, because they repented not.

21 Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement, then for you.

23 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained untill this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgement, then for thee.

25 ¶ ⁶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast ⁷ revealed them unto babes.

26 Even ⁸ so Father, for so it seemed good in thy sight.

27 ⁹ All things are delivered unto me of my Father: and no man knoweth the Sonne but the Father: ¹⁰ neither knoweth any man the Father, save the Sonne, and he to whomsoever the Sonne will reveal him.

28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: ¹¹ and ye shall finde rest unto your souls.

30 ¹² For my yoke is ¹³ easie, and my burden is light.

C H A P. XII.

¹ Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, ² by scriptures, ³ by reason, ⁴ and by a miracle. ⁵ He healeth the man possessed that was blinde and dumbe. ⁶ Blasphemy against the holy Ghost shall never be forgiven. ⁷ Account shall be made of idle words. ⁸ He rebuketh the unfaithfull who seek after a signe, ⁹ and sheweth who is his brother, sister, and mother.

AT that time ¹⁰ Jesus went on the sabbath-day through the corn, and his disciples were an hungred, and began to pluck the eares of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawfull to do upon the sabbath-day.

3 But he said unto them, Have ye not read ¹¹ what David did when he was an hungred, and they that were with him,

4 How he entred into the house of God, and did eat the shew-bread, which was not lawfull for him to eat, neither for them which were with him, ¹² but onely for the priests?

5 Or have ye not read in the ¹³ law, how that

on the sabbath-dayes the priests in the temple ¹⁴ profane the sabbath, and are blamelesse?

6 But I say unto you, that in this place is ¹⁵ one greater then the temple.

7 But if ye had known what this meaneth, ¹⁶ I will have mercy and not sacrifice, ye would not have condemned the guiltlesse.

8 For the Sonne of man is Lord even of the sabbath-day.

9 ¹⁷ And when he was departed thence, he went into their synagogue.

10 ¶ And behold, there was a man which had his hand withered: and they asked him, saying, Is it lawfull to heal on the sabbath-dayes? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better then a sheep? wherefore it is lawfull to do well on the sabbath-dayes.

13 Then saith he to the man, Stretch forth thine hand: and he stretched it forth; and it was restored whole, like as the other.

14 ¶ ¹⁸ Then the Pharisees went out, and ¹⁹ held a counsel against him; how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all.

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 ²⁰ Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew ²¹ judgement to the Gentiles.

19 He shall not strive, nor cry, neither shall any man heare his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he ²² send forth judgement unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ ²³ Then was brought unto him one possessed with a devil, blinde and dumbe: and he healed him, insomuch that the blinde and dumbe both spake and saw:

23 And all the people were amazed, and said, Is this the sonne of David?

24 ²⁴ But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 ²⁵ And Jesus knew their thoughts, and said unto them, Every kingdome divided against it self, is brought to defolation: and every city or house divided against it self, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdome stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

^b When the priests do Gods service upon the sabbath day, yet they make not the law: much lesse doth the Lord of the sabbath break the sabbath.
^c Ho'e 6, 6.
^d Chap. 9, 13.
^e Mark 3, 1.
^f Luke 6, 6.
^g The ceremonies of the law are not against the love of our neighbour.

^h How farre and in what respect we may give place to the unbridled rage of the wicked.
ⁱ Or, took counsel.

^j Isa. 42, 1.

^k By judgement is meant a tested state, because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing whereforever it is done, the Lord is said, to reigne and judge there: that is to say, to govern and rule matters. He shall pronounce sentence and judgement, manage the world, and sat an, and shew himself conquerour over all his enemies.

^l Luke 11, 14.
^m A truth, be it never so manifest, is subject to the slander of the wicked: yet notwithstanding it ought to be avouched stoutly.

ⁿ Chap. 9, 34.
^o The kingdome of Christ, and the kingdome of the devil cannot consist together.

28 But

⁴ That which the most part refuse, the elect and chosen embrace.

⁵ Wise men do acknowledge the wisdom of the gospel, when they receive it.

⁶ Luk. 10, 13.

⁷ The proud reject the gospel offered unto them, to their great hurt and smart, which turneth to the salvation of the simple.

⁸ Luke 10, 21.

^g Through the ministerie of Christ, who onely sheweth the truth of all things, pertaining to God. h This word sheweth that he contenteth himself in his Fathers counsel. i Gods will is the onely rule of righteousness.

^j John 3, 35.

^k There is no true knowledge of God, nor quietness of minde, but onely in Christ alone.

^l John 6, 46.

^m Jer. 6, 16.

ⁿ 1 John 5, 3.

^o May easily be born. For his commandments are not grievous, for all that is born of God, overcometh the world.

¹ Of the true sanctifying of the sabbath, and the abrogating of it.

² Deut. 23, 25.

³ Mark 2, 23.

⁴ Luke 6, 1.

⁵ 1 Sam. 27, 6.

⁶ The Hebrews call it bread of faces, because it stood before the Lord all the week upon the golden table appointed to that service, Levit. 24, 6.

⁷ Exod. 29, 32, 33.

⁸ Levit. 8, 31.

⁹ and 24, 9.

¹⁰ Num. 28, 9.

23

6 mat 1:1-5 9:27-28 20:30 31-42 21:9-13-28 22:42 luk 3:31 joh 7:42 24

24

6 mat 24:15 mar 13:14 luk 11:17 dan 9:27-28 11:3

mattheu

31

6 mar 3 29 luk 12 10 1 cor 16 22 heb 6 4 10 26 1 cor 13 9 16

28 But if I cast out devils by the spirit of God, then the kingdome of God is come unto you.

29 Or else, how can one enter into a strong mans house, and spoil his goods, except he first binde the strong man? and then he will spoil his house.

30 He that is not with me, is against me: and he that gathered not with me, scattereth abroad.

31 ¶ Wherefore I say unto you, * All manner of sinne and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Sonne of man, it shall be forgiven him: * but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, & his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? * for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgement.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ * Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a signe from thee.

39 But he answered and said to them, An evil and adulterous generation seeketh after a signe, and there shall no signe be given to it, but the signe of the prophet Jonas.

40 * For as Jonas was three dayes and three nights in the whales belly: so shall the Sonne of man be three dayes and three nights in the heart of the earth.

41 * The men of Nineveh shall rise in judgement with this generation, and shall condemne it, * because they repented at the preaching of Jonas, and behold, a greater then Jonas is here.

42 * The queen of the south shall rise up in the judgement with this generation, and shall condemne it: for she came from the uttermost parts of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.

43 * When the unclean spirit is gone out of a man, he walketh through drie places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked then him-

self, and they enter in and dwell there: * and the last state of that man is worse then the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, * behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren.

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

3 The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draw-net, cast into the sea, 53 and how Christ is contemned of his own countrymen.

The same day went Jesus out of the house * and sat by the sea side.

2 * And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, * Behold, a sower went forth to sow.

4 And when he sowed, some seeds fell by the wayes side, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepnesse of earth:

6 And when the sunne was up, they were scorched, and because they had not root, they withered away.

7 And some fell among thorns: and the thorns sprung up and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred fold, some sixtie fold, some thirty fold.

9 Who hath eares to heare, let him heare.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 * He answered and said unto them, Because it is given unto you to know the mysteries of the kingdome of heaven, but to them it is not given.

12 * For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not: and hearing, they heare not, neither do they understand.

14 And in them is fulfilled the prophesie of Esaias, which saith, * By hearing ye shall heare,

13
* Feb. 6, 4, and 10, 6.
2 Pet. 2, 20:

10 Christ teacheth by his own example, how that all things ought to be set apart, in respect of Gods glorie.
* Mark 3, 31:
Luke 8, 20:

11 None are more neare unto us, then they that are of the household of faith.

* Mark 4, 17:

1 Christ sheweth, in putting forth this parable of the sower, that the seed of life which is sown in the world, cometh not on so well in one as in another and the reason is: for that men, for the most part, either do not receive it, or suffer it not to ripen.
* Luke 8, 5:

2 The gift of understanding and of faith is proper to the elect, and all the rest are blinded through the just judgement of God.
* Chap. 25, 29:

* Isa. 6, 9:
Mark 4, 12:
Luke 8, 10:
John 12, 40:
Acts 28, 26:
Rom. 11, 8:

* Mark 3, 28.
Luke 12, 10.
1 John 5, 16.

6 Of blasphemy against the holy Ghost.

7 Hypocrites at the length bewray themselves even by their own mouth.
* Luke 6, 45.

8 Vain and unprofitable titles, which the most part of men spend their lives in.

8 Against forward desires of miracles.
* Chap. 16, 1.
Luke 11, 29.
1 Cor. 1, 22.

9 Fruits which fell from Abrahams faith, or forsook the true worship of God.

* Jonah 1, 17.

9 Christ teacheth by the sorrowfull example of the Jewes, that there are none more miserable then they which put out the light of the Gospel, which was kindled in them.

* Jonah 3, 5.

* 1 Kings 10, 1.
He meaneth the Queen of Saba: whose country is South, in respect of the land of Israel.

h For Saba is situated in the utmost coast of happy Arabia, upon the mouth of the Arabian Sea.

* Luke 11, 24.

14 heare, and shall not understand: and seeing ye shall see, and shall not perceive.

15 For this peoples heart is waxed grosse, and their eares are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and heare with their eares, and should understand with their heart, and should be converted, and I should heal them.

³The condition of the church under, and since Christ, is better then it was in the time of the fathers under the law.

* Luke 23, 24.

16 ³ But blessed are your eyes, for they see, and your eares, for they heare.

17 For verily I say unto you, * that many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to heare those things which ye heare, and have not heard them.

18 ¶ Heare ye therefore the parable of the sower.

19 When any one heareth the word of the kingdome, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his ^a heart: this is he which received seed by the way side.

^a Though there be mention made of the heart, yet his sowing is referred to hearing, without understanding. For whether the seed be received in the heart or no, yet he that soweth, soweth to the heart.

20 But he that received the seed into stonie places, the same is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitfull.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

⁴ Christ sheweth in another parable of the evil seed mixt with the good, that the church shall never be free and quit from offences, both in doctrine and manners, untill the day appointed for the restoring of all things to come, and therefore the faithful have to arme themselves with patience and constancy.

24 ¶ Another parable put he forth unto them, saying, The kingdome of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the housholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together untill the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and binde them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, * The kingdome of heaven is like to a grain of mustard-seed, which a man took and sowed in his field.

⁵ God beginneth his kingdome with very small beginnings, to the end that by the growing on of it, beside the expectation and hope of all men, his mighty power and working may be the more set forth.

* Mark 4, 30.

Luke 13, 19.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the aire come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them, * The kingdome of heaven is like unto leaven, which a woman took and hid in three [†] measures of meal, till the whole was leavened.

[†] The word in the Greek is a measure containing about a peck and a half, wanting little more then a pinte.

* Mark 4, 33.

34 * All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, * I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

* Psal 78, 2.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 ⁶ He answered and said unto them, He that soweth the good seed, is the Sonne of man:

⁶ He expoundeth the former parable of the good and evil seed.

38 The field is the world: the good seed are the children of the kingdome: but the tares are the children of the wicked one:

39 The enemy that sowed them, is the devil: * the harvest is the end of the world: and the reapers are the angels.

* Joel 3, 13, Rev. 14, 15.

40 As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world.

41 The Sonne of man shall send forth his angels, and they shall gather out of his kingdome all things that offend, and them which do iniquitie:

* Gt, scandale.

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sunne, in the kingdome of their Father. Who had eares to heare, let him heare.

* Dan. 12, 3.

44 ¶ Again, the kingdome of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

⁷ Few men understand how great the riches of the kingdome of heaven are, and no man can be partaker of them, but he that releaseth them with the losse of all his goods.

45 ¶ Again, the kingdome of heaven is like unto a merchant man, seeking goodly pearls:

46 Who when he had found one pearl of great price, he went and sold all that he had, and bought it.

47 ¶ Again, the kingdome of heaven is like unto a net that was cast into the sea, and gathered of every kinde.

⁸ There are many in the church, which notwithstanding are not of the church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

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Matthew 10

v.6. Read note (b). So Pharaoh was the genl. name of the
king of Egypt. vid. Gen. Ex. King. Isa. Jer. & Ezek.

50 And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

51 ¶ Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 ¶ And it came to passe, that when Jesus had finished these parables, he departed thence.

54 ¶ And when he was come into his own countrey, he taught them in their synagoge, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mightie works?

55 ¶ Is not this the carpenters sonne? is not his mother called Mary? and his brethren, James, and Ioseph, and Simeon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, ¶ A prophet is not without honour, save in his own countrey, and in his own house.

58 And he did not many mightie works there, because of their unbelief.

CHAP. XIIII.

1 Herods opinion of Christ. 2 Wherefore Iohn Baptist was beheaded. 3 Jesus departeth into a desert place : 15 where he feedeth five thousand men with five loaves and two fishes. 22 He walketh on the sea to his disciples : 34 and landing at Genesaret, healeth the sick by the touch of the hem of his garment.

¶ At that time * Herod the tetrarch heard of the fame of Jesus

2 And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore * mighty works † do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, * because they counted him as a prophet.

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleased * Herod. *

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptists head in a charger.

9 And the king was forie: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the bodie and buried it, and went and told Jesus.

13 ¶ * When Jesus heard of it, he departed thence by ship into a desert place, apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 ¶ And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ * And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grasse, and took the five loaves, and the two fishes, & looking up to heaven, he blessed, and brake; and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 ¶ * And when he had sent the multitudes away, he went up into a mountain apart to pray: * and when the evening was come, he was there alone.

24 ¶ But the ship was now in the midst of the sea, tossed with waves: for the winde was contrarie.

25 And in the * fourth watch of the night, Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a * spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

28 ¶ And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the winde boistrous, he was afraid: and beginning to sink, he cried, saying, Lord save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the winde ceased.

9 They ought to be diligent, which have not only to write for themselves, but to discern the wisdom of God to others.

* Mark 6, 1.
Luke 4, 16.
10 Men do not only see of ignorance, but also willingly and willingly by stumbling blocks in their own wayes, that when God calleth them, they may not obey, and so most plainly destroy and cast away themselves.
* John 6, 42.

* Mark 6, 4.
Luke 4, 24.
John 4, 44.

1 Here is Iohn, an example of an invincible courage, which all faithful ministers of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride, and cruelty, and to belittell, of a courtly conscience, and of their miserable slavery, which have once given themselves over to pleasures: in Herodias and her daughter, an example of whore-like wantonnesse and womanly cruelty.
* Mat 6, 14.
Luke 9, 7.

a By works, he meaneth that force and power, whereby works are wrought, and not the works, as is seen oft before.

† Or, are wrought by him.

* Luke 3, 19, 20.
* Lev 18, 16, and 20, 21.

* Chap 21, 26.

b There were three Herods: the first of them was Antipater, who is also called Afcalonius, in whose reign Christ was born, and he it was that caused the children to be slain. The second was called Antipas. Magnus his sonne whose mothers name was Malchaca or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobulus, and he it was that slew Iannes.

* Mark 6, 33
Luke 9, 10.

2 Christ refresheth a great multitude with five loaves and two little fishes, shewing thereby that they shall want nothing, which lay all things aside, and seek the kingdom of heaven.
* Mark 6, 35.
Iohn 6, 5.

* Mark 6, 46.
* Ioh 6, 16.

3 We must sail even through mighty tempests, and Christ will never forsake us, so that we go whither he hath commanded us.
c By the fourth watch is meant the time neare the day breaking: for in old time they divided the night into foure watches, in which they scouted.

d A spirit, as it is here taken, is that which a man imagineth to himself vainly in his minde, persuading himself that he seeth some thing, and seeth nothing.

4 By faith we tread under our feet even the tempests themselves, but yet by the vertue of Christ, which helpeth that vertue, which he of his mercy hath given.
† Or, strong.

16

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the sonne of God.

* Mark 6, 53.
e This Gennefaret was a lake nigh to Capernaum, which is also called the sea of Galilee, and Tiberias, so that the countrey it self grew to be called by that name.
f In that that Christ healeth the sick, we are given to understand, that we must seek remedie for spiritual diseases at his hands: and that we are bound not only to run ourselves, but also to bring others unto him.

34 ¶ * And when they were gone over, they came into the land of ° Gennefaret.

35 ° And when the men of that place had knowledge of him, they sent out into all that countrey round about, and brought unto him all that were diseased,

36 And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV.

3 Christ reproveth the Scribes and Pharisees, for transgressing Gods commandments, through their own traditions; 11 teacheth how that which goeth into the mouth, doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 20 and other great multitudes: 32 and with seven loaves, and a few little fishes, feedeth foure thousand men, besides women and children.

* Mark 7, 1.
1 None commonly are more bold contemners of God, then they whom God appointeth keepers of his law.
a Which they received of their ancestors from hand to hand, or their elders allowed, which were the governors of the church.
2 Their wicked boldnesse in corrupting the commandments of God, and that upon pretence of godlinesse, and usurping authority to make laws is here reproveth.
b By honour is meant, all kinde of dutie which children owe to their parents.
* Exod. 20, 12.
Deut. 5, 16.
* Exod. 21, 17.
Levit. 20, 9.
Prov. 20, 20.
c The meaning is this: whatsoever I bestow upon the temple, is to thy profit, for it is as good as if I gave it thee, for (as the Pharisees of our time say) it shall be meritorious for thee, for under this colour of religion they raked all to themselves, as though that he that had given any thing to the temple, had done the duty of a child.
* Mark 7, 11, 12.
d You made it of no power and authority as much as lay in you: for otherwise the commandments of God stand fast in the Church of God, in despite of the world and Satan.
e The same men are condemned for hypocrisie and superstition, because they made the kingdom of God to stand in outward things.
* Esa. 29, 13.
* Mark 7, 14.
4 Christ teacheth us, that hypocrisie of false teachers which deceive our soules, is not to be born withal, no not in indifferent matters, and the e is no reason why their orinary vocation should blinde our eyes: otherwise we are like to peele with them.
* Iohn 15, 2.
* Luke 6, 39.
* Mark 7, 17.

Then * came to Jesus Scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgresse the tradition of the elders: for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do you also transgresse the commandment of God by your tradition?

4 For God commanded, saying, * Honour thy father and mother: and he that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, * It is a gift by whatsoever thou mightest be profited by me,

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesie of you, saying,

8 * This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is farre from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 ¶ * And he called the multitude, and said unto them, Heare and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, * Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blinde leaders of the blinde. And if the blinde lead the blinde, both shall fall into the ditch.

15 * Then answered Peter and said unto him, Declare unto us this parable.

* Esa. 29, 13. * Mark 7, 14. 4 Christ teacheth us, that hypocrisie of false teachers which deceive our soules, is not to be born withal, no not in indifferent matters, and the e is no reason why their orinary vocation should blinde our eyes: otherwise we are like to peele with them. * Iohn 15, 2. * Luke 6, 39. * Mark 7, 17.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever rentreth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 * For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

21 ¶ * Then Jesus went thence, and departed into the ° coasts of Tyre and Sidon.

22 And behold, a woman of ° Canaan came out of the same coasts, and cryed unto him, saying, Have mercy on me, O Lord, thou Sonne of David, my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she cryeth after us.

24 But he answered and said, * I am not sent, but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs.

27 And she said, Truth Lord: yet the dogs eat of the crumbes which fall from their masters table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very houre.

29 * And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 * And great multitudes came unto him, having with them those that were lame, blinde, dumbe, maimed, and many others, and cast them down at Jesus feet, and he healed them:

31 Inasmuch that the multitude wondred when they saw the dumbe to speak, the maimed to be whole, the lame to walk, and the blinde to see: and they glorified the God of Israel.

32 ¶ * Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three dayes, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

* Mark 7, 24.
e Coasts which were next to Tyre and Sidon, that is, in that quarter were Palestina bendeth toward Iherusalem, and the sea of Syria.
f Of the flock of the Canaanites, which dwelt in Phenicia.
g In that that Christ doth sometimes as it were stop his ears against the prayers of his faithles, he doeth it for his glory, and not for their hurt.
* Chap. 10, 6.
g Of the people of Israel, which people was divided into tribes, out of those tribes came of our house.

* Mark 7, 31.
6 Christ ceaseth not to be beneficial, even there, where he is contemned, and in the midst of wolves he gathereth together and solliciteth his flock.
* Isa. 35, 5, 6.
h Whose members were weakened with the palsy, or by nature, or afterwards it is said, he healed them.
i Now Christ went to heal in this wife, that such members as were weak, he restored to health and yet he could easily if he had would, have given them hands and feet, and other members which wanted them.
* Mark 8, 1.
7 By doing again this miracle, Christ sheweth that he will never be wanting to them that follow him, no not in the wilderness.
i Go not from my side.

k Word for word, to lie down backward as rowes do in rowing, they draw their oares to them.

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Matthew.

v. 39 in Mark 8.10 Dalmanutha = Magdala.

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num 14 24 28 32 12 deut 1:36 Jos 14 8:2 14
1 Km 14 8 mat 19:27 Joh 8:12 & 10 27:1 & 27
11:1 Eph 5:1 1 pet 2:21

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven¹ baskets full.

38 And they that did eat, were foure thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala. ^x

CHAP. XVI.

¹ The Pharisees require a signe. 6 Iesus warneth his disciples of the leaven of the Pharisees and Sadduces. 13 The peoples opinion of Christ, 16 and Peters confession of him. 21 Iesus foresheweth his death, 22 reproving Peter for dissuading him from it. 24 And admonisheth those that will follow him, to bear the crosse.

THe^{*} Pharisees also with the Sadduces, came, and^a tempting, desired him that he would shew them a signe from heaven.

2 He answered and said unto them, When it is evening, ye say, *it will be fair weather: for the skie is red.*

3 And in the morning, *it will be foul weather to day: for the skie is red and lowring.* O ye hypocrites, ye can discern the^b face of the skie, but can ye not discern the signes of the times?

4 A wicked and adulterous generation seeketh after a signe, and there shall no signe be given unto it, but the^c signe of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Iesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadduces.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 Which when Iesus^d perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?

9 * Do ye not yet understand, neither remember the^e five loaves of the five thousand, and how many baskets ye took up?

10 * Neither the seven loaves of the foure thousand, and how many baskets ye took up?

11 ¶ How is it that ye do not understand, that I^f spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadduces?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadduces.

13 ¶ When Iesus came into the coasts of Cesarea Philippi, he asked his disciples, saying * Whom do men say, that I, the Sonne of man, am?

14 And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.

15 And he said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simeon Peter answered and said, * Thou art Christ the Sonne of the living God.

17 ¶ And Iesus answered and said unto him, Blessed art thou Simon Bar-jona: for^g flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 ¶ And I say also unto thee, that * thou art^h Peter, and upon this rock I will build my church: and theⁱ gates of hell shall not prevail against it.

19 * And I will give unto thee the^j keyes of the kingdome of heaven: and whatsoever thou shalt^k binde on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 ¶ Then charged he his disciples that they should tell no man that he was Iesus the Christ.

21 ¶ From that time forth began Iesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the^l elders, and chief priests, and Scribes, and be killed, and be raised again the third day.

22 Then Peter^m took him, and began to rebuke him, saying be it farre from thee, Lord: this shall not be unto thee.

23 ¶ But he turned, and said unto Peter, Get thee behinde me, Satan, thou art an offence unto me: for thouⁿ savourest not the things that be of God, but those that be of men.

24 ¶ Then said Iesus unto his disciples, If any man will come after me, let him denie himself, and take up his crosse, and follow me.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall^o finde it.

26 For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Sonne of man shall come in the^p glorie of his Father, with his angles: * and then he shall reward every man according to his works.

28 Verily I say unto you, * There be some standing here, which shall not taste of death, till they see the Sonne of man coming in his^q kingdome.

Esa. 22, 22; and that power is common to all ministers; as chap. 18, 18. and therefore the ministerie of the Gospel, may rightly be called the key of the kingdome of heaven. ^o They are bound whose finnes are retained, heaven is shut against them, because they receive not Christ by faith: on the other side how happy are they, to whom heaven is open, which imbrace Christ, and are delivered by him, and become fellow heires with him? ⁷ Men must first learn, and then teach. ⁸ The mindes of man are in time to be prepared, and made ready against the stumbling block of pericution. ^p It was a name of dignitie, and not of age: and it is put for them which were the Iudges, which the Hebrewes call Sanhedrin. ^q Took him by the hand, and let him aside, as they use to do, which mean to talk familiarly with one. ⁹ Against preposterous zeal. ^r The Hebrews call him Satan: that is to say, an adversary, whom the Grecians call *diabolos*, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas, 1ohn 6, 70. or of lightnesse and pride, resist the will of God. ^f By this word we are taught, that Peter sinned through a false persuasion of himself. ^{Chap. 10, 38.} Mark 8, 34.

¹⁰ No men doe worse provide for themselves, then they that love themselves more then God. ^t Shall gaine himself: And this is his meaning, they that deny Christ to save themselves, doe not only lose that which they look for, but also lose the thing they would have kept, that is, themselves, which loss is the greatest of all: but as for them that doubt not to die for Christ, it is rather farre otherwise with them. ^u I like a king, as Chapter 6, 29.

¹¹ Like a king, as Chapter 6, 29. ^x By his kingdome, is understood, The glory of his a cension, and what followeth thereof, Ephes. 4, 10. or, the preaching of the Gospel Mark 9, 1.

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¹ A kinde of vessel wrought with wigs.

² Mark 8, 11.

³ Luke 12, 54.

⁴ The wicked which otherwise

⁵ are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victorie, and triumpheth over them.

⁶ To trie whether he could do that which they desired, but their purpose was naught, for they thought to finde some thing in him by that means, whereupon they might have just occasion to reprehend him: or else distrust and curiosity moved them so to do, for by such means also is God said to be tempted, that is, to say, provoked to anger, as though men would strive with him.

⁷ The outward shew and countenance, as it were of all things, is called in the Hebrew tongue, a face.

⁸ The article sheweth the notable-nesse of the deed.

⁹ False teachers must be taken heed of.

¹⁰ Not by others, but by vertue of his divinitie.

¹¹ Chap. 14, 17.

¹² That five thousand men were filled with so many loaves.

¹³ Chap. 15, 34.

¹⁴ A demand or question joyned with admiration.

¹⁵ Said, for command.

¹⁶ There are divers judgements and opinions of Christ, notwithstanding he is knowne of his alone.

¹⁷ There were two Cedars, the one called Stratonis upon the sea Me-diterrene, which Herod built sumptuously in the honour of Octavius, Ios. ph. lib. 15.

¹⁸ The other was Ce'sarea Philippi, which Herod the great, the Tetrarches Ion by Cleopatra, built in the honour of Tiberias, at the foot of Lebanon, Ios. ph. lib. 15.

¹⁹ As Herod thought.

²⁰ Mark 8, 27.

²¹ Luke 9, 13.

²² Mark 8, 27.

²³ Luke 9, 13.

²⁴ Mark 8, 27.

²⁵ Luke 9, 13.

²⁶ Mark 8, 27.

²⁷ Luke 9, 13.

²⁸ Mark 8, 27.

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³⁰ Mark 8, 27.

³¹ Luke 9, 13.

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⁴⁰ Mark 8, 27.

⁴¹ Luke 9, 13.

⁴² Mark 8, 27.

⁴³ Luke 9, 13.

⁴⁴ Mark 8, 27.

⁴⁵ Luke 9, 13.

⁴⁶ Mark 8, 27.

⁴⁷ Luke 9, 13.

⁴⁸ Mark 8, 27.

⁴⁹ Luke 9, 13.

⁵⁰ Mark 8, 27.

Matthew.

v. 37 in Mark 3:10 Salomatha = Magdala.

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CHAP. XVI.

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19 ¶ And I will give unto thee the^o keyes of the kingdom of heaven: and whatsoever thou shalt^p binde on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

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7 Men must first learn, and then teach. 8 The mindes of men are in time to be prepared, and made ready against the stumbling block of persecution.

p It was a name of dignity, and not of age: and it is put for them which were the Judges, which the Hebrewes call Sanhedrin. q Took him by the hand, and let him aside, as they use to do, which mean to talk familiarly with one.

9 Against preposterous zeal. r The Hebrews call him Satan: that is to say, an adversary, whom the Grecians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Lucas, 1st John 6, 70, or of lightnesse and pride, resist the will of God: f By this word we are taught, that Peter sinned through a false persuasion of himself.

* Chap. 10, 38. Mark 8, 34. 10 No men doe worse provide for themselves, then they that love themselves more then God. t Shall gaine himself: And this is his meaning, they that deny Christ to save themselves, doe not only lose that which they look for, but also lose the thing they would have kept, that is, themselves, which losse is the greatest of all: but as for them that doubt not to die for Christ, it is farre otherwise with them. u Like a king, as Chapter 6, 9. * Psal. 62, 12. Rom. 2, 6. Mark 9, 1 Luke 9, 27. x By his kingdom, is understood, The glory of his a cension, and what followeth thereof, Ephes. 4, 10, or, the preaching of the Gospel Mark 9, 1.

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* John 6, 69. 4 Faith is of grace, not of nature.

k By this kind of speech is meant mans natural procreation upon the earth, the creature, not being destroyed which was made, but deformed through sinne: so then this is the meaning: This was not revealed to thee: y any understanding of mans, but God shewed it thee from heaven.

5 That i. true faith, which confesseth Christ, the virtue whereof is invincible.

* 1st John 1, 42.

l Christ spake in the Syrian tongue, and therefore used not this delectant betwixt Petrus, which signifies Peter, and Petrus, which signifies a Rock, but in both places used this word Cepha: but his minde was that word in Greek, by the divers termination to make a difference between Peter which is a piece of the building, and Christ the Petra, that is, the rock, and foundation: or else he gave his name Peter, because of the confession of his faith, which is the churches as well as his; as the old fathers witness, for so faith Theoph.

That confession which thou hast made, shall be the foundation of the believers.

m The enemies of the church are compared to a strong kingdom, and therefore by gates, are meant cities which are made strong with counsel and fortifications, and this is the meaning, whatsoever Satan can do by counsel or strength. So doth Paul. 2 Cor. 10, 4. call them strong holds.

* John 20, 23. 6 The authoritie of the church is from God.

n A Metaphore taken of stewards which carry the keyes, and here is set forth the power of the ministers of the word, as

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u Like a king, as Chapter 6, 9. * Psal. 62, 12. Rom. 2, 6. Mark 9, 1 Luke 9, 27. x By his kingdom, is understood, The glory of his a cension, and what followeth thereof, Ephes. 4, 10, or, the preaching of the Gospel Mark 9, 1.

o They are bound whose finnes are retained, heaven is shut against them, because they receive not Christ by faith: on the other side, how happy are they, to whom heaven is open, which imbrace Christ, and are delivered by him, and become fellow heires with him?

7 Men must first learn, and then teach. 8 The mindes of men are in time to be prepared, and made ready against the stumbling block of persecution.

p It was a name of dignity, and not of age: and it is put for them which were the Judges, which the Hebrewes call Sanhedrin. q Took him by the hand, and let him aside, as they use to do, which mean to talk familiarly with one.

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1 A kinde of vessel wrought with wigs.

* Mark 8, 11. Luke 12, 54. 1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victorie, and triumpheth over them.

a To trie whether he could do that which they desired, but their purpose was naught, for they thought to finde some thing in him by that means, whereupon they might have just occasion to reprehended him: or else distrust and curiosity moved them to do so, for by such means also is God said to be tempted, that is to say, provoked to anger, as though men would strive with him.

b The outward shew and countenance, as it were of all things, is called in the Hebrew tongue, a face.

c The article sheweth the notable of the deede. 2 False teachers must be taken heed of.

d Not by others, but by virtue of his divinitie.

* Chap. 14, 17. e That five thousand men were filled with so many loaves.

* Chap. 15, 34. f A demand or question joyned with admiration.

g Said, for commanded.

h There were two Cesareas, the one called Stratonis upon the sea Me. ditterane, which Herod built sumptuously in the honour of Octavius, 10^jeph. lib. 15.

i The other was Cesarea Philippi, which Herod the great, the Tetrarches son by Cleopatra, built in the honour of Tiberias, at the foot of Lebanon, 10^jeph. lib. 15.

j As Herod thought. * Mark 8:27. Luke 9:13.

k By this kind of speech is meant mans natural procreation upon the earth, the creature, not being destroyed which was made, but deformed through sinne: so then this is the meaning: This was not revealed to thee: y any understanding of mans, but God shewed it thee from heaven.

5 That i. true faith, which confesseth Christ, the virtue whereof is invincible.

* 1st John 1, 42.

l Christ spake in the Syrian tongue, and therefore used not this delectant betwixt Petrus, which signifies Peter, and Petrus, which signifies a Rock, but in both places used this word Cepha: but his minde was that word in Greek, by the divers termination to make a difference between Peter which is a piece of the building, and Christ the Petra, that is, the rock, and foundation: or else he gave his name Peter, because of the confession of his faith, which is the churches as well as his; as the old fathers witness, for so faith Theoph.

That confession which thou hast made, shall be the foundation of the believers.

m The enemies of the church are compared to a strong kingdom, and therefore by gates, are meant cities which are made strong with counsel and fortifications, and this is the meaning, whatsoever Satan can do by counsel or strength. So doth Paul. 2 Cor. 10, 4. call them strong holds.

* John 20, 23. 6 The authoritie of the church is from God.

n A Metaphore taken of stewards which carry the keyes, and here is set forth the power of the ministers of the word, as

o They are bound whose finnes are retained, heaven is shut against them, because they receive not Christ by faith: on the other side, how happy are they, to whom heaven is open, which imbrace Christ, and are delivered by him, and become fellow heires with him?

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I The transfiguration of Christ. **14** He healeth the lunatick, **22** foretelleth his own passion, **24** and payeth tribute.

* Mar. 9, 2.

Luke 9, 28.
1 Christ is in such
fort humble in the
gospel, that in the
mean season he is
Lord both of hea-
ven and earth.
2 Luke reckoneth
eight dayes, con-
taining in that
number the first
an last, and Mat-
thewe cacketh but
of them that were
betwixt them.
b Changed into
another hue.

* 2 Pet. 1, 17.

c The article is,
Severeth Christ
from other children
For he is Gods na-
turall Sonne, we by
adoption, therefore
he is called the first
begotten among
the brethren, be-
cause that although
he be of right the
only Sonne, yet is
he chief among
many, in that he is
the fountain and
head of the adop-
tion.

d Fell down flat on
their faces, and wor-
shipped him, as
Chap. 2, 11.
e Which they saw,
otherwise the word
used in this place is
properly spoken of
that which is seen
in a dream.

* Chap. 11, 14,
Mark 9, 11.

* Mark 9, 17.
Luke 9, 38.

2 Men are unwor-
thy of Christ his
goodnesse, yet not-
withstanding he
regardeth them.
f As men that make
supplications use
to do.

g They that at cer-
tain times of the
moon are troubled
with the falling
sickness, or any
other kinde of dis-
ease: but in this
place, we must so
take it, that besides
the naturall disease
he had a devillish
frensie.

3 Incredulity and
distrust, hinder and
break the course of
Gods benefits.

* Luke 17, 6.

And * after six dayes, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was ^b transfigured before them, and his face did shine as the sunne, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 * While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This ^c is my beloved Sonne, in whom I am well pleased; heare ye him.

6 And when the disciples heard it, they fell on their ^d face, and were fore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus onely.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the ^e vision to no man, untill the Sonne of man be risen again from the dead.

10 And his disciples asked him, saying,

* Why then say the Scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Sonne of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ * And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord have mercy on my sonne, for he is ^f lunatick, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithlesse and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the childe was cured from that very houre.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, * If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to you-

der place, and it shall remove, and nothing shall be impossible unto you,

21 ⁴ Howbeit this kinde goeth not out, but by ^b prayer and fasting.

22 ¶ * And while they abode in Galilee, Jesus said unto them, The sonne of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again: and they were exceeding sory.

24 ¶ ⁶ And when they were come to Capernaum, they that received [†] tribute money, came to Peter, and said, Doth not your master ^a pay [†] tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custome or tribute? of their own ^m children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt finde a ⁿ piece of money: that take, and give unto them for me and thee.

Children. n a stater: it is half an ounce of silver, in value two shillings six pence, after five sailings the ounce.

CHAP. XVIII.

I Christ warneth his disciples to be humble and harmlesse, **7** to avoid offences, and not to despise the little ones: **15** teacheth how we are to deal with our brethren, when they offend us, **21** and how oft to forgive them; **23** which he setteth forth by a parable of the king, that took account of his servants, **32** and punished him who shewed no mercy to his fellow.

AT * the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdome of heaven?

2 And Jesus called a ^a little childe unto him, and set him in the midst of them,

3 And said, Verily I say unto you, * Except ye be ^b converted, and become as little children, ye shall not enter into the kingdome of heaven.

4 Whosoever therefore shall humble himself as this little childe, the same is greatest in the kingdome of heaven.

5 And whoso shall receive one such little childe in my name, receiveth me.

6 * But whoso shall offend one of these little ones which beleve in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ ³ Wo unto the world because of offences: for it must needs be that ^c offences come: but wo to that man by whom the offence cometh.

8 * Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, And

4 The remedy against distrust, h to give us to understand the watchfulness and diligence of earnest prayer, which cannot be without sobriety.

* Chap. 20, 17.
Mark 9, 41.
Luke 9, 44.
5 Our mindes must be prepared more and more against the offence of the crosse.

6 In that that Christ doth willingly o. ey Celars edicts, he it with that civil police is not taken away by the gospel.

7 Called in the Original Didrachma, being in value fifteen pence. i He denieth not, but he asketh. k Ought he not to pay?

l They that were from twenty years of age to thirtie, paid half a shekel of the sanctuary, Exodus 30, 13. This was an Attike didrachma, which the Romans exacted: after they had subdued Iudaea. m By children we must not understand subjects which pay tribute, but naturall

* Mark 9, 33.
Luke 9, 46.

1 Humblenesse of minde is the right way to pre-
em nence.
2 A childe in years.
3 Chap. 19, 14.
1 Cor. 14, 20.
4 A kinde of tech-
taken from the He-
brews, and it is as
much as, repent.

* Mark 9, 42.
Luke 17, 1, 2.
2 We ought to have great respect to our brethren be-
they never so base
and he that doth
otherwise shall be
tharply punished.
3 A good man can-
not but go through
the midst of offend-
ces, yet he must cut
off all occasions of
offences.

c Lets and hinder-
ances which stop
the course of good
works. The Greek
word importeth
thus much, Thing
which we should
at.

* Chap. 5, 30.
Mark 9, 45.

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6 sat 2:1 mat 3:17 mat 1:11 @ 7:7 Sat 3:22 @ 9:35 ed 1132 pet 117

Matthew

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6 p. 259

20

6 psalms 82:11-15:17-18:25:8 leuit 26:12 num 3:35-39 mat 18:20

and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do alwayes behold the face of my Father which is in heaven.

11 * For the Sonne of man is come to save that which was lost.

12 * How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he finde it, verily I say unto you, he rejoiceth more of that sheep, then of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, * if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall heare thee, thou hast gained thy brother.

16 But if he will not heare thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to heare them, tell it unto the church: but if he neglect to heare the church, let him be unto thee as an heathen man and a publicane.

18 Verily I say unto you, * Whatsoever ye shall binde on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sinne against me, and I forgive him? * till seven times?

22 Jesus saith unto him, I say not unto thee, Untill seven times: but, untill seventy times seven.

23 ¶ Therefore is the kingdome of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which ought him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and

† worshipped him, saying, Lord have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt:

31 So when his fellow-servants saw what was done, they were very sorie, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentours, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

2 Christ healeth the sick; 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternall life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdome of God: 27 and promisseth reward to those that forsake any thing, to follow him.

And it came to passe, * that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawfull for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, * that he which made them at the beginning, made them male and female?

5 And said, * For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joyned together, let not man put asunder.

7 They say unto him, * Why did Moses then command, to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardnesse of your hearts, suffered you to put away your wives: but from the beginning it was not so.

by a borrowed kinde of speech called a yoke. * Deut. 24, 1. 2 Because politick laws are constrained to beare with some things, it followeth not by and by that God alloweth them: * Deut. 24, 1. f Being occasioned by reason of the hardnesse of your hearts. g by a politick law, not by the morall law: f. i. this law is a perpetuall law of Gods justice, the other boweth and bendeth as the carpenters bevell.

19
† Or, besought him.
n This was a civill reverence which was very usual in the east
o Voe'd not too much to thinne anger against me: so
p God called in the scripture, flow to anger, that is to say, gentle, and one that refraineth the storming of his minde, Psal. 86, 5. patient and of great mercy.
† The Romane peny is the eighth part of an ounce, which after five shillings the ounce, is seven pence half-peny.

* Mark 16, 1.
a Passed over the water out of Galilee into the border of Judea.

1 The band of marriage ought not to be broken, unless it be for fornication.
b To send her a book of divorcement, afore chap. 1, 19.
* Gen. 1, 27.

* Gen. 2, 24.
Ephes. 5, 31.
c Th. Greek word importeth to be gewed unto, whereby is signified that strait knot, which is between man and wife, as though they were gewed together.
* 1 Cor. 6, 16.
d They which were two, become as it were one: and this word flesh, is by a figure taken for the whole man, or the body, after the manner of the Hebrewes.
e Hath made them yoke fellows, as the marriage it self is

20

* Chap. 5, 32.
Mark 10, 11.
Luke 16, 18.

1 Cor. 7, 11.
h Therefore in these dayes the lawes that were made againt adulterers were not regarded: for they could have needed no divorcement, if marriage had been cut asunder with punishment by death.

i If the matter stand between man and wife, or in marriage.
3 The gift of continencie is peculiar, and therefore no man can set a law to himself of perpetuall continencie.
k Receive and admit, as by translation we say, that a strait and narrow place, is not able to receive many things.

l The word eunuch is a general word, and hath divers kin'es under it, as gelded men, and burlen men.
m Which abstain from marriage, and live continually through the gift of God.

* Mar. 10, 13.
Luk. 18, 15.
4 Infants and little children are contained in the free covenant of God.
5 They neither know themselves, nor the law, that seek to be saved by the law.

* Mar. 10, 17.
Luk. 18, 18.

* Exod. 20, 13.

n The young man did not answer truly in saying, that he had kept all the commandments: and therefore he layeth out an example of true charitie before him, to shew the diseases that lay lurking in his minde.

6 Rich men have need of a singular gift of God to escape out of the snare of Satan.

o Word for word, it is oflesse labour.

p Theophylact noteth, that by this word is meant a cable rope: but Caninius allegedeth out of the Thalmudists, that it is a proverb, and the word, Camel, signifieth the beast itself.

* Mar. 30, 28.
Luk. 18, 28,

9 * And I say unto you, Whosoever shall put away his wife, except *it be* for ^h fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the ⁱ case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All men cannot ^k receive this saying, save *they* to whom it is given:

12 For there are some ^l eunuchs, which were so born from *their* mothers wombe: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdome of heavens sake. He that is able to receive *it*, let him receive *it*.

13 ¶ * Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdome of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ * And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternall life?

17 And he said unto him, Why callest thou me good? *there is none good but one, that is God*: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, * Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thy self.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be ^a perfect, go *and* sell that thou hast, and give to the poore, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowfull: for he had great possessions.

23 ¶ * Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdome of heaven.

24 And again I say unto you, It is ^o easier for a ^p camel to go through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ * Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me in the ^q regeneration, when the Sonne of man shall sit in the throne of his glory, * ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life.

30 * But many *that are* first, shall be last; and the last *shall be* first.

C H A P. X X.

1 Christ by the similitude of the labourers in the vineyard, sheweth that God is debter unto no man. 17 foretelleth his passion, 20 by answering the mother of Zebedees children, teacheth his disciples to be lowly, 30 and giveth two blinde men their sight.

FOR the kingdome of heaven is like unto a man that is an ^r housholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had ^s agreed with the labourers for a ^t peny a day, he sent them into his vineyard.

3 And he went out about the third houre, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth houre, and did likewise.

6 And about the ^u eleventh houre he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were* hired about the eleventh houre, they received every man a peny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a peny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last ^v have wrought but one houre, and thou hast made them equall unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penie?

14 Take that thine is, and go thy way, I will give unto this last, even as unto thee.

15 Is it not lawfull for me to do what I will with mine own? ^w is thine eye evil because I am good?

7 It is not lost; that is neglected for Gods sake.

q The regeneration is taken for that day, when the elect shall begin to live a new life, that is to say, when they shall enjoy the heavenly inheritance, both in body and soul.

* Luk. 22, 20.

* Chap. 20, 16.

Mar. 10, 31.

Luk. 13, 30.

8 To have begun well, and not to continue unto the end, doth not one.

9 Not profit, but all hureth very much.

1 God is bound to no man, and therefore he calleth whomsoever, and whensoever he listeth. This only every man ought to take heed of, and hereupon bestow his whole endeavour, that he go forward and come to the mark without all stopping or staggering, and not curiously to examine other mens doings, or the judgements of God.

a Word for word, fell in time: it is a kinde of speech taken from song.

b The Roman peny is the eighth part of an ounce, which after five twillings the ounce, is seven pence half-peny.

c The last houre for the day was twelve houres long, and the first houre began at the sun-rising.

d Or, have continued one houre only.

e Nought, that is to say, dost thou envie at my goodnesse towards them? for the Hebrews by an evil eye meane envie, because such dispositions appear chiefly in the eyes, as above Chap. 6, 23.

f It is set to answer the word, single, and it is taken there for corrupt: for whereas he said there afore, ver. 22, If things eye be single, he addeth in the 23, but if thine eye be wicked, or corrupt, the word being the same in that place, as it is here.

11

10.
17

27 num 14:24 & 32:12 deut 1:36 psalms 14:8 & 17:1
1 king 14:8 mat 16:24 john 8:12 & 10:27
leat 11:1 eph 5:1 1 pet 2:21

* Chap. 19, 30.

16 * So the last shall be first, and the first last: for many be called, but few chosen.

* Mar. 10, 32.

Luk. 18, 31.

2 Christ goeth to the crosse necessarily but yet willingly.

3 Th y that least ought, are the greatest per but-tons of Christ.

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem, and the Sonne of man shall be betrayed unto the chief priests, and unto the Scribes, and they shall condemne him to death,

19 * And shall deliver him to the Gentiles to mock and to scourge, and to crucifie him: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdome,

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

28 Even as the Sonne of man came not to be ministered unto, but to minister, and to give his life a ranfome for many.

29 * And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blinde men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou sonne of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou sonne of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes receyved sight, and they followed him.

Christ rideth into Ierusalem upon an asse, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sonnes, 35 and the husbandmen, who slew such as were sent unto them.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you and straightway ye shall finde an asse tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an asse, and a colt the foal of an asse.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the asse, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cryed, saying, Hosanna to the sonne of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest.

10 And when he was come unto Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of theeves.

14 And the blinde and the lame came to him in the temple, and he healed them.

15 And when the chief priests and Scribes saw the wonderfull things that he did, and the children crying in the temple, and saying, Hosanna to the sonne of David, they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethanie, and he lodged there.

18 Now in the morning as he returned into the city, he hungred.

19 And when he saw a fig-tree in the way, he

* Mar. 11, 1.

Luk. 19, 29.

1 Christ by his hu-

mility triumphing

over the pri e of

this world, ascend-

eth to true glory

by ignemine of

the Crosse.

a He that shall say

any thing to you:

shall let them go:

to wit, the asse and

the colt.

* Isa. 62, 11.

Zach. 9, 9.

Loh. 12, 15.

b The city of Sion,

An Hebrew kind

of speech, com-

monly used in the

Lamentations of

Jeremie.

* Mar. 11, 2.

c Their uppermost

garments.

d Upon their gat-

ments, not upon

the asse and the

colt.

e This was an an-

cient kind of

crying, which they

used in the feast of

Tabernacles, when

they carried boughs,

according as God

commanded,

Levit. 23, 40.

And the word is

corruptly made: of

two, for we shoul-

d say, Hoshiangena,

which is as much

to say, as Save I

pray thee.

f Well be it to him

that commeth in

the Name of the

Lord, that is to

say, whom the

Lord hath given

us for our king.

* Mar. 11, 15.

Luk. 19, 45.

Loh. 2, 13.

g That is, all the

men of Ierusalem

were moved.

* Isa. 56, 7.

* Jer. 7, 11.

Mar. 11, 17.

Luk. 19, 46.

2 Such as should

be master of god-

lineffe, are they,

that doe moiten-

vie the glory of

Christ: but in va'n.

* 1sa. 8, 2.

h Thou hast made

most perfire. We

reade in David.

Thou hast establi-

shed or grounded,

and if the matter

be considered well,

it is all one that the

Euangelist saith,

for that is stable

and sure, which is

most perfire.

3 Christ doth so

make the wic-

ked, that yet he

hath a considera-

tion and regard of

his Church.

4 Hypocrites shall

at length have

their masks dis-

covered, and vi-

zards plucked from

their faces

* Mar. 12, 13.

22

he came to it, and found nothing thereon, but leaves onely, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away?

5 How great the force of faith is.

i The Greeke word signifieth a sticking or wavering of minde, so that we cannot tell which way to take.

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not onely do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

* Mar. 11, 27. Luke 20, 1. 6 Against them which overflipping the doctrine, binde the calling and vocation to an ordinarie succession, going about by that false pretext, to stop Christs mouth.

k Or by what power. l One word, that is to say, I will ask you in one word.

m John his preaching is called by a figure. Baptisme, because he preached the Baptisme of repentance &c.

n From God, and so it is plainly seen, how these are set one against another.

o Beat their heads about it and mused, or laid their heads together.

* Chap. 14, 5.

7 It is no new thing to see them to be the worst of all men, which ought to shew the way of godlinesse to others.

p They make haste to the kingdome of God, and you slack to that at least wife you should have followed their example. Mark then that this word, goe before, is improperly taken in this place, whereas no man followeth.

* Chap. 3, 8.

q Living uprightly, being of a good and honest conversation: For the Hebrews use this word, Way, for life and manners.

r Those men oftentimes are the cruellest enemies of the Church, to whose fidelitie it is committed: But the vocation of God is neither tied to time, place, nor person.

* 1sa. 5, 1. Jer. 2, 21.

Mar. 12, 1. Luke 20, 9.

r Made the place strong, for a towre is the strongest place of a wall.

23 ¶ * 6 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authoritie?

24 And Jesus answered and said unto them, I also will ask you one thing, which if you tell me, I in like wise will tell you by what authoritie I do these things.

25 The baptism of John, whence was it? from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people, * for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authoritie I do these things.

28 ¶ 7 But what think you? A certain man had two sonnes, and he came to the first, and said, Sonne, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go sir, and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicanes and the harlots shall go into the kingdome of God before you.

32 For * John came unto you in the way of righteousness, and ye beleaved him not: but the publicanes and the harlots beleaved him. And ye when ye had seen him, repented not afterward, that ye might believe him.

33 ¶ 8 Heare another parable, There was a certain housholder * which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a farre country.

34 And when the time of the fruit drew neare, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants, more then the first: and they did unto them likewise.

37 But last of all, he sent unto them his sonne, saying, They will reverence my sonne.

38 But when the husbandmen saw the sonne, they said among themselves, This is the heir, * come, let us kill him, and let us seise on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, * Did ye never reade in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lords doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdome of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grinde him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAP. XXII.

i The parable of the marriage of the kings son. 9 The vocation of the Gentiles. 12 The punishment of him that wanted the wedding garments. 15 Tribute ought to be paid to Cesar. 23 Christ confuteth the Sadduces for the resurrection, 34 answereth the lawyer, which is the first and great commandment, 41 and reasoneth with the Pharisees about the Messias.

And Jesus answered * and spake unto them again by parables, and said,

2 The kingdome of heaven is like unto a certain king, which made a marriage for his sonne,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are readie: come unto the marriage.

5 But they made light of it, and went their wayes, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their citie.

8 Then saith he to his servants, The wedding

* Chap. 26, 3. John 11, 53. (Word for word, let us hold it fast.) A kind of proverb, shewing what end the wicked are worthy of.

* Mat. 118, 22. Acts 4, 11.

u Master builders, which are chief builders of the house, that is, of the Church.

x Began to be. y The chief stone in that corner is called the head of the corner: which beareth up the couplets or joints of the whole building.

z That matter in that the stone which was cast away is made the head is the Lords doing which we behold and greatly marvel at.

a They bring forth the fruits of the kingdome of God, which bring forth the fruits of the spirit, and not of the flesh, Gal. 5.

* 1sa. 8, 14 15. Rom. 9, 33.

1 Pet. 2, 7. b As chaff is with the wind, for he useth a word which signifieth properly to separate the chaff from the corn with winnowing, and to scatter it abroad.

g The wicked can do nothing but what God will.

h Not all the whole company of them that are called by the voice of the Gospel, are the true Church before God: for the most part of them had rather follow the commodities of this life: and some do cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.

* Luk. 14, 16. Revel. 19, 9.

a The word here used is commonly used in sacrifices, and is by translation used for other feasts also: For feasts and banquets were wont to be begun with sacrifices.

2 A dreadful destruction of them that concern Christ.

b The marriage is

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22 p^{er} 14 fir 29 12 mot 7:8 mar 11 24 sub 11:9 / feb 14 13⁵ 16 24 xom 18

Matthews

42

6 mat 1:14 27 28 12 23 luk 3:31 joh 7:42 2 tim 2:8

is readie, but they which were bidden were not worthy.

9 ³ Go ye there fore into the high-ways, and as many as ye shall finde, bid to the marriage.

10 So those servants went out into the high-ways, and gathered together all as many as they found, both ^c bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was ^d speechlesse.

13 Then said the king to the ^e servants, Binde him hand and foot, and take him away, and cast him into outer darknesse: there shall be weeping and gnashing of teeth.

14 * For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsel how they might ^f intangle him in his talk.

16 And they sent out unto him their disciples, with the ^g Herodians, saying, Master, we know that thou art true, and teachest the way of God in ^h truth, neither carest thou for any man: for thou regardest not the ⁱ person of men.

17 Tell us therefore, What thinkest thou? Is it lawfull to give ^k tribute unto Cefar, or not?

18 But Jesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a ^l penny.

20 And he saith unto them, Whose is this image and ^m superscription?

21 They say unto him, Cefars. Then saith he unto them, * Render therefore unto Cefar, the things which are Cefars: and unto God, the things that are Gods.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ * ⁿ The same day came to him the Sadducees, * which say that there is no resurrection, and asked him.

24 Saying, Master, * Moses said, If a man die, having no ^o children, his brother shall marry his wife, and raise up seed unto his brother,

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do erre, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marrie, nor are given in marriage; but are as the ^p angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ ^q But when the Pharisees had heard that he had put the Sadduces to silence, they were gathered together.

35 Then ^r one of them *which was* a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, * Thou shalt love the Lord thy God with all thy heart, and with all thy ^s soul, and with all thy minde.

38 This is the first and great commandment.

39 And the second is like unto it, * Thou shalt love thy ^t neighbour as thy self.

40 On these two commandments hang all the law and the prophets.

41 ¶ * ^u While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? ^v whose sonne is he? They say unto him, *The sonne of David.*

43 He saith unto them, How then doth David in spirit call him LORD, saying,

44 The LORD said unto my Lord, * Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his sonne?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

CHAP. XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples of the Scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness: 34 and prophesieth of the destruction of Jerusalem.

Then spake Jesus to the multitude, and to his disciples,

2 Saying, The ^w Scribes and the Pharisees ^x sit in Moses seat.

3 ^y All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 * ^z For they binde heaveie burdens, and grievous to be born, and lay *them* on mens shoulders, but they *themselves* will not move them with *one* of their fingers.

5 ^a But all their works they do, for to be

Metaphore of the seat sheweth, which they occupied as teachers of Moses his learning. * Luk. 11. 46. 2 Hypocrites for the most part are most severe exactors of those things, which they themselves chiefly neglect. 3 Hypocrites are ambitious.

n He faith not that they shall be without bodies, for then they should not be men any more, but they shall be as Angels, for they shall neither marrie nor be married. * Exod. 3. 6.

7 The Gospel doth not aboish the precepts of the Law, but doth rather confirm them. o A Scribe, so faith Marke 12. 28. now what a Scribe is, looke Chap. 2. 4.

p The Hebrew text readeth, Deut. 6. 5. with thine heart, soul, and strength: and in Marke 12. 30. and Luke 10. 27. we reade, with soul, heart, strength and thought. * Lev. 19. 18. q Another man. * Mar. 12. 35. Luk. 20. 41. 8 Christ proveth manifestly, that he is Davids sonne, according to the flesh, but otherwise Davids Lord, and very God. r Of whose flock or familie: for the Hebrews call a mans posteritie, sonnes. * Psal. 110. 1.

1 We ought to heare whatsoever any wicked teachers teach us purely out of the word of God, yet so that we eschew their evil manners. a Because God appointed the order, therefore the Lord would have his word to be heard, even from the mouth of hypocrites and hirelings. b Provided all-ways, that they deliver Moses his doctrine which they profess, which thing the

24

seen of men: * they make broad their^c phylacteries, and enlarge the^d borders of their garments,

6 * And love the uppermost rooms at feasts, and the^e chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, ' Rabbi, Rabbi.

8 *^f But be not ye called^g Rabbi: for^h one is your master, *even* Christ, and all ye are brethren.

9 And call no man yourⁱ father upon the earth: * for one is your father which is in heaven,

10 Neither be ye called^k masters: for one is your master, *even* Christ.

11 But he that is greatest among you, shall be your servant.

12 * And whosoever shall^l exalt himself, shall be abased, and he that shall humble himself, shall be exalted.

13 ¶ But * wo unto you Scribes and Pharisees, ^m hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in your selves, neither suffer ye them that areⁿ entering, to go in.

14^o Wo unto you Scribes and Pharisees, hypocrites; * for ye devoure widows houses, and for a^p pretence make long prayer; therefore ye shall receive the greater damnation.

15 Wo unto you Scribes and Pharisees, hypocrites; for ye compass sea and^q land to make one proselyte, and when he is made, ye make him twofold more the child of hell than your selves.

16 Wo unto you, ye blinde guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a^r debtor.

17 Ye fools, and blinde^s for whether is greater, the gold, or the temple that^t sanctifieth the gold)

18 And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is^u guiltie.

19 Ye fools, and blinde: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the^v throne of God, and by him that sitteth thereon.

23^w Wo unto you Scribes and Pharisees, hypocrites; * for ye pay tithe of mint and anise, and cummin, and have omitted the

weightier matters of the law, judgement, mercie, and^x faith: these ought ye to have done, and not to leave the other undone.

24 Ye blinde guides, which strain at a gnat, and swallow a camel,

25^y Wo unto you Scribes and Pharisees, hypocrites; * for ye make clean the outside of the cup and of the platter; but within they are full of extortion and excess.

26 Thou blinde Pharisee, cleanse first that^z which is within the cup and platter, that the out side of them may be clean also.

27 Wo unto you Scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also outwardly appeare righteous unto men, but within ye are full of hypocrisie and iniquitie.

29^{aa} Wo unto you Scribes and Pharisees, hypocrites; because ye build the tombes of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the dayes of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto your selves, that ye are the children of them which killed the prophets.

32^{ab} Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation^{ac} of hell?

34 ¶^{ad} Wherefore behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucifie, and *some* of them shall ye scourge in your synagogues, and persecute *them* from citie to citie:

35^{ae} That upon you may come all the righteous blood shed upon the earth, * from the blood of righteous Abel, unto the blood of Zacharias, sonne of^{af} Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, all these things shall come upon this generation.

37^{ag} *^{ah} O Jerusalem, Jerusalem, thou that killest the prophets, * and stonest them which are sent unto thee, how often would^{ai} I have gathered thy children together even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, you house is left unto you desolate.

39 For I say unto your, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XXIII.

^{aj} Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it. 29 The signes of his coming to judgement. 36 And because that day and houre is unknown, 42 we ought to watch like good servants, expecting every moment our masters coming.

And^{ak} * Jesus went out, and departed from the temple; and his disciples came to *him* for to shew him the buildings of the temple.

^f Faithfulness in keeping of promises.

^g Hypocrites are too much careful of outward things, and the inward they utterly contemne.

^h Luk. 11, 39.

^{aa} Hypocrites when they go most about to cover their wickedness, then do they by the just judgement of God shame themselves.

^u A proverb used of the Jews, which hath this meaning, Go ye on also, and follow your ancestors, that at length your wickedness may come to the full.

^x Look Chap. 5, verse 22.

¹⁰ Hypocrites must be cruel.

¹¹ The end of them which persecute the Gospel, under the pretence of zeale.

¹² Where the mercie of God was greatest, there was greatest wickedness and rebellion, and at length the most sharp judgements of God.

² Chron. 24, 21.

³ 2 Esdr. 1, 30.

² He speaketh of the outward ministration, and as he was promised for the saving of this people, so was he also careful for it, even from the time that the promise was made to Abraham.

^{ak} Mar. 13, 1. Luke 21, 5.

24, Jan 10:11, Jer 2:8 Ez 7:26 Zec 11:15, 17 mat 15:14, 23 16:17, 19 26 Luk 6:39, 40 31:7, 9, 13

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26 Jan 10:11, Jer 2:8 Ez 7:26 Zec 11:15, 17 mat 15:14, 23 16:17, 19, 24 Luk 6:39, 40 31:7, 9, 13

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16, Jan 10:11, Jer 2:8 Ez 7:26 Zec 11:15, 17 mat 15:14, 23 16:17, 19, 24 Luk 6:39, 40 31:7, 9, 13

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¹ The destruction of the cite, and especially of the temple is foretold.
* Luk. 19. 44.

² The church shall have a continual conflict with infinite miseries and offences, and that more it is, with false prophets, untill the day of victorie and triumph cometh.

³ This is, when those things are fulfilled, yet the end shall not come.

⁴ Every where.

⁵ Word for word, of great torments, like unto women in travail.
* Chap. 10. 17.
Luk. 21. 12.
John 16. 2.

⁶ The Gospel shall be spread abroad, rage the world and the devil never to much; and they which do constantly beleve, shall be saved. Joyfull tidings of the kingdom of heaven.

⁷ Through all that part that is dwelt in.

⁸ Mark 13. 14.

⁹ The kingdom of Christ shall not be abolished when the cite of Jerusalem is utterly destroyed, but shall be stretched out even to the ends of the world.

¹⁰ The abomination of desolation, that is to say, which all men detest, and cannot abide, by reason of the foul and thumefull filthinesse of it; and he speaketh of the idolstat were set up in the temple, or as others think, he meant the mourning of the doctin of the church.

¹¹ Dan. 9. 27.

¹² This brokeneth the great fear that shall be.

¹³ It was not lawful to take a journey on the sabbath day, Joseph.

¹⁴ Book 13.

¹⁵ Those things which befell the people of the Jews in the 34 years when as the whole land was wasted, and at length the city of Jerusalem taken, and both it, and their temple destroyed, are mixed with those which shall come to passe before the last coming of our Lord.

¹⁶ The whole nation should utterly be destroyed: and this word. Fleth, is by a figure taken for man, as the Hebrews use to speak. * Mark 13. 21. Luk. 17. 23.

¹⁷ I shall openly lay forth great signes for men to behold.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, * There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the signe of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ: and shall deceive many.

6 And ye shall heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and kingdome against kingdome, and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these are the beginning of sorrows.

9 * Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, & shall betray one another, and shall hate one another.

11 And many false prophets shall rise; and shall deceive many.

12 And because iniquitie shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdome shall be preached in all the world, for a witnesse unto all nations, and then shall the end come.

15 * When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (who so readeth, let him understand)

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the house top, not come down to take any thing out of his house:

18 Neither let him which is in the field, return back to take his clothes.

19 And wo unto them that are with childe, and to them that give suck in those dayes.

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those dayes should be shortened, there should no fleth be saved: but for the elects sake those dayes shall be shortened.

23 * Then if any man shall say unto you, Lo, here is Christ, or there: beleeve it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signes and wonders; infomuch that (if it were possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, beleeve it not.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Sonne of man be.

28 * For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those dayes, * shall the sunne be darkened, and the moon shall not give her light, and the starres shall fall from heaven, and the powers of the heaven shall be shaken.

30 And then shall appeare the signe of the Sonne of man in heaven: and then shall all the tribes of the earth mourn, * and they shall see the Sonne of man coming in the clouds of heaven, with power and great glory.

31 * And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the foure windes, from one end of heaven to the other.

32 Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is neare, even at the doores.

34 Verily I say unto you, This generation shall not passe, till all these things be fulfilled.

35 * Heaven and earth shall passe away, but my words shall not passe away.

36 ¶ But of that day and houre knoweth no man, no, not the angels of heaven, but my Father onely.

37 But as the dayes of Noe where, so shall also the coming of the Sonne of man be.

38 * For as in the dayes that were before the flood, they were eating and drinking, marrying and giving in marriage, untill the day that Noe entred into the ark,

39 And knew not untill the flood came, and took them all away; so shall also the coming of the Sonne of man be.

40 * Then shall two be in the field, the one shall be taken, and the other left.

41 * Two women shall be grinding at the mill, the one shall be taken, and the other left.

42 ¶ Watch therefore, for ye know not what houre your Lord doth come.

43 * But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an houre as you think not, the Sonne of man cometh.

45 * Who then is a faithfull and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season.

¶ The word which the Euangelist useth, expresseth the matter more fully than ours doth: for it is a word which is proper to bruite beasts: and his meaning is, that in those dayes men shall be given do their bellies like unto bruite beasts: for otherwise it is no fault to eat and drink. * Luk. 17. 36. 10 Agnize them that perswade themselves that God will be mercifull to all men, and do by that meanes give over themselves to sinne, that they may in the meane while live in pleasure, void of all care. * Mark 13. 3. x The Greeke women and the Barbarians did grinde and bake. Plutarch booke Problem. 11 An example of the horrible carelesnes of men in those things whereof they ought to be most careful. * Luk. 12. 39. 1 Thel. 5. 2. Revel. 16. 15. * Luk. 12. 42.

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* Luke 17. 37.

* The only remedy against the furious rage of the world, is to be gathered and joynted to Christ.

* Christ who will come with speed, and his presence will come with speed, and his presence will be with a majestie to whom all shall bow even as Eagles.

* Everlasting damnation shall be the end of the securitie of the wicked, and everlasting blisse of the mercies of the godly.

* Isa. 13. 10.

Ezek. 32. 7.

Joel 2. 31.

Mark 13. 24.

Luk. 21. 25.

* The exceeding glory and majestie, which shall beare witness that Christ the Lord of heaven and earth draweth neare to judge the world.

* All nations, and he aludeth to the dispercion which we read of, Gen. 10 and 11, or to the dividing of the people of Israel.

* They shall be in such sorrow, that they shall strike themselves: and it is transferred to the mourning.

* Revel. 1. 7.

* Sitting upon the clouds, as he was taken up into heaven.

* 1 Cor. 15. 52.

1 Thel. 4. 16.

* Or with a trumpet, and a great voice.

* From the foure quarters of the world.

* If God hath prescribed a certain order to nature, much more hath he done so to his eternall judgements, but the wicked understand it not, or rather make a mock at it, but the godly do mark it, and wait for it.

* When his tendernes sheweth that the sappe which is the life of the tree, is come from the root into the bark.

* This age: this word generation or age, being used for the men of this age.

* Mar. 13. 31.

* The Lord doeth now begin the judgement, which he will make an end of in the latter day.

* It is sufficient for us to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden from us all, for our profit, that we may be so much the more watchfull, that we be not taken, as they were in old time, in the flood. * Gen. 7.

* Luk. 17. 26.

* The word which the Euangelist useth, expresseth the matter more fully than ours doth: for it is a word which is proper to bruite beasts: and his meaning is, that in those dayes men shall be given do their bellies like unto bruite beasts: for otherwise it is no fault to eat and drink.

* Luk. 17. 36.

* Agnize them that perswade themselves that God will be mercifull to all men, and do by that meanes give over themselves to sinne, that they may in the meane while live in pleasure, void of all care.

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* 11 An example of the horrible carelesnes of men in those things whereof they ought to be most careful.

* Luk. 12. 39.

* 1 Thel. 5. 2.

* Revel. 16. 15.

* Luk. 12. 42.

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46 Blessed is that servant, whom his Lord when he cometh, shall finde so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to finite his fellow-servants, and to eat and drink with the drunken:

50 The Lord of that servant shall come in a day when he looketh not for him, and in an houre that he is not ware of;

51 And shall [†] cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

[†] Or, cut him off.
y To wit, from the rest, or will cut him into two parts, which was a most cruel kinde of punishment: wherewith as Justine Martyr witnesseth, Esai the Prophet was executed by the Jews: the like kinde of punishment we read of, 1 Sam. 15, 33. and Dan. 3, 29.

C H A P. X X V.

¹ The parable of the ten virgins, 14. and of the talents.
³¹ Also the description of the last judgement.

¹ We must desire strength at Gods hand, which may serve us as a torch whiles we walk through this darknesse, to bring us to our desired end: otherwise if we become slothfull and negligent, as wearie of our paines and travell, we shall be shut out of the doores. a The pomp of brides was wont for the most part to be kept in the night seasons, and that by damfels. b Their eyes being heavy with sleep.

THEN shall the kingdome of heaven be likened unto ten virgins, which took their lamps, and ^a went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oyl with them:

4 But the wise took oyl in their vessels with their lamps.

5 While the bridegroom tarried, they all ^b slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oyl, for our lamps are [†] gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you, but go ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the doore was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 * Watch therefore, for ye know neither the day nor the houre, wherein the Sonne of man cometh.

14 ¶ * For the kingdome of heaven is as a man travelling into a farre country, who called his own servants, and delivered unto them his goods:

15 And unto one he gave five [†] talents, to another two, and to another one, to every man according to his severall ^c abilitie, and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lords money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained besides them five talents moe.

21 His lord said unto him, Well done, thou good and faithfull servant, thou hast been faithfull over a few things, I will make thee ruler over many things, ^d enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithfull servant, thou hast been faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothfull servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.

27 Thou oughtest therefore to have put my money to the ^e exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 * For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darknesse, there shall be weeping and gnashing of teeth.

31 ¶ When the Sonne of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say unto them on his right hand, Come ye ^f blessed of my Father, inherit the kingdome prepared for you from the foundation of the world.

35 * For I was an hungred, and ye gave me meat: I was thirfty, and ye gave me drink: I was a stranger, and ye took me in:

^d Come and receive the fruit of my goodnesse: now the Lords joy is doubled, John 15, 11. that my joy may remain in you, and your joy be fulfilled.

^e Table mates which have their shop bulks, or tables set abroad, where they let out money to usury.

* Chap. 13, 12. Mark 4, 25. Luke 8, 13.

³ A lively setting forth of the everlasting judgement which is to come.

^f Blessed and happy, upon whom my Father hath most abundantly bestowed his benefits.

* Isa. 58, 7. Ezek. 18, 7.

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36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirstie, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the king shall answer, and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, * Depart from me, ye cursed, into ever lasting fire, prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirstie, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And * these shall go away into everlasting punishment: but the righteous into life eternall.

CHAP. XXVI

1 The rulers conspire against Christ. 6 The woman anointeth his feet. 14 Judas selleth him. 17 Christ eateth the pascover: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kisse, 57 is carried to Caiaphas, 69 and denied of Peter.

And ¹ it came to passe, when Jesus had finished all these sayings, he said unto his disciples,

2 * Ye know that after two dayes is the feast of the pascover, and the sonne of man is betrayed to be crucified.

3 * Then assembled together the chief priests, and the Scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

4 And consulted that they might take Jesus by subtiltie, and kill him.

5 But they said, Not on the ² feast day, lest there be an uproar among the people.

6 ¶ ³ Now when Jesus was in Bethanie, in the house of Simon the leper,

7 ^b There came unto him a woman having an alabastrer ^c box of very precious ointment, and poured *it* on his head, as he sat at meat.

8 But when his ^d disciples saw *it*, they had indignation, saying, To what purpose is this ^e waste?

9 For this ointment might have been sold for much, and given to the poore.

10 ⁴ When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 * For ye have the poore always with you, but me ye have not always.

12 For ^f in that she hath poured this ointment on my body, she did *it* for my buriall.

13 Verily I say unto you, Whereioever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memoriall of her.

14 ¶ * Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ * ⁶ Now the ² first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the pascover?

18 And he said, Go into the citie to such a man, and say unto him, The master saith, My time is at hand, I will keep the pascover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the pascover.

20 * Now when the even was come, he ^h sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowfull, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, * He that ⁱ dipperth his hand with me in the dish, the same shall betray me.

24 The sonne of man goeth as it is written of him: but wo unto that man by whom the Sonne of man is betrayed: it had been good for that man, if he had not been born.

25 Then ^k Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ ⁷ And as they were eating, * Jesus took bread, and [†] blessed *it*, and brake *it*, and gave *it*

otherwise when they went to meat, they put off their shoes: therefore he speaketh here in this place, not of the Pascover, but of the Supper which was celebrated after that the Pascover was solemnly done. * Psal. 41. 9. ⁱ That is to say, whom I vouchsafed to come to my table, alluding to the place, Psal. 41. 10. which is not so to be understood as though at the self same instant that the Lord spake these words, Judas had had his hand in the dish (for that had been an undoubted token) but it is meant of his tabling and eating with him. ^k Whose head was about nothing else but to betray him. ⁷ Christ minding forthwith to fulfill the promises of the old covenant, instituteth a new covenant with new signes. * 1 Cor. 11. 23, 24. [†] Many Greek copies have gave thanks. ¹ Mark saith, Had given thanks: and therefore blessing is not a consecrating, with a conjuring kinde of murmuring and force of words, and yet the bread and the wine are changed, not in nature, but in qualitie, for they become undoubted tokens of the body and blood of Christ, not of their own nature or force of words, but by Christ his institution, which must be recited, and laid forth, that faith may finde what to lay hold on, both in the word and in the elements.

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^d This is a figure called Synecdoche: for it is said but of Judas, that he was moved thereat, John 12. 14.

^e Vnprofitable spending.

⁴ We ought not rashly to condemn that which is not orderly done.

* Deut. 15. 11.

⁵ Christ who was once anointed in his own person, must always be anointed in the poore.

^f In that she poured this ointment upon my body, she did it to bury me.

* Mat. 14. 10. Luke 22. 3.

* Mark 14. 12. Luk. 22. 7.

⁶ Christ verily purposing to bring us into our country out of hand, and so to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custome of the Jews: and therewithall sheweth that all things shall so come to passe by the ministry of men, that the secret counsel of God shall govern them.

^g This was the fourteenth day of the first month: and the first day of unleavened bread should have been the fifteenth, but because this dayes evening (which after the manner of the Romans was referred to the day before) did belong by the Jews manner to the day following, therefore it is called the first day of unleavened bread.

* Mark. 14. 18.

Luk. 22. 14.

Joh. 13. 21.

^h Because the Law appointed them to be shod, and have their staves in their hands, as though they were in haste, thereby it is to be gathered, that they sate not down when they did eat the Pascover, but stood, for

* Psal. 6. 8. Chap. 7. 23.

* Dan. 12. 2. Joh. 5. 29.

¹ Christ willeth by his voluntary going to death, that he will make full satisfaction for the sinne of Adam, by his obedience.

* Mark 14. 1. Luke 22. 1.

Joh. 13. 1.

² God himself and men appointed the time that Christ should be crucified in.

* Joh. 11. 47.

³ By this word

Feast, is meant the

whole feast of

unleavened bread:

the first and eight

day whereof, were

so holy, that they

might do no maner

of work there-

in, though the

whole company of

the Sanhedrin

determined other-

wise: And yet it

came to passe

through Gods pro-

vidence, that Christ

suffered at that

time, to the end

that all the people

of Israel might be

witnesses of his

everlasting sacrifice.

* Mark 14. 3.

³ By this sudden

work of a sinfull

woman, Christ

giverh the guests

to understand of

his death and

buriall which was

nigh, the favour

whereof shall

bring life to all

sinners which

see unto him.

But Judas

taketh an

occasion hereby

to accomplish

his wicked

purpose and

counsel.

^b For these

things were

done before

Christ came

to Ierusalem.

^c These boxes

were of

alabastrer,

which in old

time men made

hollow to put

in ointments:

for some

write that

alaba-

strer keepeth

ointment very

well without

corruption,

Plinie book

13. ch. 1.

28

to the disciples, and said, Take, eat, this is my
body.

27 And he took the cup, and gave thanks,
and gave it to them, saying, Drink ye all of it:

28 For this is my blood of the new testam-
ent which is shed for many for the remission
of finnes.

29 But I say unto you, I will not drink hence-
forth of this fruit of the vine, untill that day
when I drink it new with you in my Fathers
kingdome.

30 And when they had sung an hymn
they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall
be offended because of me this night: for it is
written, I will smite the shepherd, and the
sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go be-
fore you into Galilee.

33 Peter answered and said unto him, Though
all men shall be offended because of thee, yet
will I never be offended.

34 Jesus said unto him, Verily I say unto
thee, that this night before the cock crow, thou
shalt deny me thrice.

35 Peter said unto him, Though I should
die with thee, yet will I not deny thee: likewise
also said all the disciples.

36 Then cometh Jesus with them unto
a place called Gethsemane, and saith unto the
disciples, Sit ye here, while I go and pray
yonder.

37 And he took with him, Peter, and the
two sonnes of Zebedee, and began to be sor-
rowfull, and very heavy.

38 Then saith he unto them, My soul is
exceeding sorrowfull, even unto death: tarry
ye here and watch with me.

39 And he went a little further, and fell on
his face, and prayed, saying, O my Father, if
it be possible, let this cup passe from me:
nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and
findeth them asleep, and saith unto Peter,
What could ye not watch with me one houre?

41 Watch and pray, that ye enter not into
temptation: the spirit indeed is willing, but the
flesh is weak.

42 He went away again the second time,
and prayed, saying, O my Father, if this cup
may not passe away from me, except I drink
it, thy will be done.

43 And he came and found them asleep a-
gain: for their eyes were heavy.

44 And he left them, and went away again,
and prayed the third time, saying the same
words.

45 Then cometh he to his disciples, and saith
unto them, Sleep on now, and take your rest,
behold, the houre is at hand, and the Sonne of
man is betrayed into the hands of sinners.

^m This is a figura-
tive speech, which
is called Meto-
nymia: that is to
say, the putting of
one name for ano-
ther: so calling the
bread his body,
which is the signe
and sacrament of
his body: and yet
not withstanding,
it is so a figurative
and changed kinde
of speech, that the
faithfull do receive
Christ in deed
with all his gifts
(though by a
spirituall meanes)
and become one
with him.

ⁿ Therefore they
which took away
the cup from the
people, did against
Christ his institu-
tion.

^o To wit, This cup
or wine, is my
blood sacramen-
tally, as Luke 22. 10
p Or, the covenant,
that is to say,
whereby the
new league and
covenant

is made: for in mak-
ing of leagues,
they used pouring
of wine and shed-
ding of blood.

^q Or, psalme.
When they had
made an end of
their solemn sing-
ing, which some
think was six
psalmes, begin-
ning at the 112 to
the 117.

^r Christ being
more carefull of
his disciples then
of himself, fore-
warneth them of
their flight, and
putteth them in
better comfort.

^s Mark 14. 27.
John 16. 32.
Zech. 13. 7.
Mark 14. 28.
and 16. 7.
John 13. 38.

^t Mark 14. 32.
Luk. 22. 39.

^u Christ having re-
gard to the weak-
nesse of his disci-
ples, leaving all
the rest in safetie,
takerh with him
but three to be
witnesses of his
anguish and goeth
of purpose into the
place appointed to
betray him in.

^v The word which
he useth, significth
great sorrow, and
marvelous and
deadly grief: which
thing as it be-
tokeneth the truth
of mans nature,
which shunneth
death as a thing
that entred in
against nature, so it
sheweth that
though Christ were
void of sinne, yet
he sustained this
horrible punish-
ment, because he
felt the wrath of
God kindled
against us for sins,
which he re-
venged and pun-
ished in his
pasion.

^w Christ a true
man going about
to suffer the pu-
nishment which
was due unto us,
for forsaking of God,
is forsaken of his own:
he hath a
terrible conflict with
the horror and feare of
the curse of God: out of
which he escapeth as
conquerour, causeth us
not to be any more
afraid of death.
1 Let it fall: me, and not
touch me.
That is, which is at
hand, and is offered
and prepared for me:
a kinde of speech,
which the Hebrews
used for the wrath of
God, and the punish-
ment he sendeth: above
Chap. 20. 22.

11 An example of the carelessnesse of man.

46 Rise, let us be going: behold, he is at
hand that doth betray me.

47 And while he yet spake, lo, Judas
one of the twelve came, and with him a great
multitude with swords and staves from the
chief priests and elders of the people.

48 Now he that betrayed him, gave them a
signe, saying, Whomsoever I shall kisse, that
same is he, hold him fast.

49 And forthwith he came to Jesus, and
said, Hail master, and kissed him.

50 And Jesus said unto him, Friend,
wherefore art thou come? Then came they
and laid hands on Jesus, and took him.

51 And behold, one of them which were
with Jesus, stretched out his hand, and drew
his sword, and stroke a servant of the high
priests, and smote off his eare.

52 Then said Jesus unto him, Put up again
thy sword into his place: for all they that
take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray
to my Father, and he shall presently give me
more then twelve legions of angels?

54 But how then shall the scriptures be ful-
filled, that thus it must be?

55 In that same houre said Jesus to the multi-
tudes, Are ye come out as against a thief with
swords and staves for to take me? I sat daily
with you teaching in the temple, and ye laid
no hold on me.

56 But all this was done, that the scriptures
of the prophets might be fulfilled. Then all the
disciples forsook him, and fled.

57 And they that had laid hold on Jesus,
led him away to Caiaphas the high priest, where
the Scribes and the elders were assembled.

58 But Peter followed him afarre off, unto
the high priests palace, and went in, and sat
with the servants to see the end.

59 Now the chief priests and elders, and all
the council, sought false witness against Jesus
to put him to death,

60 But found none: yea, though many false
witnesses came, yet found they none. At the
last came two false witnesses,

61 And said, This fellow said, I am able
to destroy the temple of God, and to build it in
three dayes.

62 And the high priest arose, and said unto
him, Answerest thou nothing? What is it
which these witnesses against thee?

63 But Jesus held his peace. And the high
priest answered and said unto him, I adjure
thee by the living God, that thou tell us, whe-
ther thou be the Christ the Sonne of God.

64 Jesus saith unto him, Thou hast said:
nevertheless I say unto you, Hereafter shall
ye see the Sonne of man sitting on the right
hand of power, and coming in the clouds of
heaven.

65 Then the high priest rent his clothes,
saying, He hath spoken blasphemie, what fur-

12 Christ offered
himself willingly
to be taken, that
in obeying will-
ingly, he might
make satisf.
for the wilfull fall
of man.

Mark 14. 43.
Luke 22. 47.
John 18. 3.
u Sent from the
high Priests.

13 Christ is taken,
that we might be
delivered.

x Christ reprehend-
eth Judas tangle-
ly, and rebuketh
him sharply, for he
knew well enough
for what cause he
came.

14 Our voca-
tion must be the rule of
our zeale.

Gen. 9. 6.

Rev. 13. 10.

y They take the
sword to whom the
Lord hath not
given it, that is to
say, they which use
the sword, and are
not called to it.

15 Christ was tak-
en, because he
was willing to be
taken.

z By this question-
ing, he answereth
a false objection, for
they might have
asked him, why he
did not in this his
great extremitie of
danger, call to his
Father for aid: but
to this he answer-
eth by a question.

16a. 53. 10.

Lam. 4. 20.

Mark 14. 53.

Luke 22. 54.

John 18. 13.

16 Christ being
innocent, is con-
demned of the
high Priest for
that wickednesse
whereof we are
guilty.

a From Annas to
Caiaphas before
whom the multi-
tude was attem-
bled.

b The word here
used, significth pro-
perly an open large
room before an
houle, as we see in
kings palaces and
nobles maies hou-
ses: we call it a
court, for it is open
to the aire, and by
a figure Synec-
dochus is taken for
the houle it self.

c John 2. 19.

d How cometh it
to passe that these
men witness a-
gainst thee?

e Chap. 16. 27.

Rom. 14. 10.

1 The. 4. 6.

f This word distin-
guisheth his fault
comming from the
later.

g Sitting with God
in like and equal
honour at the
right hand of his
power, that is, in
greatest power: for
the right hand si-
gnificth among the
Hebrews, that it is
mighty, and of
great power.

h Clouds of hea-
ven, look afore

Chap. 24. 30.

i This was an usual matter among the Jewes: for so were
they bound to do, when they heard any Israelite to blaspheme God, and it was a tradition of their
Talmude in the book of the Magistres, in the title of the foure Kindes of death.

ther

49 psal 28:32 sam 7:27 48:20 9:10 2 king 24:13:23
mark 1:45 luf 22 47 48

71
18 22 27 28 31 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

Matthew

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• 16. 50

• Or, red

• Mark 1

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ther need have we of witnesses? behold, now ye have heard his blasphemie.

66 What think ye? They answered and said, He is guilty of death.

67 * Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands.

68 Saying, Prophesie unto us, thou Christ, who is he that smote thee?

69. ¶ * 17 Now Peter ^h sat without in the palace: and a damsel came unto him; saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

72 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 19 Pilate admonished of his wife, 24 washeth his hands, 26 and looseth Barabbas, 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth. and is buried. 66 His sepulchre is sealed and watched.

When the morning was come, * all the chief priests and elders of the people, took counsel against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.

3 ¶ Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, what is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, * and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawfull for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potters field, to bury strangers in.

8 Wherefore that field was called, * The field of blood unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, * And they took the thirty pieces of silver, the price of him that was valued, † whom they of the children of Israel did value:

10 And gave them for the potters field, as the Lord appointed me.)

11 * And Jesus stood before the governour; and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word, inasmuch that the governour marvelled greatly.

15 * Now at that feast the governour was wont to release unto the people a prisoner: whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 * But the chief priest and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23 And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 ¶ Then answered all the people, and said, His blood be on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 * Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers.

28 And they stripped him, and put on him scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him,

2 Christ holdeth his peace when he is accused, that we may not be accused: acknowledging our guiltiness, and there withall his own innocencie.

* Luke 23, 17. 3 Christ is first acquitted of the same Judge, before he be condemned: that we might see how the Just used for the unjust.

* John. 18, 40. Acts 3, 14.

4 Christ being quit by the testimony of the Judge himself, is notwithstanding condemned by the same: to quit us before God.

g It was a manner in old time, when any man was murdered, and in other slaughters, to wash their hands in water, to declare them selves guiltlesse.

h Of the murler, an Hebrew kinde of speech.

i If there be any offence committed in slaying him, let us & our posteritie smart for it.

* John 19, 1.

† Or, governours house.

5 Christ suffereth that reproch which was due to our finnes, notwithstanding in the meane time by the secret providence of God he is intituled king by them which did him that reproch.

k They cast a cloak about him; and wrapped it about him, for it lacked sleeves.

l John and Mark make mention of a purple robe, which is also a very pleasant red. But these prophane and malapart saucie souldiers clad Iesus in this array, to mock him withall, who were indeed a true King.

* Luke 50, 6.

* Or, rods.

* Mark 14, 66. Luke 22, 55. John 18, 25. 17 Peter by the wonderful providence of God, appointed to be a witness of all these things, is prepared to the example of singular constancy, by the experience of his own incredulitie. h That is, without the place where the Bit hop sat, but not without the house, for afterward he went from thence into the porch.

i He swore and cursed himself.

* Mark. 15, 1.

Luke 22, 66. John 18, 28.

1 An example of the horrible judgement of God, as well against them which buy Christ. * Acts 1, 18. a Out of mens sighs. b The treasure of the temple. c Of life and death. * Acts 1, 19. d Strangers and guests whom the Jews could not abide to be joynted unto, no not after they were dead. e Seeing this prophesie is read in Zach. 11, 12, it cannot be denied but Jeremies name crept into the text either through the Printers fault, or by some others ignorance: it may be also that it came out of the margin, by reason of the abbreviation of the letters, the one being Iou, the other Iou, which are not much unlike. But in the Syrian text the Prophets name is not let down at all. * Zech. 11, 13. f The Evangelist doth not follow the Prophets words, but his meaning, which he sheweth to be fulfilled. † Or, whom they bought of the children of Israel.

30 they took the robe off from him, and put his own raiment on him, and led him away to crucifie him.

* Mark. 15. 21.
Luke 23. 26.

m They compelled Simon to bear his burdosome crosse, whereby it appeareth that Iesus was so sore handled before, that he fainted by the way, and was not able to bear his crosse through: for Iohn writeth, that he did beare the crosse, to wit, at the beginning.

* Iohn 19. 17.

6 He is led out of the city that we might be brought into the heavenly kingdome.

7 Christ found no comfort any where, that in him we might be filled with all comfort.

8 He is made a curse, that in him we may be blessed: he is spoiled of his garments, that we might be enriched by his nakednesse.

* Psal. 22. 18.

9 He is pronounced the true Messias, even of them of whom he is rejected.

10 Christ began then to judge the world, when after his judgement, he hung between two thieves.

11 To make full satisfaction for us, Christ suffereth and overcometh not onely the torments of the body, but also the most horrible torments of the minde.

* Psal. 22. 8.

Wis. 2. 16, 17, 18.

n This is spoken by the figure Synecdoche, for there was but one of them that did revile him.

12 Heaven it self is darkened for very horror, and Iesus crieth out from the depth of hell, and in the meane while he is mocked.

* Psal. 22. 1.

o To wit, in this misery: And this crying out is proper to his humanity, which notwithstanding, was void of sinne, but yet it felt the wrath of God, which is due to our finnes.

p They allude to Elias name, not for want of understanding the tongue, but of a prophane impudencie and fauinesse, and he repeated those words to the end that this better harping upon the name, might be under stood.

* Psal. 69. 21.

13 Christ after he had overcome other enemies, at length provoketh and setteth upon death it self.

14 Christ when he was dead, shewed himself to be God Almighty, even his enemies confessing the same.

r That is to say, the stones clave in sunder, and the graves did open themselves, to shew by this token that death was overcome: and the resurrection of the dead, followed the resurrection of Christ, as appeareth by the next verse following.

32 * And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his crosse.

33 * And when they were come unto a place called Golgotha, that is to say, A place of a scull,

34 ¶ They gave him vineger to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 * And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet,

* They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 ¶ And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 ¶ Then were there two theeves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him: wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three dayes, save thy self: if thou be the Sonne of God, come down from the crosse.

41 Likewise also the chief priests mocking him, with the Scribes and elders, said,

42 He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the crosse, and we will beleve him.

43 * He trusted in God, let him deliver him now if he will have him: for he said, I am the Sonne of God.

44 The ¶ theeves also which were crucified with him, cast the same in his teeth.

45 ¶ Now from the sixth houre there was darknesse over all the land unto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani*: that is to say, *My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for ¶ Elias.

48 And straightway one of them ran, and took a sponge, * and filled it with vineger, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Iesus, when he had cried again with a loud voice, yeelded up the ghost,

51 ¶ And behold, the ¶ vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent,

52 And the graves were opened, and many bodies of faine, which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy citie, and appeared unto many.

¶ Which divided the holiest of all. r That is to say, the stones clave in sunder, and the graves did open themselves, to shew by this token that death was overcome: and the resurrection of the dead, followed the resurrection of Christ, as appeareth by the next verse following.

54 Now when the centurion, and they that were with him, watching Iesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Sonne of God.

55 And many women were there (beholding afarre off) which followed Iesus from Galilee, ministring unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of Zebedees children.

57 * ¶ When the even was come, there came a rich man of Arimathea, named Ioseph, who also himself was Iesus disciple:

58 He went to Pilate, and begged the bodie of Iesus: then Pilate commanded the bodie to be delivered.

59 And when Ioseph had taken the bodie, he wrapped it in a clean linen cloth,

60 And laid it in his own new tombe, which he had hewen out in the rock: and he rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ ¶ Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three dayes I will rise again.

64 Command therefore that the sepulchre be made sure untill the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse then the first.

65 Pilate said unto them, Ye have a watch, go your way, make it as sure as you can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XXVIII.

1 Christ's resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The high priests give the souldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.

IN the * end of the ¶ sabbath, as it ¶ began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there ¶ was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the doore, and sat upon it.

3 His ¶ countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, ¶ Fear not ye: for I know that ye seek Iesus, which was crucified.

6 He is not here: for he is risen, as he said: come, see the place where the Lord lay.

7 And go quickly and tell his disciples that he is

* Mark 15. 41.
Luke 23. 50.
Iohn. 19. 38.
15 Christ is buried not privily, or by stealth, but by the governours consent, by a famous man in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death.

16 The keeping of the sepulchre is committed to Christs own murderers, that there might be no doubt of his resurrection.

f The souldiers of the garrison which were appointed to keep the temple.

i Christ having put death to flight in the sepulchre, riseth by his own power, as straightway the angel witnesseth.

* Mark 16. 1.

Iohn 20. 1.

a At the going out of the Sabbath, that is, about day break after the Romanes count, which reckon the natural day from the sunne rising to the next sunne rising: and not as the Hebrews, which count from evening to evening.

b When the morning of the first day after the Sabbath began to dawn: and that first day is the same, which we now call Sunday, or the Lords day.

c Or, had been.

c The beames of his eyes, and by the figure Synecdoche, for the countenance. d The word (Ye) is spoken with force to confirm the women, now that the souldiers were afraid, he is

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he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him, lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

¹ Christ appeareth himself after his resurrection, and sending the women to his disciples, sheweth that he hath not forgotten them.

9 ¶ ² And as they went to tell his disciples, behold, Iesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Iesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

³ The more the sunne shineth, the more are the wicked blinded.

11 ¶ ³ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the souldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this^e come to the governours cares, we will perswade him, and secure you.

³¹ For it was to be feared, that it would be brought to the Governours cares.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews untill this day.

16 ¶ ⁴ Then the eleven disciples went away into Galilee, into a mountaine where Iesus had appointed them.

⁴ Christ appeareth also to his disciples, whom he maketh Apostles.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, and spake unto them, saying, All power is given unto me in heaven, and in earth.

19 ¶ ⁵ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost:

⁵ The summe of the Apostleship, is the publishing of the doctrine received of Christ throughout all the world, and the ministering of the Sacraments: the efficacy of which things hangeth not of the ministers, but of the Lord.

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you^g alway even unto the end of the world. Amen.

^g For ever: and this place is meant of the manner of the presence of his spirit, by means whereof he maketh us partakers both of himself, and of all his benefis: but is absent from us in bodie.

THE GOSPEL

According to

S. M A R K.

CHAP. I.

¹ The office of Iohn the Baptist. ⁹ Iesus is baptized, ¹² tempted: ¹⁴ he preacheth: ¹⁶ calleth Peter, Andrew, James and Iohn: ²³ bealeth one that had a devil, ²⁹ Peters mother in law, ³² many diseased persons: ⁴¹ and cleanseth the leper.



He beginning of the gospel of Iesus Christ the Sonne of God,

2^a As it is written in the prophets, * Behold, ^b I send my messenger^c before thy face, which shall prepare thy way before thee.

3^{*} The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.

4² * Iohn did baptize in the wilderness, and preach the^d baptisme of repentance,† for the remission of finnes.

5^{*} And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their finnes.

6 And Iohn was^{*} clothed with camels hair, and with a girdle of a skin about his loyns: and he did eat locusts and wilde hony:

7³ And preached, saying, There cometh one mightier then I after me, the latchet of whose shoes I am not worthy to^e stoupe down and unloose.

8 I indeed have^f baptized you with water: but he shall baptize you with the holy Ghost.

9^{*} And it came to passe in those dayes, that Iesus came from Nazareth of Galilee, and was baptized of Iohn in Jordan:

10⁵ And straightway coming up out of the water, ⁸ he saw the heavens[†] opened, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, saying, Thou art my beloved Sonne, in whom I am^h well pleased.

12⁶ * And immediately the spiritⁱ driveth him into the wilderness.

13 And he was there in the wilderness forty dayes tempted of Satan, and was with the wild beasts, and the angels ministred unto him.

14⁷ Now after that Iohn was put in prison, ^{*} Iesus came into Galilee, preaching the gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent ye and beleeve the gospel.

16⁸ * Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers)

17 And Iesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forfook their nets, and followed him.

19⁹ And when he had gone a little further^g thence,

^f He sheweth that all the force of Baptisme proceedeth from Christ, who baptizeth within.

^g Or, eleven, or rent.

^h Look Mark 3. 14.

ⁱ Or, eleven, or rent.

¹ Christ being tempted overcome.

² Here is, no violent and forcible driving out, meant:

³ but the divine power claddeth Christ

⁴ (who had lived until this time as a private man) with a new person, and prepareth him to the combat that was at hand, and to his ministry.

⁵ After that Iohn is taken, Christ sheweth himself fully.

⁶ Mark 4. 12.

⁷ The calling of Simon and Andrew.

⁸ Mark 4. 18.

⁹ The calling of James and Iohn.

¹ Iohn goeth before Christ as it was foretold by the Prophets.

² This is the figure Metonymy, whereby is meant the books of the Prophets Malachy and Ely.

³ Mal. 3. 1.

⁴ The Prophet with the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it.

⁵ A Metaphor taken from the usage of kings, which use to have others go before them.

⁶ Isa. 40. 3.

⁷ Luke 3. 4.

⁸ John. 1. 23.

⁹ The summe of Iohns doctrine, or rather Christ, is remission of finnes and amendment of life.

¹⁰ Matt. 3. 1.

¹¹ The Jews used many kinds of washings; but here is spoken of a peculiar kind of washing, which hath all the parts of true baptisme, amendment of life, and forgiveness of finnes.

¹² Or, unto.

¹³ John and all ministers cast their eyes upon Christ the Lord.

¹⁴ Matt. 3. 5.

¹⁵ Matt. 3. 4.

¹⁶ The Evangelist his meaning was to expelle the condition of the basest servant.

32 thence, he saw James the sonne of Zebedee, and Iohn his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 * And they went into * Capernaum, and straightway on the sabbath-day he entred into the synagogue, and taught.

22 * And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

23 * 10 And there was in their synagogue a man with an unclean spirit, and he cried out,

24 Saying, Let us alone, what have we to do with thee, thou ^m Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the ⁿ holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit ^o had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inasmuch that they questioned ^p among themselves, saying, What thing is this? what new doctrine is this: for with authority ^q commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region ^r round about Galilee.

29 * 11 And forthwith, when they were come out of the synagogue, they entred into the house of Simon and Andrew, with James and Iohn.

30 But Simons wives mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediately the fever left her and she ministred unto them.

32 And at even, when the sunne did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the citie was gathered together at the doore.

34 And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils [†] to speak, because they knew him.

35 And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the [‡] next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 * 12 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean.

42 And as soon as he had spoken, immediately the leprosie departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 ¹³ And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the ^u priest, and offer for thy cleansing those things which Moses commanded for a testimonie unto them.

45 * But he went out, and began to publish it much, and to blaze abroad the matter, inasmuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. I I.

* Christ healeth one sick of the palsie, 14 calleth Matthew from the receipt of custome, 15 eateth with publicanes and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the eares of corn on the sabbath-day.

And again * he entred into Capernaum, ¹⁴ after some dayes, and it was noised that he was in the ^a house.

2 And straightway many were gathered together, inasmuch that ^b there was no room to receive *them*, no not so much as about the doore: and he preached the word unto them,

3 And they come unto him, bringing one sick of the palsie, which was born of foure.

4 And when they could not come nigh unto him for preasse, they uncovered the roof where he was: and when they had broken it up, they ^c let down the ^d bed wherein the sick of the palsie lay.

5 When Jesus saw their faith, he said unto the sick of the palsie, Sonne, thy sinnes be forgiven thee.

6 But there were certain of the Scribes sitting there, and ^e reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sinnes but God onely?

8 And immediately, when Jesus perceived in his spirit, that they ^f reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsie, Thy sinnes be forgiven thee: or to say, Arise, and take up thy bed and walk?

10 But that ye may know that the Sonne of man hath power on earth to forgive sinnes, (he saith to the sick of the palsie)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all, inasmuch that they were all ^g amazed, and glorified God, saying, we never saw it on this fashion.

13 * And he went forth again by the seaside, and all the multitude resorted unto him, and he taught them:

14 * And as he passed by, he saw ^h Levi the sonne of Alpheus sitting [†] at the receipt of custo-

* Matth. 4, 13.
k From the citie Nazareth.

* Matt. 7, 28.

* Luke 4, 33.
10 He preacheth that doctrine, by which alone Satan is driven out of the world, which also he confirmeth by a miracle.

1 Word for word, a man in an unclean spirit, that is to say, possessed with an evil spirit.
m He was born in Berthelem, but through the error of the people, he was called a Nazarene, because he was brought up in Nazareth.

n He alludeth to that name that was written in the golden plate which the high Priest wore, Exod. 28, 36.
o Look beneath Chap. 9, 20.

p As men amazed.
q By his own authority, or as a Lord.

r Not onely into Galilee, but also into the countreys bordering upon it.

* Matt. 8, 14.
11 By healing of divers diseases, he sheweth that he hath brought true life into the world,

f For it belongeth not to the devils to preach the Gospel, Acts 16, 18.

† Or, to say that they knew him.

† Villages which were as cities.

* Matt. 8, 2.
12 By healing the leprous, he sheweth that he came for this cause to wipe out the sinnes of the world with his touching.

13 Word for word, palt themselves, or out of their wits.

2 The Gospel of-fendeth the proud, and saveth the humble.

* Matt. 9, 9.
g Matthews other name.

† Or, at the place where the custome was received.

13 He witnesseth that he was not moved with ambition, but with the onely desire of his Fathers glory, and a love towards poore sinners.

u All the posterity of Aaron might judge of a leper.

* Luke 5, 15.

a In the house where he used to remain: for he chose Capernaum to dwell in, and left Nazareth.

b Neither the house nor the entree was able to hold them.

c They brake up the upper part of the house, which was plain, and let down the man that was sick of the palsie into the lower part where Christ preached, for they could not otherwise come into his sight.

d The word figuratively the worth kinde of bed whereupon men use to lay down themselves at noon-tide, and fish other times to refresh themselves, we call it a couch.

e In their minds disputing upon that matter, on both sides.

* Job. 14, 4.
11a. 43, 25.

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custome, and said unto him, Follow me. And he arose and followed him.

15 And it came to passe, that as Jesus sat at meat in his house, many Publicanes and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the Scribes and Pharisees saw him eat with publicanes and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicanes and sinners?

17 When Jesus heard it, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 * 3 And the disciples of John, and of the Pharisees used to fast; and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast; but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the dayes will come, when the bridegroom shall be taken away from them, and then shall they fast in those dayes.

21 No man also seweth a piece of † new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new botles.

23 * 4 And it came to passe, that he went through the corn-fields on the ^b sabbath-day, and his disciples began as they went, to pluck the eares of corn,

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawfull?

25 And he said unto them, Have ye never read what David did, when he had need and was an hungred, he, and they that were with him?

26 How he went into the house of God in the dayes of ^a Abiathar the high priest, and did eat the shew-bread, which is not lawfull to eat, but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the sonne of man is Lord also of the ^k sabbath.

CHAP. III.

1 Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth the blasphemie of casting out devils by Beelzebub: 31 and sheweth who are his brother, sister, and mother.

And * 1 he entred again into the synagogue, and there was a man there which had a ^a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

3 That is, unprofitable and dead.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawfull to do good on the sabbath-dayes, or to do evil? to save ^b life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for their hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 * And the Pharisees went forth, and straightway took counsel with the ^c Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from ^d beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should ^e wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they ^f pressed upon him for to touch him, as many as had ^g plagues.

11 And ^h unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Sonne of God.

12 And he straitly charged them, that they should not make him known.

13 * And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 ⁱ And he ^j ordained twelve, that they should be with him, and that he might send them forth to preach:

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter.

17 And James ^k the sonne of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sonnes of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James ^l the sonne of Alphaeus, and ^m Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went ⁿ † into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 * And when his ^o friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the Scribes which came down from Jerusalem, said, * He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

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^b A figurative speech, by the figure Synecdoche. For this kinde of saying, To save the life, is as much as to save the man. ^c Men when they have wrong done unto them, are angry, but not without vice: but Christ is angry without vice, neither is he sorry for the injurie that is done to his own person, as for their wickedness: and therefore he had pity upon them, and for that cause is he said to have mourned. ^d Or, blindness. As though their heart had been so closed up, and grown together, that wholesome doctrine could prevail no more with them. ^e The more the truth is kept under the more it cometh out. ^f Look Matth. 23, 16.

^g Which Josephus calleth stonie or rocky. ^h Should alwayes be ready for him. ⁱ Or, rushed. ^j Diseases where-with God scourgeth men as it were with whips. ^k In them whom they had entred into: or by the figure called Metonymia, for them which were vexed with the unclean spirits. ^l Matth. 10, 1.

^m The twelve apostles are set apart to be trained up to the office of the apostleship. ⁿ Chose and appointed out twelve to be familiar and conversant with him. ^o Whom Luke also calleth Judas: and for difference sake, the other Judas is called Iscariot. ^p The disciples whom Christ had taken to be of his traine and to live with him, come home to his house, to be with him alwayes after. ^q Or, home. ^r None are worse enemies of the Gospel then they that least ought. ^s Or, kinemen. ^t Word for word, they that were of him, that is, his kinsfolks: for they that were made, were brought to their kinmen. ^u Mat. 9, 34.

24 And

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24 And if a kingdome be divided against it self, that kingdome cannot stand.

25 And if a house be divided against it self, that house cannot stand.

o Satans imps or band.

26 And if^o Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong mans house, and spoil his goods, except he will first binde the strong man, and then he will spoil his house.

* Mat. 12. 31.

5 They onely are without hope of salvation, which do maliciously oppose Christ, whom they know.

28 * Verily I say unto you, All finnes shall be forgiven unto the sonnes of men, and blasphemies wherewith soever they shall blaspheme :

29 But he that shall blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternall damnation :

p These are the words of the Evangelist.

30^p Because they said, He hath an unclean spirit.

* Mat. 12. 46.

q Under this name Brother, the Hebrews understand all that are of the same stock and kindred.

31 ¶ There came then his^q brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother or my brethren?

6 The spirituall kindred is sure otherwise to be accounted of, then the carnall or fleshly.

34⁶ And he looked round about on them which sat about him, and said, Behold my mother and my brethren.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IIII.

1 The parable of the sower, 14 and the meaning thereof.

21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard-seed. 35 Christ stilleth the tempest on the sea.

* Mat. 13. 1.
2 Sea-side of Tyberias.

And^a he began again to teach by the^a seaside: and there was gathered unto him a great multitude, so that he entred into a ship, and sat^b in the sea, and the whole multitude was by the sea, on the land.

b In a ship which was lanchd into the Sea.

2 And he taught them many things by parables, and said unto them in his doctrine,

3¹ Hearken, Behold, there went out a sower to sow :

4 And it came to passe as he sowed, some fell by the way side, and the fowls of the aire came and devoured it up.

5 And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth.

6 But when the sunne was up, it was scorched, and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yeelded no fruit.

8 And other fell on good ground, and did yeeld fruit that sprang up and increased, and brought forth some thirty, and some sixtie, and some an hundred.

9 And he said unto them, He that hath cares to heare, let him heare.

c Word for word, solitarie.

10 And when he was^c alone, they that were

about him with the twelve, asked of him the parable.

d They that followed him at the heels.

11 And he said unto them, Unto you it is given to know the mysteric of the kingdome of God: but unto them that are^e without, all these things are done in parables:

e That is to say, as strangers and such as are none of ours.

* Mat. 13. 14.

12^{*} That seeing they may see, and not perceive, and hearing they may heare, and not understand; lest at any time they should be converted, and their finnes should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will you know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sowed, but when they have heard, Satan cometh immediately, and taketh away the word that was sowed in their hearts.

16 And these are they likewise which are sowed on stony ground, who when they have heard the word, immediately receive it with gladnesse:

17 And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the words sake, immediately they are offended.

18 And these are they which are sowed among thorns: such as heare the word,

19 And the cares^f of this world, ^{*} and the deceitfulnesse of riches, and the lusts of other things entring in, choke the word, and it becometh unfruitfull.

f Which pertain to this life.
* 1 Tim. 6. 17.

20 And these are they which are sowed on good ground, such as heare the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

21 ¶² And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

* Math. 5. 15.
2 Although the light of the Gospel be rejected of the world, yet it ought to be lighted, if it were for no other cause then this, that the wickednesse of the world might be made manifest.

22^{*} For there is nothing hid which shall not be manifested: neither was any thing kept secret, but that it should come abroad.

23 If any man have eares to heare, let him heare.

* The word in the original signifieth a little measure, as Mat. 5. 15.

24³ And he said unto them, Take heed what you heare: ^{*} with what measure ye mete, it shall be measured to you: and unto you that heare shall more be given.

* Mat. 10. 26.
3 The more liberally that we communicate such gifts as God hath given us with our brethren, the more bountifull will God be towards us.

25^{*} For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

* Mat. 7. 2.
4 The Lord sowerth and reapeth after a manner unknown to men.

26 ¶⁴ And he said, So is the kingdome of God, as if a man should cast seed into the ground,

27 And^g should sleep, and rise night and day, and the seed should spring and grow up, ^h he knoweth not how.

g That is, when he hath done sowing, would passe the time both day and night, nothing doubting but that the seed should spring, which groweth both by day and night.

28 For the earth bringeth forth fruitⁱ of her self, first the blade, then the care, after that the full corn in the care.

h It is the part of the minsters to labour the ground with all diligence, and commend

29 But when the fruit is[†] brought forth,

the successe to God: for that mighty working whereby the seed cometh to blade and ear is secret, and is onely known by the fruit. ⁱ By a certain power which moveth it self. [†] Or, ripe.

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immediately he putteth in the sickle, because the harvest is come.

¹ 30 ¶ And he said, * Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

² 31 It is like a grain of mustard-seed, which when it is sown in the earth, is lesse then all the seeds that be in the earth.

³ 32 But when it is sown it groweth up, and becometh greater then all herbs, and shooteth out great branches, so that the fowls of the aire may lodge under the shadow of it.

⁴ 33 * And with many such parables spake he the word unto them as ⁵ they were able to heare it.

⁶ 34 But without a parable spake he not unto them: and when they were alone, he ⁷ expounded all things to his disciples.

⁸ 35 * And the same day when the even was come, he saith unto them, Let us passe over unto the other side.

⁹ 36 And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships.

¹⁰ 37 ¶ And there arose a great storm of winde, and the waves beat into the ship, so that it was now full.

¹¹ 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

¹² 39 And he arose, and rebuked the winde, and said unto the sea, Peace, be still: and the winde ceased, and there was a great calm.

¹³ 40 And he said unto them, ¹⁴ Why are ye so fearfull? how is it that you have no faith?

¹⁵ 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the winde and the sea obey him?

C H A P. V.

¹ 1 Christ delivering the possessed of the legion of devils, 13 the enter into the swine: 25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus his daughter.

² And * they came over unto the other side of the sea, into the countrey of the ³ Gadarenes.

⁴ 2 And when he was come out of the ship, immediately there met him out of the tombes, a man with an ⁵ unclean spirit,

⁶ 3 Who had his dwelling among the tombes, and no man could binde him, no not with chains:

⁷ 4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

⁸ 5 And alwayes night and day, he was in the mountains, and in the tombes, crying, and cutting himself with stones.

⁹ 6 But when he saw Jesus as farre off, he came and worshipped him,

¹⁰ 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou

Sonne of the most high God? I ¹¹ adjure thee by God, that thou torment me not.

¹² 8 (For he said unto him, Come out of the man, thou unclean spirit)

¹³ 9 And he asked him, What is thy name? and he answered, saying, My name is legion: for we are many.

¹⁴ 10 And he ¹⁵ besought him much, that he would not send them away out of the countrey.

¹⁶ 11 Now there was there nigh unto the ¹⁷ mountains, a great herd of swine feeding.

¹⁸ 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

¹⁹ 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entred into the swine, and the herd ran violently down a steep place into the ²⁰ sea, (they were about two thousand) and were choked in the sea.

²¹ 14 And they that fed the swine fled, and told it in the city, and in the countrey. And they went out to see what it was that was done.

²² 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right minde, and they were afraid.

²³ 16 And they that saw it, told them how it befell to him that was possessed with the devil, and also concerning the swine.

²⁴ 17 And they began to pray him to depart out of their coasts.

²⁵ 18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

²⁶ 19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

²⁷ 20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

²⁸ 21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea.

²⁹ 22 * And ³⁰ behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet,

³¹ 23 And besought him greatly, saying, My little daughter lieth at the point of death, I pray thee come and lay thy hands on her that she may be healed, and she shall live.

³² 24 And Jesus went with him, and much people followed him, and thronged him.

³³ 25 * And a certain woman which had an issue of blood twelve yeares,

³⁴ 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

³⁵ 27 When she had heard of Jesus, came in the presse behinde, and touched his garment.

35

^c That is, assure me by an oath, that thou wilt not vex me.

^d That devil that played the messenger for his fellows.

^e This whole countrey is for the greater part of it very hilly, for the mountains of Galiad run through it.

^f Strabo in the fixteenth book saith, that in Gaderis there is a standing pool of very naughty water, which if beasts taste of, they shed their haires, nailes, or hooves and homes.

^g Matt. 9, 18. The whole company assembled not disorderly, but in every Synagogue there were certain men which governed the people.

^h Jesus being touched with true faith, although it be but weak, doth heal us by his vertue.

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28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself, that vertue had gone out of him, turned him about in the preeße, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogues house, certain which said, Thy daughter is dead, why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, onely beleve.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entreth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi, which is being interpreted, Damsel (I say unto thee) arise.

42 And straightway the damsel arose, and walked, for she was of the age of twelve yeares: and they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it: and commanded that something should be given her to eat.

CHAP. VI.

1 Christ is contemned of his countrey men. 7 He giveth the twelve power over unclean spirits: 14 Divers opinions of Christ. 18 Iohn Baptiste is beheaded, 29 and buried. 30 The apostles return from preaching, 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea: 53 and healeth all that touch him.

* Matt. 13, 54.

1 The fleshly world doth not whit at all diminish the vertue of Christ, but wittingly deprived it self of the efficacy of it, being offered unto them.

And he went out from thence, and came into his own countrey, and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that

even such a mighty works are wrought by his hands?

3 Is not this the carpenter, the sonne of Mary, the brother of James and Ioseph, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own countrey, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he calleth unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits,

8 And commanded them that they should take nothing for their journey, save a staff onely: no scrip, no bread, no money in their purse:

9 But be shod with sandals: and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, not heare you, when ye depart thence, shake off the dust under your feet, for a testimonie against them: verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgement, then for that city.

12 And they went out and preached that men should repent.

13 And they cast out many devils, and anointed with oyl many that were sick, and healed them.

14 And king Herod heard of him, (for his name was spread abroad) and he said that John the Baptiste was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, that it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John whom I beheaded, he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias sake, his brother Philips wife: for he had married her.

18 For John had said unto Herod, It is not lawfull for thee to have thy brothers wife.

19 Therefore Herodias had a quarrel against him, and would have killed him, but she could not.

20 For Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his

The word signifieth powers, or vertues, whereby are meant those wonderfull works that Christ did, which shewed and set forth the vertue and power of his Godhead to all the world. Mat. 7:22. b After the manner of the Hebrews, who by brethren and sisters understand all their kinsfolks.

John 4:44. c Not onely that hath that honour, which of right is due to him, taken from him, but is also evil spoken of, and misreported. d That is, he would not: for we must needs have faith if we will receive the works of God.

Mat. 9:35. Luke 13:22. Mat. 10:1. 2 The disciples are prepared to the general Apostleship by a peculiar sending forth.

3 Faithfull persons ought not to have their minds set, nor not on things that are necessary for this life, if they may be an hindrance unto them, he it never so little. 7 The word signifieth a piece of brasse money, in value somewhat lesse then a farthing. Mat. 10:9. but here it is taken in general for money.

e The word signifieth properly womens shoes.

f That is, they should take no change of garments with them, that they might be lighter for this journey, and make more speed.

g That is, change not your limes in this short journey.

Mat. 10:14. 1 Acts 13:51.

4 The Lord is a most severe revenger of his servants.

James 5:14. h That oyl was a token and a signe of this marvelous vertue: and seeing that the gift of healing is ceased a good while since, the ceremony which is yet retained of some, is to no purpose.

Mat. 14:1. 5 The gospel confirmeth the goodly, and vexeth the wicked.

i The word signifieth powers, whereby is meant, the power of working miracles.

k Of the old prophets.

Luk. 3:19. 1 Commanded to be beheaded.

Levit. 18:16. m Sought all means to do him hurt.

Or, an inward grudge.

Or, kept him, or saved him.

n The tyrant was very well content to heare sentence pronounced against himselfe, but the feed fell upon stonie places.

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his lords, high captains, and chief estates of Galilee:

22 And when the daughter ° of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry, yet for his oaths sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent † an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corps, & laid it in a tomb.

30 * And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 † And he said unto them, Come ye your selves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 * And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 * And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 * And when the day was now farre spent, his disciples came unto him, and said, This is a desert place, and now the time is farre passed,

36 Send them away, that they may go into the countrey round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy † two hundred " penie-worth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by " companies upon the green grasse.

† Word for word, by bankets, after the manner of the Hebrewes, who have no distributives, as Chap. 6, 7. Now he calleth the rows of the sitters, bankets.

40 And they sat down in " ranks by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

45 † And straightway he constrained his disciples to get into the ship, and to go to the other side before † unto Bethsaida, while he sent away the people.

46 And when he had sent * them away, he departed into a mountain to pray.

47 * And when even was come, the ship was in the midst of the sea, & he alone on the land.

48 And he saw them toying in rowing: (for the winde was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled) And immediately he talked with them, and saith unto them, Be of good cheere, it is I, be not afraid.

51 And he went up unto them into the ship, and the winde ceased: and they were † fore amazed in themselves beyond measure, and wondered.

52 For they † considered not the miracle of the loaves, for their heart was hardened.

53 * And when they had passed over, they came into the land of Genesareth, and drew to the shore.

54 † And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entred, into villages, or cities, or countrey, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched † him, were made whole.

CHAP. VII.

1 The Pharisees finde fault at the disciples, for eating with unwashen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man. 24 He healeth the Syrophensian womans daughter of an unclean spirit. 31 and one that was deaf and stammered in his speech.

Then * came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with † defiled (that is to say, with unwashen) hands, they found fault.

then in superstition, that is to say, in a worship of God fondly devised of themselves. a Word for word, eat bread: a kinde of speech which the Hebrewes use, taking bread for all kinde of food. b For the Pharisees would not eat their meat with unwashen hands, because they thought that their hands were defiled with common handling of things, Matt. 15, 11, 12.

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u The word signifieth the beds in a garden, and it is word for word, by beds and beds, meaning thereby that they sat down in rows one by another, as beds in a garden.

7 The faithful servants of God after their little labour, are subject to a great tempest, which Christ doth moderate, being present in power, although absent in body, that he bringeth them to an happy haven, at such time, and by such means, as they looked not for: A lively image of the church toiled to and fro in this world.

† Or, over against Bethsaida.

x His disciples.

* Matt. 14, 23.

y They were so far from leaving to be amazed, when they knew that it was no spirit, that they were much more astonished then ever they were before, when they saw the winde and the seas obey his commandments.

z Either they perceived not, or had not well considered that miracle of the five loaves, inasmuch that that virtue of Christ was no lesse strange to them, then if they had not been present at that miracle which was done but a little before.

* Matt. 14, 34.

8 Christ being rejected in his own countrey, and arriving upon a sudden amongst them, of whom he was not looked for, received to their great profit.

a Or, the hemme of the garment.

† Or, it.

* Matt. 15, 1.

1 None do more resist the wisdom of God, then they that should be wisest, and that upon a zeal of their own traditions: for men do not please themselves more in any thing then in superstition, that is to say, in a worship of God fondly devised of themselves. a Word for word, eat bread: a kinde of speech which the Hebrewes use, taking bread for all kinde of food.

b For the Pharisees would not eat their meat with unwashen hands, because they thought that their hands were defiled with common handling of things, Matt. 15, 11, 12.

† Or, common.

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3 For

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⁴ Or, diligently: in the Originall, with the fist: Theophylact, up to the elbow.

^c Observing diligently.

^d That is to say, from civill affaires and worldly, they go not to meat, unless they wash themselves first.

⁴ Sexarius is about a pinte and an half.

^e By these woris are understood all kinds of vessels, which are appointed for our daily use.

^f Or, beds.

^f Why live they not: a kinde of speech taken from the Hebrews: for among them, the way is taken for trade of life.

^a Hypocritie is alwayes joynd with superstition.

^{* Isa. 29. 13.}

^{Matt. 15. 8.}

³ The more earnest the superstitions are, the more they are mad in promising themselves Gods favour by their deserts.

⁴ The deviles of superstitious men doe not onely not fulfill the law of God (as they blasphemously persuade themselves) but also doe utterly take it away.

⁵ True religion, which is clean contrary to superstition, consisteth in spirituall worship: and all enemies of true religion, although they seem to have taken deep root, shall be pluckt up.

⁶ Or, frustrate.

^g Without hope of pardon, he shall be put to death.

^{* Matt. 15. 5.}

^{* Mat. 15. 10.}

¹ For that that goeth into the draught, purgeth all meats.

^{* Gen. 6. 5. and 8. 21. Matt. 15. 19.}

² All kinde of craftinesse, whereby men profit themselves by other mens losses.

³ Cankered malice.

⁴ For that that goeth into the draught, purgeth all meats.

^{* Gen. 6. 5. and 8. 21. Matt. 15. 19.}

² All kinde of craftinesse, whereby men profit themselves by other mens losses.

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^{* Gen. 6. 5. and 8. 21. Matt. 15. 19.}

3 For the Pharisees, and all the Jews, except they wash their hands of, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brasen vessels, and of tables.

5 Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, * This people honoureth me with their lips, but their heart is farre from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death.

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: he shall be free.

12 And ye suffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand.

15 There is nothing from without a man that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have eares to heare, let him heare.

17 And when he was entred into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him.

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 * For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousnesse, wickednesse, deceit, lasciviousnesse, an evil eye, blasphemy, pride, foolishnesse:

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entred into an house, and would have no man know it; but he could not be hid.

25 For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes Lord, yet the dogs under the table eat of the childrens crummes.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again departing from the coasts of Tyre & Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his eares, and he spit, and touched his tongue.

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it,

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to heare, and the dumbe to speak.

CHAP. VIII.

¹ Christ feedeth the people miraculously: ¹⁰ refuseth to give a signe to the Pharisees: ¹⁴ admoniseth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: ²² giveth a blinde man his sight: ²⁷ acknowledgeth that he is the Christ, who should suffer and rise again: ³⁴ and exhorteth to patience in persecution for the profession of the gospel.

IN those dayes the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three dayes, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from farre.

4 And his disciples answered him, From whence can a man satisfie these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down

^{* Matt. 15. 21.}

⁶ That which is proud doe reject when it is offered unto them, that same to the mode and humble persons, as it were, doth willingly receive.

⁷ Into the uttermost coasts of Palestine, which were next to Tyre and Sidon.

⁸ Or, gentle.

⁹ By profession a prophane.

¹⁰ Neighbour, or near to Damascus.

¹¹ As if the said, is as thou said, Lord, for it is enough for all the dogs, if they gather up the crummes that are under the table: therefore I crave the crummes, and not the childrens bread.

¹² As the Father created us to the life in the beginning in his one person, so doeth he also in him alone renew us unto everlasting life.

¹³ It was a little country, and called of ten cities, which the four governments did run between and compass, Philistines book 3, chap.

¹⁴ As the Father created us to the life in the beginning in his one person, so doeth he also in him alone renew us unto everlasting life.

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down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about foure thousand; and he sent them away.

10 ¶ And straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha.

11 * And the Pharisees^b came forth, and began to question with him, seeking of him a signe from heaven, tempting him.

12 And he^c sighed deeply in his spirit, and saith, Why doth this generation seek after a signe? verily I say unto you, There shall no^d signe be given to this generation.

13 And he left them, and entring into the ship again, departed to the other side.

14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is^e because we have no bread.

17 And when Iesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having cares, heare ye not: and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among foure thousand, how many baskets full of fragments took ye up? And they said, seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida, and they bring a blinde man unto him, and besought him to touch him.

23 And he took the blinde man by the hand, and led him out of the town, and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that, he put his hands again upon his eyes, and^f made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ And Iesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, one of the prophets.

29 And he said unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and Scribes, and be killed, and after three dayes rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behinde me, Satan: for thou^h favour-est not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, * Whosoever will come after me, let him deny himself, and take up his crosse, and follow me.

35 For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 * Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Sonne of man be ashamed when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

2 Iesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias: 14 casteth forth a dumbe and deaf spirit: 30 foretelleth his death and resurrection: 33 exhorteth his disciples to humilitie: 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithfull.

And he said unto them, * Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the^a kingdome of God come with power.

2 ¶ And after six dayes, Iesus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became^b shining, exceeding white as snow: so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Iesus.

5 And Peter answered and said to Iesus, Master, it is good for us to be here, and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were fore^c afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Sonne: heare him.

8 And suddenly when they had looked round about,

7 Christ hath appointed his times to the preaching of the gospel, and therefore here deferreth it to a more commodious time, lest sudden haste should rather hinder then further the mystery of his coming.

8 Christ suffered all that he suffered for us, not unwillingly, neither un-awares, but fore-knowing it, and willingly.

9 None are more mad then they that are wise beside the word of God.

h This is not godly, but worldly wisdom.

10 The disciples of Christ must beare stoutly, what burden soever the Lord layeth upon them, and subdue the affections of the flesh.

* Matt. 10, 38.

11 They are the most foolish of all men, which purchase the enjoying of this life with the losse of everlasting blisse.

* Matt. 10, 33.

* Matt. 16, 28.

a When he shall begin his kingdome through the preaching of the gospel: that is to say, After the resurrection.

* Matt. 17, 1.

1 The heavenly glory of Christ, which should within a short space be abased upon the crosse, is avouched by visible signs, by the presence and talk of Elias and Moses, and by the voice of the Father himself, before three of his disciples, which are witnesses, against whom lyeth no exception.

b Did sparkle as it were.

c They were besides themselves for feare.

* Matt. 16, 1.
1 The stubborn enemies of the doctrine of the gospel, giving no credit to the miracles already done, require new: but Christ being angry with them, doth utterly forsake them.

b A common kinde of speech, which the Hebrews use, whereby is meant that the pharisees went from their houses of purpose to encounter with him.

c These sighes came even from his heart root, for the Lord was very much moved with these mens so great infidelitie.

d Word for word, If a signe be given: It is a currend kinde of speech very common among the Hebrews,

wherein some such words as these must be understood, Let me be taken for a liar, or some such like. And when they speak out the whole, they say, The Lord do thus and thus by me.

* Matt. 16, 5.

e We must especially take heed of them which corrupt the word of God, what degree soever they be of, either in the church, or in civil policie.

f They that have their mindes fixed on earthly things, are utterly blinde in heavenly things, although they be never so plainly set forth unto them.

* Matt. 16, 7.

g How cometh it to passe, that you understand not these things which are so plain and evident?

4 A true image of our regeneration, which Christ separating us from the world, worketh and accomplisheth by little and little in us.

5 He perceived some moving of men when he could not discern their bodies.

6 He commanded him again, to try indeed, whether he could see well or no.

7 Christ will not have his miracles to be separated from his doctrine.

* Matt. 16, 13;

40

about, they saw no man any more, save Jesus onely with themselves.

² The Lord hath appointed his times for the publishing of the gospel.

^d Even very hardly as it were.

^e They questioned not together touching the general resurrection, which shall be in the latter day, but they understood not what he meant by that which he spake of his own peculiar resurrection.

³ The foolish opinion of the Rabbins is here refuted, touching Elias coming, which was, that either Elias should rise again from the dead, or that his soul should enter into some other body.

⁴ If, 53, 24.

⁵ Mat. 17, 14.

⁶ Christ sheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan.

⁷ Or, among yourselves.

⁸ Or, dasheth him. ^f Vexeth him inwardly, as the colike useth to do.

^g So soon as Jesus had looked upon the boy that was brought unto him, the devil began to rage after his manner.

^h There is nothing but Christ can and will do it, for them that believe in him.

ⁱ The nearer that the virtue of Christ is, the more outrageously doth Satan rage.

⁶ We have need of faith, and therefore of prayer and fasting, to cast Satan out of his old possession.

9^a And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Sonne of man were risen from the dead.

10 And they^d kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶³ And they asked him, saying, Why say the Scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things, and how it is written of the Sonne of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶⁴ And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the Scribes, What question ye⁷ with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my sonne, which hath a dumbe spirit:

18 And wheresoever he taketh him, he⁸ teareth him; and he someth, and gnatheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answered him, and saith, O faithlesse generation, how long shall I be with you, how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when^g he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a childe.

22 And oftentimes it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst belevee, all things are possible to him that beleeveth.

24 And straightway the father of the childe cried out, and said with tears, Lord, I belevee, help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumbe and deaf spirit, I charge thee, Come out of him, and enter no more into him.

26^h And the spirit cried, and rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28ⁱ And when he was come into the house,

his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kinde can come forth by nothing, but by prayer and fasting.

30 ¶³ Andⁱ they departed thence, and passed through Galilee, and he would not that any man should know it.

31⁷ For he taught his disciples, and said unto them, The Sonne of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶⁸ And he came to Capernaum, and being in the^k house, he asked them, What was it that ye disputed among yourselves, by the way?

34 But they held their peace; for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a childe, and set him in the midst of them: and when he had taken him in his armes, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me,^l but him that sent me.

38 ¶⁹ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us, and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

31^{*} For whosoever shall give you a cup of watter to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42^{*} And whosoever shall offend one of these little ones that belevee in me, it is better for him, that a milstone were hanged about his neck, and he were cast into the sea.

43^{*} And if thy hand[†] offend thee, cut it off: it is better for thee to enter into life maimed, then having two hands, to go into hell, into the fire that never shall be quenched:

44^{*} Where their^m worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye[‡] offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, then having two eyes to be cast into hell-fire:

48 Where

^{*} Mat. 17, 23.
ⁱ He and his disciples together.

⁷ Christ forewarneth us with great diligence, to the end we should not be oppressed with sudden calamities, but the foolishness of man is wonderful.

^{*} Mat. 18, 1.
⁸ Onely humbly doth exalt.
^k Where he was wont to make his abode.

^l He doth not onely receive me, but also him that sent me.
^{*} Luke 9, 49.
⁹ God, who is the author of an ordinary vocation worketh also extraordinarily to offend as it pleaseth him. But an extraordinary vocation is stilled by the doctrine and the effects.

^{*} 1 Cor. 12, 3.

^{*} Mat. 10, 41.

^{*} Mat. 18, 6.
¹⁰ God is to sever a revenger of offences, that is better to suffer any losse, then to be an occasion of offence unto any.

^{*} Mat. 5, 29.

and 18, 8.

[†] Or, cause thee to offend.

^{*} Isa. 66, 24.
^m Their worm which shall be cast into that flame.

[‡] Or, cause thee to offend.

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tible word.
* Levit. 2. 13.
* Mat. 5. 13.

48 Where their worm dieth not, and the fire is not quenched.

49 ¹¹ For every one shall be ^a salted with fire, and every sacrifice shall be salted with salt.

50 * Salt is good: but if the salt have lost his saltnesse, wherewith will you season it? Have salt in your selves, and have peace one with another.

CHAP. X.

2 Christ disputeth with the Pharisees touching divorcement: 13 blesteth the children that are brought unto him: 17 resol-
veth a rich man how he may inherit life everlasting: 23 tel-
leth his disciples of the danger of riches: 28 promiset
wards to them that forsake any thing for the gospel: 32 fore-
tellet his death and resurrection: 35 biddeth the two am-
bitious suiters to think rather of suffering with him: 46 and
restoreth to Bartimeus his sight.

And ^a he ^a arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawfull for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 ^a And Jesus answered and said unto them, For the hardnesse of your heart, he wrote you this ^b precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife,

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joyned together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, * Whosoever shall put away his wife, and marry another, ^c committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, the commit-
teth adultery.

13 ¶ ^a And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much dis-
pleased, and said unto them, Suffer the little
children to come unto me, and forbid them
not: for of such is the kingdome of God.

15 Verily I say unto you, Whosoever shall not receive the kingdome of God ³ as a little
childe, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ ^a And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternall life?

18 And Jesus said unto him, Why callest thou me good? there is no man good, but one, ^b that is God.

19 And the love of riches, which turneth aside many from that race where-
in they ran with a good courage.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, ^d Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, take up the crosse, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdome of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the King-
dome of God!

25 It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ ^a * Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospels,

30 But he shall ^e receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with ^f persecutions; and in the world to come eternall life.

31 * But many that are first, shall be last: and the last, first.

32 ¶ ^a * And they were in the way going up to Jerusalem: and Jesus went before them, and they were amazed, and as they followed, they were afraid: and he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, behold, we go up to Jerusalem, and the Sonne of man shall be delivered unto the chief priests, and unto the Scribes: and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

35 ¶ ^a * And James and John the sonnes of Zebedee come unto him, saying, Master, ^b we would that thou shouldst do for us whatsoever we shall desire.

41

^d Neither by force
nor deceit, nor any
other meanes
whatsoever.

* Mat. 19. 1.
* That is to say,
departed and went
from thence: for in
the Hebrew
conjugating and
dwelling are all
one, and so ar-
ising and going
forth.

* God did never
allow those divor-
ces which the law
did tolerate.

* Look Matth. 19.
For Moses gave
them no command-
ment to put away
their wives, but
rather made a good
provision for the
wives against the
stubborn hard-
nesse of their
husbands.

* Mat. 5. 32.
and 19. 9.

* Whom he put-
teth away, for he is
an adulterer by
keeping company
with another.

* Mat. 19. 13.
* God of his good-
nesse comprehend-
eth in the cove-
nant not only the
fathers, but the
children also: and
therefore he blest
them.

* We must in ma-
lice become chil-
dren: if we will en-
ter into the king-
dome of heaven.

* Mat. 19. 16.

* Two things are
chiefly to be ef-
fected of them
which earnestly
seek eternall life:
that is to say, an o-
pinion of their me-
rits or deserving,
which is not only
unlawful, but
condemned by
the due con-
sideration of the law:
and the love of riches,
which turneth aside many from that race where-
in they ran with a good courage.

* Mat. 19. 27.
* To neglect all
things in compari-
son of Christ, is a
sure way to eternal
life, so that we fall
nor away by the
way.

* An hundred fold
as much, if we look
to the true use and
commodities of
this life, so that we
measure them after
the will of God,
and not after the
wealth it self, and
our greedy desire.
* Even in the mids
of persecution.

* Mat. 19. 30.
* Mat. 20. 17.
* The disciples
are again prepar'd
to patience, not to
be overcome, by
the foretelling un-
to them of his
death, which was
at hand, and there-
withall of life,
which should most
certainly follow.

* Mat. 20. 20.
* We must first
strive before we
triumph.
* We pay thee.

42

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withall, shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 ⁸ But Jesus called them to him, and said unto them, * Ye know that ^h they which [†] are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Sonne of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ ⁹ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the sonne of Timeus, sat by the high-way side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou sonne of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Sonne of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blinde man, saying unto him, Be of good comfort, rise, he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blinde man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way, thy faith hath [†] made thee whole: and immediately he received his sight, and followed Jesus in the way.

CHAP. XI.

1 Christ rideth with triumph into Jerusalem: 12 curfeth the fruitlesse leafie tree: 15 purgeth the temple: 20 exhorteth his disciples to stedfastnesse of faith, and to forgive their enemies: 27 and defendeth the lawfulness of his actions, by the witness of Iohn, who was a man sent of God.

And * when they came nigh to Jerusalem, unto Bethphage, and Bethanie, at the

mount of Olives, he sendeth forth two of his disciples,

2 And said unto them, Go your way into the village over against you, and as soon as ye be entred into it, ye shall finde a colt tied, whercon never man sat, loose him, and bring him,

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him, and straightway he will send him hither.

4 And they went their way, and found the colt tied by the doore without, in a place where two wayes met: and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.

8 And many spread their garments in the way: and other cut down branches of the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna, ^a blessed is he that cometh in the name of the Lord.

10 ^b Blessed be the kingdome of our father David, ^c that cometh in the name of the Lord, Hosanna in the highest.

11 And Jesus entred into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethanie with the twelve.

12 ¶ And on the morrow when they were come from Bethanie, he was hungry.

13 * ² And seeing a fig-tree as farre off, having leaves, he came, if haply he might finde any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ¶ ³ And they come to Jerusalem, and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves:

16 And would not suffer that any man should carry any ^c vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be ^d called of all nations the house of prayer: but ye have made it a den of theeves.

18 And the Scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the citie.

20 ¶ ⁴ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, said unto

⁸ The magistrates according to Gods appointment rule over their subjects: but the pastors are not called to rule, but to serve according to the example of the Son of God himself, who went before them, for so much as he also was a Minister of his Fathers will.

* Luk. 22, 25.

^h They to whom it is decreed and appointed.

[†] Or, think good.

* Matt. 20, 29.

⁹ Christ onely, being called upon by faith, healeth our blindness.

^a Well be it to him that cometh to us from God, or that is sent of God.

^b Happy and prosperous.

* Matt. 21, 19.

² An example of that vengeance which targeth over the heads of hypocrites.

* Matt. 21, 12.

³ Christ sheweth indeed that he is the true King and high Priest, and therefore the revenger of the divine service of the temple.

^c That is, any prophane instrument of which those fellows had a number, that made the court of the temple a market place.

^d Shall openly be so accounted and taken.

* Matt. 21, 1.

¹ A lively image of the spirituall kingdome of Christ on earth.

* Matt. 21, 19.

⁴ The force of faith is exceeding great, and churche is ever joyed with it.

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unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering saith unto them,

† Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to passe, he shall have whatsoever he saith.

24 Therefore I say unto you, * What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand, praying, * forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ And they come again to Jerusalem, * and as he was walking in the temple, there come to him the chief priests, and the Scribes, and the elders,

28 And say unto him, By what authority doest thou these things, and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one † question, and answer me, and I will tell you by what authority I do these things.

30 The baptisme of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 ¶ But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XII.

1 In a parable of the vineyard let out to unthankfull husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar: 18 convinceth the error of the Sadduces, who denied the resurrection: 28 resolveth the Scribe, who questioned of the first commandment: 35 refuteth the opinion that the Scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisie: 41 and commendeth the poore widow for her two mites, above all.

And * he began to speak unto them by a parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a farre country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him and beat him, and sent him away empty.

4 And again he sent unto them another servant, and at him they cast stones, and wounded

him in the head, and sent him away shamefully handled.

5 And again, he sent another, and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one sonne, his well-beloved, he sent him also last unto them, saying, They will reverence my sonne.

7 But those husbandmen said amongst themselves, This is the heir, come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 * And have ye not read this scripture? * Psal. 118. 22. The stone which the builders rejected is become the head of the corner.

11 This was the Lords doing, and it is marvellous in our eyes.

12 And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawfull to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisie, said unto them, Why tempt ye me? bring me a † peny, that I may see it.

16 And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cesars.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesars, and to God the things that are Gods. And they marvelled at him.

18 ¶ Then come unto him the Sadduces, which say there is no resurrection, and they asked him, saying,

19 Master, Moses wrote unto us, If a mans brother die, and leave his wife behinde him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed, and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore erre, because ye know not the scriptures, neither the power of God?

† Or, have the faith of God. The faith of God is that assured faith and trust which we have in him.

* Math. 7. 7.

† Word for word, that you receive it, speaking in the time that now is, to show the certainty of the thing, and the performance in deed. * Mat. 6. 14. g When you shall appear before the altar.

g The Gospel hath been assailed long time since, under the presence of an ordinary succession.

* Mat. 21. 23.

† Or, thing.

6 A reward of an evil conscience to be afraid of those, of whom they should and might have been feared.

c They were greedy and very desirous.

* Mat. 22. 15. 2 The gospel joyneth the authority of the magistrate with the service of God.

d Thon doest not judge by outward appearance, that the truth is thereby darkened any whit at all. e The way where by we come to God.

† Valuing of our money seven pence half peny, as Mat. 18. 28.

* Mat. 22. 23. 3 The resurrection of the body is avouched against the foolish ignorance and malice of the Sadduces.

* Mat. 21. 33. 1 The calling of God is not tied either to place, person, or time without exception. 2 This word parable which the Evangelists use, hath not only a comparison of things together, but also an allegorie. 3 When the fruits of the ground use to be gathered.

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25 For when they shall rise from the dead, they neither marry nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly erre.

* Mat. 22, 35.
4 Sacrifices and outward worship never please God, unless such necessary duties as we owe to God and our neighbours went afore.

28 ¶ * 4 And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Heare, O Israel, the Lord our God is one Lord?

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thy self: there is none other commandment greater then these,

32 And the Scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he,

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more then all whole-burnt-offerings, and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not farre from the kingdome of God. And no man after that durst ask him any question.

* Mat. 22, 41.
5 Christ proveth his Godhead even out of David himself, of whom he came according to the flesh.

f Word for word, in the holy Ghost, and there is a great force in this kinde of speech, whereby is meant, that it was not so much David, as the holy Ghost that spake, who did in a manner possesse David.

6 The manners of ministers are not rashly to be followed as an example. g Whiles he taught them.

* Mat. 23, 5.
h The word is a stole, which is a kinde of womans garment, long even down to the heels, and is taken generally, for any garment made for civilnesse, but in this place it seemeth to signifie, That fringed garment, mentioned in Deut. 22, 11.

* Mat. 23, 14.
* Luke 21, 1.

7 The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart. * A piece of brasse money. See Mat. 10, 9. i Money of any kinde of metal as the Romanes used, who in the beginning did stamp or coine brasse, and after used it for currant money.

35 ¶ * 5 And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the sonne of David?

36 For David himself said by the^f holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he then his sonne? and the common people heard him gladly.

38 ¶ * 6 And he said unto them in his^g doctrine, * Beware of the Scribes which love to go in^h long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 * Which devoure widows houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ * 7 And Jesus sat over against the treasury, and beheld how the people castⁱ money into the treasury: and many that were rich cast in much.

42 And there came a certain poore widow,

and she threw in two "mites, which make a farthing.

* It is the seventh part of one piece of that brasse money.

43 And he called unto him his disciples, and said unto them, Verily I say unto you, that this poore widow hath cast more in, then all they which have cast into the treasury.

44 For all they did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living.

CHAP. XIII.

1 Christ forebelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgement. 32 The houre whereof being known to none, every man is to watch and pray, that he be not found unprovided, when he cometh to each one particularly by death.

And * as he went out of the temple, one of his disciples said unto him, Master, see what manner of stones, and what buildings are here.

* Mat. 24, 1.
1 The destruction of the temple, citie, and whole nation is foretold, and the troubles of the church: but yet there are annexed many comforts, and last of all, the end of the world is described.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately,

4 * Tell us, when shall these things be? and what shall be the signe when all these things shall be fulfilled?

* Mat. 24, 3.

5 And Jesus answering them, began to say, Take heed lest any man deceive you.

6 For many shall come in my name, saying, I am Christ: and shall deceive many.

7 And when ye shall heare of warres, and rumours of warres, be ye not troubled: for such things must needs be, but the end shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of "sorrows.

* The word in the original importeth the pains of a woman in travail.

9 ¶ But take heed to your selves: for they shall deliver you up to counsels, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

a The hearing of your preaching, shall be a most evident witness against them, so that they shall not be able to pretend ignorance.

10 And the Gospel must first be published among all nations.

* Mat. 10, 19.

11 * But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that houre, that speak ye: for it is not ye that speak, but the holy Ghost.

b We are not forbidden to think beforehand, but penfive carefulnesse, whereby men discourage themselves, which proceedeth from distrust, and want of confidence and sure hope of Gods assistance.

12 Now the brother shall betray the brother to death, and the father the sonne: and children shall rise up against their parents, and shall cause them to be put to death.

c By any kinde of artifice and cunning kinde of tale what to speak.

13 And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be saved.

d For me.

14 ¶ * But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that

* Mat. 24, 15.
e When the heathen and profane people shall not only enter into the temple, and defile both it, and the city, but also clean destroy it.

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that needeth, understand) then let them that be in Judea, flee to the mountains:

15 And let him that is on the house top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with childe, and to them that give suck in those dayes.

18 And pray ye that your flight be not in the winter:

19 For in those dayes shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortened the dayes.

21 * And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: beleeve him not.

22 For false Christs, and false prophets shall rise, and shall shew signes and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those dayes, after that tribulation, the sunne shall be darkened, and the moon shall not give her light.

25 And the starres of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Sonne of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the foure windes, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree, When her branch is yet tender, and putteth forth leaves, ye know that summer is neare:

29 So ye in like manner, when ye shall see these things come to passe, know that it is nigh, even at the doores.

30 Verily I say unto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away: but my words shall not passe away.

32 ¶ But of that day and that houre knoweth no man, no not the angels which are in heaven, neither the Sonne, but the Father.

33 * Take ye heed, watch and pray: for ye know not when the time is.

34 For the Sonne of man is as a man taking a farre journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning)

36 Lest coming suddenly, he finde you sleeping.

37 And what I say unto you, I say unto all, Watch. 45

CHAP. XIII.

1. A conspiracy against Christ. 3. Precious ointment is poured on his head by a woman. 10. Judas selleth his master for money. 12. Christ himself foretelleth how he shall be betrayed of one of his disciples: 22. after the passeover prepared, and eaten, instituteth his supper: 26. declareth aforehand the flight of all his disciples, and Peters deniall. 43. Judas betrayeth him with a kisse. 46. He is apprehended in the garden, 55. falsely accused, and impiously condemned of the Jews: counsel, 65. shamefully abused by them, 66. and thrice denied of Peter.

After * two dayes, was the feast of the passeover, and of unleavened bread: and the chief priests and the Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast-day, lest there be an uprore of the people.

3 ¶ And being in Bethanie, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabastrer box of ointment of [†] spikenard, very precious, and she brake the box, and poured it on his head.

4 * And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred [¶] pence, and have been given to the poore: and they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For you have the poore with you alwayes, and whensoever ye will ye may do them good: but me ye have not alwayes.

8 She hath done what she could: she is come aforehand to anoint my body to the burying,

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memoriall of her.

10 ¶ * And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ * And the first day of ^b unleavened bread, when they [†] killed the ^d passeover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passeover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passeover with my disciples?

15 And he will shew you a ^c large upper room furnished and prepared: there make ready for us.

16 And

^f This is a kinde of speech which the Hebrews use, and it hath a great force in it, for it giveth us to understand that in all that time one misery shall follow upon another, as if the time it self were very misery it self. So the prophet Amos 1, 20 saith, that the day of the Lord shall be darknesse.

* Matt. 24, 23.

* Matt. 24, 29.

^a The latter day is necessarily to be feared for, which the Father alone knoweth: but let us rather take heed, that it come not upon us unawares.

* Matt. 24, 42.

* Matt. 26, 2.
1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death upon the solemn day of the passeover, that in all respects the truth might agree to the figure.

* Matt. 26, 6.

[†] Or, pure nard, or liquid nard.

² Rash judgments are fruitless before God.

[¶] See Matt. 18, 28.
^a Which is about six pounds English.
³ Christ suffered himself to be anointed once or twice for certain considerations: but his will is to be daily anointed in the poore.

⁴ This woman by the secret instinct of the spirit, anointing Christ, setteth before mens eyes his death and buriall, which were at hand.

* Matt. 26, 14.
⁵ Covetousnesse cloaked with a zeal of charitie, is an occasion to betray and crucifie Christ.

* Matt. 26, 17.
⁶ Christ being made subject to the law for us, doeth celebrate the passeover according to the law: and therewithall by a miracle sheweth, that notwithstanding he in the flesh shall straightway suffer, yet that he is God.

^b That is, upon which day, and at the evening of the same day, which was the beginning of the fifteenth.

Look Matt. 26, 17.
[†] Or, sacrificed.

^c They used to sacrifice.

^d This is spoken thus, by the figure Metonymia, which is usuall in sacraments, and by the passeover is meant the paschal lambe.

^e The Greek word signifieth that part of the house that is highest from the ground, to what use soever it be put, because they used to sup in that part of the house, they called it a supping-chamber.

46

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passeover.

17 And in the evening he cometh with the twelve.

18 * 7 And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me.

19 And they began to be sorrowfull, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, *It* is one of the twelve, that dippeth with me in the dish.

21 The Sonne of man indeed goeth, as it is written of him: but wo to that man by whom the Sonne of man is betrayed: good were it for that man if he had never been born.

22 ¶ * And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, untill that day that I drink it new in the kingdome of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 * 8 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 * 9 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 * 10 And they came to a place which was named Gethsemane, and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy,

34 And saith unto them, My soul is exceeding sorrowfull unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible the houre might passe from him.

36 And he said, Abba, Father, All things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 * 11 And he cometh and findeth them sleep-

ing, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one houre?

38 Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the houre is come, behold, the Sonne of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ * 12 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the Scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, that same is he; take him, and lead him away *sa*fely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 * And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his eare.

48 And Jesus answered and said unto them, Are ye come out against a thief, with swords and with staves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they *all* forsook him, and fled.

51 * 13 And there followed him a certain young man, having a *l*inen cloth cast about his naked body, and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ * And they led Jesus away to the high priest, and with him were assembled *a*ll the chief priests, and the elders, and the Scribes.

54 And Peter followed him afarre off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 * 14 And the chief priests, and all the council sought for witness against Jesus to put him to death, and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within

condemned of impiety before the high priests: that we, who denied God, and were indeed wicked, might be quit before God.

* Matth. 26, 20.
7 The figure of the law which is by and by to be fulfilled, is abrogated; and in place thereof are but figures of the new covenant answerable unto them, which shall continue to the worlds end.

f That useth to eat meat with me.

* Matth. 26, 26.

† Or, *psalms*.

* Matth. 26, 31.
8 Christ foretelleth how he shall be forsaken of his, but yet that he will never forsake them.

* Matth. 26, 33.
9 Here is set forth in an excellent person, a most sorrowfull example of mans rathnesse and weaknesse.

g That doubling of words setteth out more plainly Peters vehement affirmation.

10 Christ suffering for us, in that flesh which he took upon him for our sakes, the most horrible terrors of the curse of God, receiveth the cup at his fathers hands, which he, being just, doth straightway drink off for the uniuers.

* Matth. 26, 36.

h This doubling of the word, was used in those dayes when their languages were so mixed together: for this word, Abba, is a Syrian word.
11 An horrible example of sluggishnesse of men, even in the disciples whom Christ had chosen.

* Matth. 26, 47.
12 As men did willingly spoil God their Creator of his praise, in forsaking and betraying him: so Christ willingly going about to make satisfaction for this ruine, is forsaken of his own, and betrayed by one of his familiars, as a thief, that the punishment might be agreeable to the sin, and we who are very traitors, forsakers, and facilitators, might be delivered out of the devils snare.
i So diligently, that he escape not out of your hands.
k That is, Peter.

l All his disciples.

13 Under pretence of godlinesse, all things are lawfull to such as do violence against Christ.

m Which he call about him, when he hearing that squire in the night, suddenly ran forth, whereby we may understand with how great licentiousnesse these villains violently set upon him.

* Matth. 26, 57.

n The highest council was assembled, because Christ was accused as a blasphemous, and a false prophet: for as for the other crime of treason, it was forgotten against him by the priests, to enforce Pilate by that meanes to condemn him.

* Matth. 26, 59.
14 Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at length for confessing God to be his Father,

45 paul 28:2 sam 7:27 as 20:7:10 2 king 23 23 25
mat 26:147 luk 22 47:48

Hand

three dayes I will build another made without hands.

59 But neither so did their witnesse agree together.

60 And the high priest stood up in the mids, and asked Jesus, saying, Answerest thou nothing? what is it which these witnesse against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Sonne of the ^o blessed?

62 And Jesus said, I am: * and ye shall see the Sonne of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and faith, What need we any further witnesses?

64 Ye have heard the blasphemie: what think ye? And they all condemned him to be guilty of death.

65 ¹⁵ And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie: and the servants did strike him with the palms of their hands.

66 ¶ * ¹⁶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 ^p And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 * And the second time the cock crew: and Peter called to minde the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAP. XV.

¶ ¹ Jesus brought bound and accused before Pilate. ¹⁵ upon clamour of the common people, the murderer Barabas is the loosed, and Jesus delivered up to be crucified. ¹⁷ He is crowned with thorns, ¹⁹ spit on, and macked: ²¹ fainteth in bearing his crosse: ²⁷ hangeth between two thieves: ²⁹ suffereth the triumphing reproaches of the Jews: ³⁹ but confessed by the centurion to be the Sonne of God: ⁴³ and is honourably buried by Ioseph.

¶ ¹ And straightway in the morning the chief priests held a consultation with the elders and Scribes, and the wole counsel, and bount Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it.

¶ ¹ Christ being bound before the judgement for of our carnal judge, is condemned as guilty unto the death of the crosse, not for his own finnes, (as appeareth by the judges own words) but for all ones, that wee shall guilty creatures being delivered from the guiltinesse of our finnes, might be quitted before the judgement of God, even in open assembly of the angels. ¶ It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herod the great, and afterward by the Romanes, about fourtie yeares before the destruction of the temple, and therefore they deliver Jesus to Pilate.

3 And the chief priests accused him of many things: but he answered nothing.

4 * And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witnesse against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he ^b released unto them ^b Used to deliver, one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

10 (For he knew that the chief priests had delivered him for envie)

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews?

13 And they cried out again, Crucifie him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him.

15 ¶ And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the souldiers led him away into the hall, called Pretorium, and they call together the whole band.

17 * And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him Hail king, of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

21 * And they ³ compell one Simona Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his crosse.

22 ¶ And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull.

23 And they gave him to drink, wine mingled with myrrhe: but he received it not.

24 ¶ And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

¶ which were laid upon him, to the end that we being made clean by his blood, might be brought into the heavenly sanctuarie. ¶ Christ hangeth naked upon the crosse, and as the wickedest carter that ever was, most vilely reproved: that we being clothed with his righteousness, and blessed with his curses, and sanctified by his onely oblation, may be taken up into heaven.

^o Of God who is most worthy of all praise.
Math. 24. 30.

¹⁵ Christ suffering all kind of reproch for our sakes, getteth everlasting glory to them that believe in him.

* Math. 26. 69.
¹⁶ An heavy example of the frailtie of man, together with a most comfortable example of the mercie of God, who giveth the spirit of repentance and faith to his elect.

¶ If we compare the Evangelists diligently together, we shall perceive that Peter was known of many through the middest report, yea, and in Luke when the second denial is spoken of there is a man servant mentioned, and not a maid.

* Math. 26. 75.

¶ Or, he wept abundantly, or he began to weep.

* Math. 27. 1.
¹ Christ being bound before the judgement for of our carnal judge, is condemned as guilty unto the death of the crosse, not for his own finnes, (as appeareth by the judges own words) but for all ones, that wee shall guilty creatures being delivered from the guiltinesse of our finnes, might be quitted before the judgement of God, even in open assembly of the angels. ¶ It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herod the great, and afterward by the Romanes, about fourtie yeares before the destruction of the temple, and therefore they deliver Jesus to Pilate.

² Christ going about to take away the finnes of men, who went about to usurp the throne of God himself, is condemned as one that hunted after the kingdome, and mocked with a false shew of a kingdome, that we on the other side, who shall indeed be eternall kings, might receive the crown of glory at Gods own hand.

* Math. 27. 32.
³ The rage of the wicked hath no measure, but in the mean season, even the weaknesse of Christ, being in pain under the heave burden of the crosse, doeth manifestly shew that a lamb is led to be sacrificed. ¶ Christ is led out of the walls of the earthly Jerusalem, into a foul place of dead mens carcases, as a man most unclean, not touching himself, but touching our finnes.

48

25 And it was the third houre, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucifie two theeves, the one on his right hand, and the other on his left.

* Isa. 53. 12.

28 And the scripture was fulfilled, which saith, * And he was numbred with the transgressours.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three dayes,

30 Save thy self, and come down from the crosse.

31 Likewise also the chief priests mocking, said among themselves with the Scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the crosse, that we may see and beleve: and they that were crucified with him, reviled him.

33 And when the sixth houre was come, there was ^c darknesse over the whole ^c land, untill the ninth houre.

34 And at the ⁷ ninth houre Jesus cried with a loud voice, saying, * Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottome.

39 ¶ And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly, this man was the Sonne of God.

40 ^s There were also women looking on afarre off, among whom was Mary Magdalene, and Mary the mother of James the lesse; and of Ioses, and Salome.

41 Who also when he was in Galilee, * followed him, and ministred unto him, and many other women which came up with him unto Jerusalem.

42 ¶ * And now when the even was come, (because it was the preparation, that is, the day before the sabbath)

43 Ioseph of Arimathea, an ^d honourable counsellor, which also waited for the kingdome of God, came, and went in ^c boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already

dead, and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Ioseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewen out of a rock, and rolled a stone unto the doore of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Ioses, beheld where he was laid.

CHAP. XVI.

I An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene: 12 to two going into the countrey: 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 * And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sunne. ^{* Luk. 24. 1. John 20. 1.}

3 And they said among themselves, Who shall roll us away the stone from the doore of the sepulchre?

4 (And when they ^a looked, they saw that the stone was rolled away) for it was very great. ^{a When they cast their eyes towards the sepulchre.}

5 * And entring into the ^b sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. ^{* John 20. 11. b Into the cave wherein the sepulchre was cut out.}

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee, there shall ye see him, * as he said unto you. ^{* Matth. 26. 32.}

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed, neither said they any thing to any man: for they were afraid.

9 ¶ Now when Jesus was risen early, the first day of the week, * he appeared first to Mary Magdalene, * out of whom he had cast seven devils. ^{1 Christ himself appeareth to Mary Magdalene, to unbraide the disciples incredulitie. * Joh. 20. 14. * Luk. 8. 2.}

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, beleaved not.

12 ¶ After that, he appeared in another form * unto two of them, as they walked, and went into the countrey. ^{2 Christ appeareth to two other disciples, and at length to the eleven. * Luk. 24. 13.}

13 And they went and told it unto the residue: neither beleaved they them.

14 ¶ * Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardnesse of heart, because they beleaved not them which had seen him after he was risen. ^{* Luk. 24. 36. Joh. 20. 19. c The Evangelist considered not order of the text, but the count of his historie, which he divided into three parts: first sheweth}

he appeared to the women, the second to his disciples, the third to his apostles: therefore he saith finally, ^{† Or, together.}

15 * 3 And

⁶ How angry God was against our finnes, which he punished in our furie, his Sonne, it appeareth by this horrible darknesse.

^c By this word Land, he meaneth Palestina: so that the strangenesse of the wonder, is so much the more set forth in that, that at the feast of the paschever, and in the full moone, when the sunne shined over all the rest of the world, and at mid-y, that corner of the world, wherein so wicked an act was committed, was overcovered with most grosse darknesse.

⁷ Christ striving mightily with Satan, with sinne, and with death, all three armed with the horrible curse of God, grievously tormented in body hanging upon the crosse, and in soul plunged in the depth of hell, yet he riddeth himself, crying with a mighty voyce: and notwithstanding the wound which he received of death, in that he died, yet by smiting, both things above, and things beneath, by renting of the vail of the temple, and by the testimony wrung out of them which murdered him, he sheweth evidently unto the rest of his enemies which are as yet obstinate, and mock at him, that he shall be known out of hand to be conquerour and Lord of all.

* Matth. 27. 46.

⁸ Christ to the great shame of men which forsook the Lord, chose women for his witnesses, which beheld all this whole action. * Luke 8. 3. * Matth. 27. 57. ^d A man of great authority, of the council of the Sanhedrin, or else taken into counsel by Pilate. * If we consider what danger Ioseph cast himself into, we shall perceive how bold he was,

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¹⁵ * And he said unto them, Go ye into all the world, and preach the gospel to every creature.

¹⁶ He that beleeueth and is baptized, shall be saved; * but he that beleeueth not, shall be damned.

¹⁷ And these signes shall follow them that beleeve; * In my name shall they cast out devils, * they shall speak with new * tongues,

¹⁸ * They shall take up serpents, and if they drink any deadly thing it shall not hurt them, * they shall lay hands on the sick, and they shall recover.

¹⁹ ¶ So then after the Lord had spoken unto them, he was * received up into heaven, and sat on the right hand of God.

²⁰ And they went forth, and preached every where, the Lord working with them, * and confirming the word with signes following. Amen.

⁴ Christ having accomplished his office on earth, ascendeth into heaven, from whence (the doctrine of his Apostles being confirmed with signes) he will govern his church; unto the worlds end.

¹ Heb. 2.4. f To wit, the doctrine: therefore doctrine must go before, and signes must follow after.

THE GOSPEL

According to

S. L. U K E.

CHAP. I.

¹ The preface of Luke to his whole gospel. ⁵ The conception of Iohn the Baptist, ²⁶ and of Christ. ³⁹ The prophesie of Elizabeth, and of Mary concerning Christ. ⁵⁷ The nauvritie and circumcision of Iohn. ⁶⁷ The prophesie of Zachary both of Christ, ⁷⁶ and of Iohn.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely beleeued among us,

² Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word:

³ It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

⁴ That thou mightest know the certainty of those things wherein thou hast been instructed.

⁵ ¶ Here was in the dayes of Herod the king of Iudea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.

⁶ And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blamelesse.

⁷ And they had no childe, because that Elizabeth was barren, and they both were now well stricken in yeares.

⁸ And it came to passe, that while he executed the priests office before God in the order of his course,

⁹ According to the custome of the priests office, his lot was to burn incense when he went into the temple of the Lord.

¹⁰ And the whole multitude of the people were praying without, at the time of incense.

¹¹ And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

¹² And when Zacharias saw him, he was troubled, and fear fell upon him.

¹³ But the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a sonne, and thou shalt call his name Iohn.

¹⁴ And thou shalt have joy and gladnesse, and many shall rejoyce at his birth.

¹⁵ For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the holy Ghost, even from his mothers wombe.

¹⁶ And many of the children of Israel shall he turn to the Lord their God.

¹⁷ And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

¹⁸ And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in yeares.

¹⁹ And the angel answering said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

²⁰ And

¹ Luke commeth the witness of this history.

² Luke was not an eye-witness, and therefore it was not he whom the Lord appeared, when Cleopas saw him: and he was taught not only by Paul, but by others of the apostles also.

³ That is, most might, and therefore Theophilus was a very honourable man, and in place of great dignity.

⁴ Luke began his gospel a great deal further off, then the other did. ⁵ Luke fuller knowledge of these things, which before thou knewest but meanly.

⁶ John who was another Elias, and appointed to be the herald of Christ, coming of the stock of Aaron, and of two famous and blamelesse parents hath shewed in his conception, which was against the course of nature, a double miracle,

⁷ to the end, that men should be more readily stirred up to the hearing of his preaching, according to the warning of the prophets.

⁸ Word for word. In the dayes: so speak the Hebrews, giving us to understand, how short and frail a thing the power of princes is.

⁹ Herod the great.

¹⁰ For the posteritie of Aaron was divided into courses.

¹¹ The true mark of righteousness is, to be liked and allowed of in the judgement of God.

¹² Lived, so speak the Hebrews: for our life is as a way, wherein we must walk, untill we come to the mark.

¹³ In all the moral and ceremonial law.

¹⁴ Whom no man could justly reprove: now so it is, that the fruits of justification are set forth here, and not the cause, which is faith only, and nothing

⁹ The temple was one, and the court another, for Zacharias went out of the court, or outward room, where all the people were, and therefore are said to be without in the temple. ¹ Exod. 30. 7. ² Levit. 16. 17.

¹⁵ So speak the Hebrews, when it signified a rare kinde of excellency. so it is said of Nimrod, Gen. 10. 9. He was a valiant hunter before God.

¹⁶ Any drink that may make drunken. ¹⁷ Mal. 4. 6.

¹⁸ Shall be a means to bring many to repentance, and turn themselves to the Lord, from whom they fell. ¹⁹ As they use to go before kings, and when you see them, you know the king is not farre off.

²⁰ This is spoken by the figure Metonymia, taking the spirit, for the gift of the Spirit, as you would say,

The cause, for that which cometh of the cause. ¹ By the figure Synecdoche, he sheweth that he shall take away all kindes of enemies, which use to be great troubles and turmoils among men. ² Or, by. ³ Wisdom and goodnesse are two of the chiefest causes, which make men to reverence and honour their fathers. ⁴ That appear, for so the Hebrews use this word (To stand) meaning, That they are ready to do his commandment.

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20 And behold, thou shalt be dumbe, and not able to speak, untill the day that these things shall be performed, because thou beleevest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckned unto them, and remained speechlesse.

23 And it came to passe, that as soon as the dayes of his ministration were accomplished, he departed to his own house.

24 And after those dayes his wife Elizabeth conceived, & hid her self five moneths, saying,

25 Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take away my reproach among men.

26 And in the sixth moneth, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgins name was Mary.

28 And the angel came in unto her, and said, Hail thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her minde what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And behold, thou shalt conceive in thy wombe, and bring forth a Sonne, and shalt call his name Jesus.

32 He shall be great, and shall be called the Sonne of the Highest: and the Lord God shall give unto him the throne of his father David.

33 And he shall reigne over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Sonne of God.

36 And behold, thy cousin Elizabeth, she hath also conceived a sonne in her old age, and this is the sixth moneth with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word: and the angel departed from her.

3 The angel serving the Lord which should be born, is sent to the virgin Mary, in whom the Sonne of the most High, promised to David, is conceived by the virtue of the holy Ghost.

y As much is to be said of Mary, otherwise Christ had not been of the stock, nor the sonne of David.

4 Or, graciously accepted, or much graced. See ver. 30.

z It might be rendered word for word, Full of favour and grace, and he sheweth straight after, laying out plainly unto us, what that favour is, in that he saith, the Lord is with thee.

a Of God.

b Moved at the strangeness of the matter.

c So spake the Hebrewes, saying, that men have found favour; which are in favour.

• Isa. 7, 14.

Math. 1, 21.

d He shall be declared so to be, for he was the Sonne of God from everlasting, but was made manifest in the flesh in his time.

• Dan. 7, 14.

Mic. 4, 7.

e The greatness of the matter causeth the virgin to ask this question, not that she distrusteth any whit at all, for she asketh onely of the manner of the conceiving, so that it is plain, she beleeveth all the rest.

f So speak the Hebrewes, signifying by this modest kinde of speech, the company of man and wife together, and this is the meaning of it: how shall this be, for feeling I shall be Christ his mother, I am very sure, I shall not know any man: for the godly virgin had learned by the prophets, that the Messias should be born of a virgin.

g That is, the holy Ghost shall cause thee to conceive by his mightie power. h That pure thing and void of all spot of uncleanness: for he that was to take away sinne, must needs be void of sinne. i Declared and shewed to the world to be the Son of God. k Though Elizabeth were of the tribe of Levi, yet she might be Maries cousin: for whereas it was forbidden by the law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had no portion allotted them, when the land was divided among the people. l This is now the sixth moneth from the time when she conceived.

39 And Mary arose in those dayes, and went into the hill-countrie with haste, into a city of Juda,

40 And entred into the house of Zacharias, and saluted Elizabeth.

41 And it came to passe, that when Elizabeth heard the salutation of Mary, the babe leaped in her wombe: and Elizabeth was filled with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy wombe.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine eares, the babe leaped in my wombe for joy.

45 And blessed is she that beleeveth, for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnifie the Lord,

47 And my spirit hath rejoyced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy is his name.

50 And his mercy is on them that fear him, from generation to generation.

51 He hath shewed strength with his arm, he hath scattered the proud, in the imagination of their hearts.

52 He hath put down the mightie from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy,

55 As he spake to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three moneths, and returned to her own house.

57 Now Elisabeths full time came, that she should be delivered, and she brought forth a sonne.

48 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoyced with her.

59 And it came to passe that on the eighth day they came to circumcise the childe, and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so, but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signes to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John: and they marvelled all.

64 And his mouth was opened immediately, & his tongue loosed, and he spake, & praised God.

65 And

4 Elizabeth being great with childe of Iohn, and Mary with Christ, by the inspiration of the holy Ghost, do rejoyce each for other. m Which is on the fourthide of Jerusalem.

n That is to say, Hebron: which was in times past called Cariath-arbe, which was one of the towns that were given to the Levites, in the tribe of Juda, and is said to be in the mountains of Juda, John 14, 15, and 21, 11. o This was no ordinary nor usual kinde of moving. p Christ is blessed in respect of his humanitie.

† Or, which beleeveth that there.

5 Christ the Redeemer of the afflicted, and revenger of the proud of long time promised to the fathers, is now at length exhibited in the world.

q Hath freely and graciously loved.

r Word for word, My benefice, that is, my benefice.

s To that the Virgin wanteth not her defects, but the grace of God.

t To them that live godly and religiously, to speak the Hebrewes.

• Isa. 51, 9.

u This is an heaping up of words more than needs which the Hebrewes use very much, and the arm is taken for strength.

• Plal. 33, 10.

v As the wind doth the chaff.

x He hath scattered them, and the imagination of their hearts: or by, and through the imagination of their own hearts: so that their wicked counsel turned to their owne destruction.

• 1 Sam. 2, 6.

y The mighty and rich men.

z Such as none account is made of, and are vile in mens eyes, which are indeed the poore in spirit, that is, such as challenge nothing to themselves in the sight of God.

• Plal. 34, 10.

a Them that are brought to extreme poverty.

b He hath holpen up Israel with his arm, being clean cast down.

• Jer. 31, 3, 20.

• Gen. 17, 19.

Plal. 132, 11.

c Promised.

6 Johns nativitie is let out with new miracles.

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c 10:15/11:8-21 29 & 33 29 act 15 31 2 cor 1:3 2 the 2:16 heb 6:19
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52

26 And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ.

k Ioseph and Mary: and so he speaketh as it was commonly taken.

27 And he came by the spirit into the temple, and when the ^k parents brought in the childe Jesus, to do for him after the custome of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord now ^l lettest thou thy servant depart in peace, according to thy ^m word.

30 For ^a mine eyes have seen ^o thy salvation:

31 Which thou hast prepared ^p before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, behold, this childe is ^a set for the ^{*} fall and rising again of many in Israel: and for a ^a signe which shall be spoken against:

35 (Yea, a sword shall ^a pierce through thy own soul also) that the thoughts of many hearts may be revealed.

36 ^a And there was one Anna a prophetesse, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven yeares from her virginity:

37 And she was a widow of about fourescore and foure yeares: which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in [†] Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the childe grew, and waxed strong in spirit, ^a filled with wisdom, and the grace of God was upon him.

41 ^a Now his parents went to Jerusalem ^a every yeare at the feast of the passeover.

42 And when he was twelve yeare old, they went up to Jerusalem, after the custome of the feast.

43 And when they had fulfilled the dayes, as they returned, the childe Jesus tarried behinde in Jerusalem, and Ioseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a dayes journey, and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to passe, that after three dayes they found him in the temple, sitting in the midst of the doctours, both hearing them, and asking them questions.

l Lettest me depart out of this life, to be joynted to my fathers.
m As thou promisedst me.
n That is, for I have seen with my very eyes: for he saw before in minde, as it is said of Abraham, He saw my day, and rejoiced.
o That, wherein thy salvation is contained.
p As a signe set up in an high place, for all men to look upon.
q Is appointed, and set of God for a mark.

* Isa. 8, 14.
Rom. 9, 32.
† Fall of the reprobates, which perith through their own default: and for the rising of the elect, unto whom God shall give faith to beleve.
‡ That is, a mark, which all men shall strive earnestly to hit.

* Shall wound and grieve most sharply.
6 Another witness beside Simeon, ^a against whom no exception may be brought, inviting all men to the receiving of the Messias.

† Or, Israel.

* As Christ grew up in age, to the vertue of his God-head shewed it self more and more.
7 The Scribes and pharisees are stirred up to heare the wisdom of Christ in his time, by an extraordinary deed.
* Deut. 16, 1.

47 And all that heard him were astonished at his understanding and answers.

48 ^a And when they saw him, they were amazed: and his mother said unto him, Sonne, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers businesse?

50 And they understood not the saying which he spake unto them.

51 ^a And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and [†] stature, and in favour with God and man.

CHAP. III.

1 The preaching and baptisme of Iohn: 15 His testimony of Christ, 20 Herod imprisoneth Iohn. 21 Christ baptized, receiveth testimony from heaven. 23 The age and genealogie of Christ from Ioseph upwards.

NOW ^a in the fifteenth yeare of the reigne of Tiberius Cesar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyfanius the tetrarch of Abilene,

2 ^a Annas and Caiaphas being the high priests, the word of God came unto Iohn the sonne of Zacharias in the wilderness.

3 ^a And he came into all the countrey about Jordan, preaching the baptisme of repentance, for the remission of sinnes,

4 As it is written in the book of the words of Esaias the prophet, saying, ^{*} The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough wayes shall be made smooth,

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, ^{*} O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits [†] worthy of repentance, and begin not to say within your selves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewen down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, ^{*} He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicanes to be baptized, and said unto him, Master, what shall we do?

8 All duties which we owe to men, as they are not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.

9 Christ very man is made like unto us in all things, except sinne.

† Or, age.

1 Iohn. cometh at the time foretold of the prophets, & layeth the foundation of the Gospel, which is exhibited unto us, setting forth the true observing of the law, and free mercy in Christ, which cometh after him, using also baptizing the effectual sign both of regeneration, & also of forgiveness of sinnes.
Iosephus calleth him Annas.
* Matt. 3, 1.

* Isa. 40, 3.

* Matt. 3, 7.

† Or, meet fruit.

* James. 2, 15.
I John 3, 17.

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13 And he said unto them, Exact no more then that which is ^b appointed you.

14 And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, † Do violence to no man, neither accuse any falsely, and be content with your [†] wages.

15 ^a And as the people were † in expectation, and all men † mused in their hearts of John, whether he were the Christ or not:

16 John answered, saying unto them all, * I indeed baptize you with water, but one mightier then I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the holy Ghost, and with fire:

17 ^b Whose fan is in his hand, and he will thoroughly purge his floore, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 ^a * But Herod the tetrarch, being reprov'd by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ^a Now when all the people were baptized, * it came to passe that Jesus also being baptized, and praying, the heaven was opened:

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Sonne, in thee I am well pleas'd.

23 ^a And Jesus himself began to be about thirty yeares of age, being (as was supposed) the sonne of Joseph, which was the sonne of Heli,

24 Which was the sonne of Matthat, which was the sonne of Levi, which was the sonne of Melchi, which was the sonne of Janna, which was the sonne of Joseph,

25 Which was the sonne of Mattathias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Esli, which was the sonne of Nagge,

26 Which was the sonne of Maath, which was the sonne of Mattathias, which was the sonne of Semei, which was the sonne of Joseph, which was the sonne of Judah,

27 Which was the sonne of Joanna, which was the sonne of Rhesa, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri,

28 Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cofam, which was the sonne of Elmodam, which was the sonne of Er,

29 Which was the sonne of Jose, which was the sonne of Eliezer, which was the sonne of Jorim, which was the sonne of Matthat, which was the sonne of Levi,

30 Which was the sonne of Simon, which

was the sonne of Juda, which was the sonne of Joseph, which was the sonne of Jonan, which was the sonne of Eliakim,

31 Which was the sonne of Melea, which was the sonne of Menan, which was the sonne of Mattatha, which was the sonne of Nathan, which was the sonne of David,

32 Which was the sonne of Jesse, which was the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmon, which was the sonne of Naasson,

33 Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Juda,

34 Which was the sonne of Jacob, which was the sonne of Isaac, which was the sonne of Abraham, which was the sonne of Thara, which was the sonne of Nachor,

35 Which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phalec, which was the sonne of Heber, which was the sonne of Sala,

36 Which was the sonne of Cainan, which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech,

37 Which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Maleleel, which was the sonne of Cainan,

38 Which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

CHAP. IIII.

^a The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peters mother in law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reprov'd for it. 43 He preacheth through the cities.

And ^a Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wilderness,

2 Being fourty dayes tempted of the devil, and in those dayes he did eat nothing: and when they were ended, he afterward hungred.

3 ^a And the devil said unto him, If thou be the Sonne of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdomes of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them; for that is, ^b delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt † worship me, all shall be ^c thine.

8 And Jesus answered and said unto him,

over it, but by sufferance, and way of intreatie, and therefore he saith not true, that he can give it to whom he will. [†] Or, fall down before me. ^c Out of an high place, which had a goodly champion country underneath it, he shewed him the situation of all countreys.

e 3 Get

^b Require no more then that summe, that is appointed for the tribute money.

[†] Or, put no man in jail.

[†] Or, allowance.

^c Which was paid them partly in money, and partly in kind.

^a If we will rightly receive the sacraments, we must neither rest in the signs, neither in him that ministereth the signs, but lift up our eyes to Christ, who is the author of the sacraments, and the giver of that which is represented by the sacraments.

[†] Or, in suffering.

[†] Or, raised, or debated.

^a Matt. 3. 11.

^b The gospel is the fan of the world.

^a Johns preaching is confirmed with his death.

^a Matt. 14. 3.

^a Our baptisme is instituted in the head of the church, and Christ also is pronounced, by the voice of the Father, to be our everlasting King, Priest, and Prophet.

^a Math. 3. 13.

^a The flock of Christ according to the flesh, is brought by order even to Adam, and so to God, that it might appear, that he only it was, whom God promised to Abraham and David, and appointed from everlasting to his church, which is gathered together of all sorts of men.

^a Math. 4. 1.
¹ Christ being carried away (as it were out of the world) into the desert, after the fast of fourty dayes, and the overcoming of Satan thence, coming as it were suddenly from heaven, beginneth his office.

² Christ being stirred up of Satan, first, to distrust in God: secondly, to the desire of riches and honour: and lastly, to a vain confidence of himself, overcometh him thence by the word of God.

^a By this word power, are the kingdomes themselves meant, which have the power: and so it is spoken by the figure Metonymia.

^b That is sure so, for he is prince of the world, yet not absolutely, and as the sovereign

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Get thee behinde me, Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Sonne of God, cast thy self down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the spirit into Galilee, and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to * Nazareth, where he had been brought up, and as his custome was, he went into the synagogue on the sabbath-day, and stood up for to reade.

17 And there was delivered unto him the book of the prophet Esaias, and when he had opened the book, he found the place where it was written,

18 * The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poore, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blinde, to set at liberty them that are bruised,

19 To preach the acceptable yeare of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down: and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your eares.

22 ¶ And all bare him witnesse, and wondred at the gracious words which proceeded out of his mouth. And they said, Is not this Josephs sonne?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thy self: whatsoever we have heard done in Capernaum, do also here in thy countrey.

24 And he said, Verily I say unto you, No prophet is accepted in his own countrey.

25 But I tell you of a truth, * many widows were in Israel in the dayes of Elias, when the heaven was shut up three yeares and six moneths, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta a city of Sidon, unto a woman that was a widow.

27 * And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

28 ¶ And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the mids of them went his way:

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-dayes

32 And they were astonished at his doctrine: * for his word was with power.

33 ¶ * And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 ¶ Saying, ¶ Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the countrey round about.

38 ¶ * And he arose out of the synagogue, and entred into Simons house: and Simons wives mother was taken with a great fever, and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her. And immediately she arose and ministred unto them.

40 ¶ Now when the sunne was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 ¶ And devils also came out of many, crying out, and saying, Thou art Christ the Sonne of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.

42 ¶ And when it was day, he departed and went into a desert place, and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdome of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

C H A P. V.

1 Christ teacheth the people out of Peters ship; 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men; 12 cleanseth the leper; 16 prayeth in the wilderness; 18 healeth one sick of the palse; 27 calleth Matthew the publicane; 29 eateth with sinners, as being the physician of souls; 34 foretelleth the sailings and afflictions of the apostles after his ascension; 36 and likeneth saint-hearted and weak disciples to old bottles, and worn garments.

And * it came to passe, that as the people pressed upon him to heare the word of

of the Apostleship, which should hereafter be committed unto them. a Did, as it were, lie upon him, so desirous they were both to see him and heare him, therefore he taught them out of a ship.

God,

3 Who Christ is, and wherefore he came, he sheweth out of the prophet Esay.

* Matth. 13. 14.

d Their books in those dayes were rolled up as scrolls upon a ruler: and so Christ unrolled or unfolded it, which is here called opened.

* Isa. 61. 1.

4 Familiarity causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.

e Approved those things which he spake, with common consent and voice: for this word, Witnesse, signifieth in this place, and many other, to allow and approve a thing with open confession.

f Not onely the doctors, but also the common people were present at this conference of the scriptures: and besides that, their mother tongue was used, for else how could the people have wondred: Paul appointed the same order in the church at Corinthas 1 Cor. 14

g Words full of the mighty power of God, which appeared in all his doings, as well, and allured men marvellously unto him, Psal. 45. 2. grace is powred into thy lips.

* Matth. 13. 57.

* 1 King. 17. 9.

h Land of Israel, Look Mark 15. 38.

* 2 King. 5. 14

5 The more sharply the world is rebuked, the more it rageth openly: but the life of the godly is not simply subject to the pleasure of the wicked.

¶ Or, edge.

* Mat. 7. 29.

* Mark 1. 23.

6 Christ astonisheth not only men, but they never so blockish, but even the devils also whether they will or not.

¶ Or, away.

7 In that, that Christ healeth the diseases of the body with his word onely, he proveth that he is God Almighty, sent for mans salvation.

* Mat. 8. 14.

* Marc 1. 34. 8 Satan, who continually eneneth to the truth, ought not to be heard, no not then, when he speaketh the truth.

¶ Or, to say that they knew him to be Christ.

9 No colour or zeal ought to hinder us in the race of our vocation.

1 Christ advertiseth the four disciples, which had taken unto him, of the office

* Mat. 4.

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Luke

God, he stood by the lake of Gennesareth,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entred into one of the ships which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes; and their net brake.

7 And they beckned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

10 And so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all and followed him.

12 ¶ And it came to passe, when he was in a certain city, behold, a man full of leprosie: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean:

13 And he put forth his hand, and touched him, saying, I will, be thou clean: and immediately the leprosie departed from him.

14 And he charged him to tell no man: but go, and shew thy self to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him, and great multitudes came together to heare, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to passe on a certain day, as he was teaching, that there were Pharisees, and doctours of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18 ¶ And behold, men brought in a bed a man which was taken with a palsey: and they sought means to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, because of the multitude, they went upon the house top, and

let him down through the tiling with his couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sinnes are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sinnes but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sinnes be forgiven thee, or to say, Rise up and walk?

24 But that ye may know that the Sonne of man hath power upon earth to forgive sinnes, (he said unto the sick of the palsey) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publicane named Levi, sitting at the receipt of custome: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great companie of publicanes, and of others that sat down with them.

30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicanes and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physican: but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the dayes will come, when the bridegroom shall be taken away from them, and then shall they fast in those dayes.

36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles, and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

^b The word signifies him that hath rule over any thing.

^c Matt. 8, 2.
1 Christ by healing the leper with his onely touch and sending him to the priest, witnesseth that it is he, through whom, and by whom, apprehended by faith, all we which are unclean, according to the law, by the witness of God himself, are pronounced to be pure and clean.

^d Christ had rather to be famous by his doctrine than by miracles, and therefore he departed from them that seek him as a Physician of the body, and not as the author of salvation.
^e Christ in healing him that was sick of the palsey, sheweth the cause of all diseases, and the remedie.

^f The mighty power of Christs Godhead, sheweth in self him at that time.
^g Matt. 9, 1.

^h Matth. 9, 9.
5 The church is a company of sinners, through the grace of Christ repentant, which banquet with him, to the great offence of the proud and envious worldlings.

ⁱ It is the point of hypocrites and ignorant men to put an holiness in things indifferent.

^j Matt. 9, 14.
7 Lawes generally made without any consideration of circumstances, for fasting, and other things of like sort, are not onely tyrannous, but very hurtfull in the church.

1 Christ reproveth the Pharisees blindness about the observation of the sabbath, by scripture, reason, and miracle: **13** chooseth twelve apostles: **17** healeth the diseased: **20** preacheth to his disciples before the people of blessings and curses; **27** how we must love our enemies: **46** and joyn the obedience of good works to the hearing of the word, lest in the evil day of temptation we fall like an house built upon the face of the earth without any foundation.

* Matt. 12, 1.

1 Christ sheweth against the superstitious, who stick in every trifles, that the law of the very sabbath was not given to be kept without exception: much lesse that the salvation of man should consist in the outward keeping of it.

a Epiphanius noteth well in his treatise, where he confuteth Ebion, That the time when the disciples plucked the eares of corn, was in the feast of unleavened bread. Now whereas in those feasts, which were kept many dayes together, as the feast of tabernacles, and the paschever, their first day, and the last were of like solemnitie, Levit. 23. Luke fitly calleth the last day, the second sabbath though Theoph. understandeth it of any other of them, that followed the first.

* Matt. 12, 9.
2 Charitie is the rule of all ceremonies.

b Who so helpeth not his neighbour, when he can, he killeth him.

3 In that that Christ useth earnest and long prayer in choosing twelve of his own company, to the office of the apostleship, he sheweth how religiously we ought to behave our selves in the choise of ecclesiasticall persons.

* Matt. 10, 1.

* Jude 1.

c From all the sea coast, which is called, Syrophenicia.

AND * it came to passe on the second sabbath after the first, that he went through the corn-fields: and his disciples * plucked the eares of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawfull to do on the sabbath-dayes?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him:

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawfull to eat but for the priests alone?

5 And he said unto them, That the Sonne of man is Lord also of the sabbath.

6 * And it came to passe also on another sabbath, that he entred into the synagogue and taught, and there was a man whose right hand was withered.

7 And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might finde an accusation against him.

8 But he knew their thoughts; and said to the man which had the withered hand, Rise up, and stand forth in the mids. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawfull on the sabbath-dayes to do good, or to do evil: to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand: and he did so: and his hand was restored whole as the other.

11 And they were filled with madness, and communed one with another what they might do to Jesus.

12 And it came to passe in those dayes, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his disciples: * and of them he chose twelve, whom also he named Apostles:

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the sonne of Alpheus, and Simon called Zelotes,

16 And Judas * the brother of James, and Judas Iscariot, which also was the traitour.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast

of Tyre and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude fought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, * Blessed be ye poore: for yours is the kingdome of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall * separate you from their company, and shall reproch you, and cast out your name as evil, for the Sonne of mans sake.

23 Rejoyce ye in that day, and * leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 * But wo unto you that are rich: for ye have received your consolation.

25 * Wo unto you that are full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep.

26 Wo unto you when all men shall speak well of you: for so did their father to the false prophets.

27 ¶ * But I say unto you which heare, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and pray for them which despitefully use you.

29 * And unto him that smiteth thee on the one cheek, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

31 * And as ye would that men should do to you, do ye also to them likewise.

32 * For if ye love them which love you, what thank have ye: for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye: for sinners also do even the same.

34 * And if ye lend to them of whom ye hope to receive, what thank have ye: for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the highest: for he is kinde unto the unthankfull, and to the evil.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 * Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

moderate and loving. i He speaketh not here of civill judgements, and therefore by the word Forgive, is meant that good nature, which the Christians use in suffering and pardoning wrongs.

4 Christ teacheth against all philosophers, and especially the Epicures, that the chief felicitie of man is laid up in no place here in earth, but in heaven, and that perfection for righteousness sake, is the right way unto it.

* Matt. 5, 3.
d Cast you out of their Synagogues, as Iohn expoundeth it, chap. 16, 2. which is the sharpest punishment the church hath, if so be the elders judge rightfully, and by the word of God.

e Leap (as cattle do when their provender pricketh) for exceeding joy.

* Amos. 6, 1.
f That is, you reap now of your riches all the commodities and blessings you are ever like to have, and therefore you are not to look for any other reward.

* Isa. 65, 13.
* Matt. 5, 44.
5 Christian charitie, which differeth much from the worldly, doth not only, not revenge injuries, but comprehendeth even our most grievous enemies, and that for our Fathers sake, which is in heaven: so far is it from seeking its own profit in doing well.

* Matt. 5, 39.
* 1 Cor. 6, 7.

* Matt. 7, 12.
Tob. 4, 15.
* Matt. 5, 46.
g What is there in this your work, that is to be accounted of? if you look to have commodities by loving, feel those commodities which are commodities in deed: love your enemies, and so shall you then to the world that you look for those commodities which come from God.

* Matt. 5, 42.
h When you lend, do it onely benefit and pleasure withall, and not hope to receive the principal again.

* Matt. 7, 1.
6 Brotherly reprehensions must proceed of civillitie not charitie: nor malice, but they must be judicious.

26 June 17:41 King 22:13 Jai 30 10:11 Jai 5:31 + 44:17 Mica 2:11

27 gen 48 19 chr 23:4:5 isam 24 18 psa 35 13 pro 25 25 luk 22 51 rom 42 20 phe 24

38 Give, and it shall be given unto you; good measure,^{*} pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withall, it shall be measured to you again.

39 ⁷ And he spake a parable unto them, Can the blinde lead the blinde? shall they not both fall into the ditch?

40 ^{*} The disciple is not above his master: but every one [†] that is perfect shall be as his master.

41 ^{* 8} And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

43 ^{* 9} For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 [¶] And why call ye me Lord, Lord, and do not the things which I say?

47 ¹⁰ Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruine of that house was great.

CHAP. VII.

¹ Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews; ¹⁰ healeth his servant being absent; ¹¹ raiseth from death the widow's sonne at Naim; ¹⁹ answereth Iohns messengers with the declaration of his miracles; ²⁴ testifieth to the people what opinion he held of Iohn; ³⁰ inveigheth against the Jews, who with neither the manners of Iohn nor of Iesus could be wonne; ³⁶ and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sinnes, but to forgive them their sinnes, upon their faith and repentance.

NOW ^{*} when he had ended all his sayings in the audience of the people, ^{*} he entred into Capernaum.

2 And a certain centurions servant, who was deare unto him, was sick and ready to die.

3 And when he heard of Iesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Iesus, they besought him instantly, saying, that he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Iesus went with them, And when he was now not farre from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither though I my self worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me souldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

9 When Iesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 [¶] And it came to passe the day after, that he went into a city called^a Naim; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely sonne of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the [†] bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited his people.

17 And this rumor of him went forth throughout all Judea, and throughout all the region round about.

18 ^{*} And the disciples of Iohn shewed him of all these things.

19 [¶] And Iohn calling unto him two of his disciples, sent them unto Iesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that ^b same houre he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blinde he gave sight.

22 Then Iesus answering, said unto them, Go

⁸ These are borrowed kinds of speeches, taken from them which use to measure dry things, as corn and such like, who use a fank kinde of dealing therein, and thrust it down and shake it together, and presse it, and keep it.

⁷ Unskillfull reprehenders hurt both themselves and others: for such as the matter is, such is the scholers.

[¶] Matt. 15, 14.
[¶] Matt. 10, 24.
[¶] Or, shall be justified as his master.
[¶] Matt. 7, 3.
[¶] Hypocrites which are very severe reprehenders of others, are very quick of sight to find other mens faults, but very blinde to see their own.

[¶] Matt. 7, 16.
[¶] He is a good man, not that is skilful to reprehend others, but he that proveth his own rightness both in word and deed.

[¶] Matt. 7, 21.

¹⁰ Affliction doth the length discern true godliness from false and feigned.

¹ Christ admonisheth the Jews, by being before them the example of the centurion, that for their obstinacie and rebellion, he will go to the Gentiles.

[¶] Matt. 8, 5.

¹ Christ avoucheth openly his power over death.
² Naim is the name of a town in Galilee which was situate on the other side of Kifon, which falleth into the sea of Galilee.

[¶] Or, coffin.

[¶] Matt. 11, 2.
³ John sendeth from the prison his unbelieving disciples, to Christ himself to be confirmed.

^b When Iohns disciples came to Christ.

58

Go your way, and tell John what things ye have seen and heard, how that the blinde see, the lame walk, the lepers are cleansed, the deaf heare, the dead are raised, to the poore the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the winde?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard him, and the publicanes justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine, and ye say, He hath a devil.

34 The Sonne of man is come eating and drinking, and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicanes and sinners.

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him, And he went into the Pharisees house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisees house, brought an alabaster box of ointment,

38 And stood at his feet behinde him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bid-den him, saw it, he spake within himself, saying, This man, if he were a prophet, would have

known who, and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditour, which had two debtors: the one ought five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kisse: but this woman, since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyl thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her finnes, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy finnes are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth finnes also?

50 And he said to the woman, Thy faith hath saved thee, go in peace.

establish their meritorious works: for the greater summe a man hath forgiven him, the more he loveth him that hath been so gracious to him: And this woman sheweth by duties of love, how great the benefit was she had received: and therefore the charity that is here spoken of, is not to be taken for the cause, but as a figure: for Christ saith not as the Pharisees did, that she was a sinner, but beareth her witness that the finnes of her life past are forgiven her, g He continueth the benefit which he had bestowed, with a blessing.

C H A P. VIII.

1 Women minister unto Christ of their substance. 4 Christ after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the candle; 21 declareth who are his mother, and brethren; 22 rebuketh the windes; 26 casteth the legion of devils out of the man, into the herd of swine; 37 is rejected of the Gadarenes; 43 bealeth the woman of her bloody issue; 49 and raiseth from death Lairs daughter.

And it came to passe afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God; and the twelve were with him.

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, * Mark 16, 9;

3 And Joanna the wife of Chuza, Herods steward, and Susanna, and many others which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the wayes side, and it

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4 That which the prophets shewed long before, John sheweth at hand: and Christ himself doth present it daily unto us in the gospel, but for the most part in vain, for that many seek nothing els, but foolish toys and vain glory.

* Said that he was just, good, faithfull, and mercifull.

† Or, frustrated. ‡ Or, within themselves. d To their own hurt.

5 What way soever God followeth in offering us the Gospel, the most part of men procure offences unto themselves: yet notwithstanding some church is gathered together.

* Matth. 11, 16.

* Mark 14, 3. 6 Proud men deprive themselves of the benefits of the presence of Christ, even then, when he is at home with them in their houses, which the humble and base do enjoy.

* Rashness is the fellow of pride.

e The Pharisee respecteth the law which holdeth them defiled that touch the defiled. 8 To love Christ is a sure and perpetual witness of remission of sins.

** See Matth. 18, 23.

f That is, faith. Theophilact, she hath shewed her faith abundantly: and Basil in his Sermon of Baptisme saith, He that oweth much, hath much forgiven him, that he may love much more: and therefore Christs saying is so plain by the similitude, that it is a wonder to see the enemies of the truth, draw and rack this place so fondly, to

* Matth. 13, 2. 1 The self-same gospel is sown every where, but not with like fruit, and that through the onely fault of men themselves.

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6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath cares to heare, let him heare.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 * Now the parable is this: The seed is the word of God.

12 Those by the way side, are they that heare: then cometh the devil, and taketh away the word out of their hearts, lest they should beleeve and be saved.

13 They on the rock, are they, which when they heare, receive the word with joy; and these have no root, which for a while beleeve, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard^b go forth, and are choked with cares and riches, and pleasures of this life, and^c bring no fruit to perfection.

15 But that on the good ground, are they, which in an^d honest and good heart, having heard the word, ^e keep it, and bring forth fruit with patience.

16 ¶ * No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light.

17 * For nothing is secret that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

18 ¶ Take heed therefore how ye heare: * for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he ^f seemeth to have.

19 ¶ * 4 Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which heare the word of God, and do it.

22 ¶ * 5 Now it came to passe on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake; and they lanchd forth.

23 But as they sailed, he^h fell asleep: and there came down a storm of winde on the lake, and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the winde, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, where is your faith? And they being afraid, wondred, saying one to another, What manner of man is this? for he commandeth even the windes and water, and they obey him.

26 ¶ * 6 And they arrived at the countrey of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombes.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou sonne of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him, and he was kept bound with chains, and in fetters, and he brake the bands, and was^k driven of the devil unto the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entred into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: and he suffered them.

33 Then went the devils out of the man, and entred into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the countrey.

35 Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, told them by what means he that was possessed of the devils, was healed,

37 ¶ Then the whole multitude of the countrey of the Gadarenes round about, besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how

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^h Jesus fell a sleep, and it appeareth that he was very fast a sleep, because they called him twice before he awoke.
ⁱ Not the disciples, but the ship.

Math. 8, 28.
⁶ Christ sheweth by casting out a Legion of devils; by his word onely, that his heavenly vertue was appointed to deliver men from the slavery of the devil: but foolish men will not, for the most part, redeem this excellent grace freely offered unto them, with the least losse of their pelting self.

^k By force and violence, as a horse when he is spurred.

^a Those things are called mysteries, which may not be uttered: for the word used here, is as much as we say in our tongue, to hold a mans peace.
* Math. 13, 18.

^b That is, so soon as they have heard the word, they go about their business.
^c They bring not forth perfect and full fruit to the opening: or they begin, but they bring not to an end.

^d Which seeketh not onely to seem such a one, but is so indeed: so that this word, Honest, respecteth the outward life, and the word Good, is referred to the good gifts of the minde.

^e With much ado, for the devil and the flesh fight against the Spirit of God, which is a new guest.

* Math. 5, 15.

^f That every man hath received in private, he ought to bestow to the use and profit of all men.

* Math. 10, 26.

^g Heavenly gifts accord with negligence: and increase with liberality.

^h That is, with what minde you come to heare the word, and how you behave your selves, when you have heard it.

* Math. 13, 12.

ⁱ Or, thinketh that he hath.

^j Gather to himself, or to other, or to both: for there are some so proud as these fellows, if it were possible to see that, that they doke: neither are there that deceive the simple more than they do.

* Math. 12, 46.

^k There is no knot of flesh and blood among men so tight and straight, as the band which is between Christ, and them who embrace him with a true faith.

^l It is expedient for us sometime to come into extreme danger, as though Christ passed not for us, that we may have a better trial, both of his power, and also of our weakness.

CHAP. IX.

60 how great things God hath done unto thee. And he went his way, and published¹ through out the whole city, how great things Jesus had done unto him.

¹ To wit, the city of the Gadarenes: and though Mark say that he preached it in Decapolis, they dissent not: for Plinie recordeth, lib. 5. cap. 18. that Galatia is a town of Decapolis: so that Decapolis was partly on this side Jordan, and partly on the other side.
m The multitude was glad he was come again, and rejoiced greatly.
* Matth. 9. 18.
7 Christ sheweth by a double miracle, that he is Lord both of life and death.

n All that she had so live upon.

40 And it came to passe, that when Jesus was returned, the people gladly^m received him: for they were all waiting for him.

41 ¶ * 7 And behold, there came a man named Jairus, and he was a ruler of the synagogue, and he fell down at Jesus feet, and besought him that he would come into his house:

42 For he had one onely daughter, about twelve yeares of age, and she lay a dying. (But as he went, the people thronged him.)

43 ¶ And a woman having an issue of blood twelve yeares, which had spent all herⁿ living upon physicians, neither could be healed of any.

44 Came behinde him, and touched the border of his garment: and immediately her issue of blood stancheth.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and preasse thee, and sayest thou, Who touched me?

46 And Jesus said, Some body hath touched me: for I perceive that vertue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort, thy faith hath made thee Whole, go in peace)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogues house, saying to him, Thy daughter is dead, trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not, beleeve onely, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and^o bewailed her: but he said, Weep not; she is not dead, but sleepeeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

o The word signifieth to beat and strike, and is transferred to the mourning and lamentations that are at burials, at which times men use such kinde of behaviour.

p The corps was layd out, and the wench received life, and rose out of the bed, that all the world might see, she was not only restored to life, but also void of all sickness.

1 Christ sendeth his apostles to work miracles, and to preach.
7 Herod desireth to see Christ. 17 Christ feedeth five thousand: 18 enquireth what opinion the world had of him; foretelleth his passion: 23 proposeth to all the pattern of his patience. 28 The transfiguration. 37 He healeth the lunatick: 43 again forewarneth his disciples of his passion: 46 commendeth humility: 51 biddeth them to shew mildnesse towards all, without desire of revenge. 57 Divers would follow him, but upon conditions.

Then^{*} he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdome of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you; when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed and went through the towns, preaching the gospel, and healing every where.

7 ¶ * 2 Now Herod the tetrarch heard of all that was done by him: and he was^b perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I heare such things? And he desired to see him.

10 ¶ 3 And the apostles when they were returned, told him all that they had done. * And he took them, and went aside privately into a^c desert place, belonging to the city called Bethsaida.

11 And the people when they knew it, followed him, and he received them, and spake unto them of the kingdome of God, and healed them that had need of healing.

12 * And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and countrey round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, ^d except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he^e blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there

* Matth. 10. 1.
1 The twelve apostles are sent forth at the onely commandment of Christ, and furnished with the power of the holy Ghost: both that none of the Iudaics might pretend ignorance, and also that they might be better prepared to their general ambassage.

a When you depart out of any city, depart from thence, where you first took up your lodging: so that in few words, the Lord forbiddeth them to change their lodgings: for the publishing of this gospel, was as it were a through passage, that none of Iuda might pretend ignorance, as though he had not heard that Christ was come.
b Matth. 14. 1.
2 So soon as the world heareth tidings of the gospel, it is divided into divers opinions, and the tyrants especially are afraid.
c He stuck, as it were, fast in the myre.

3 They shall lack nothing that follow Christ, no not in the wilderness.
* Matth. 14. 13.
c Note, this was not in the town Bethsaida, but part of the fields belonging to the town.

* Matth. 14. 15.

d This is imperfectly spoken, and therefore we must understand some thing, as this, we cannot give them to eat, unless we goe and buy, &c.

e He gave God thanks for these loaves and fishes, and withall prayed him to feed this multitude with so small a quantity, and to be short, that this whole benker might be to the glory of God.

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there was taken up of fragments that remained to them, twelve baskets.

18 ¶ * And it came to passe as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some say Elias: and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them and commanded them to tell no man that thing,

22 Saying, * The Sonne of man must suffer many things, and be rejected of the elders, and chief priests, and Scribes, and be slain, and be raised the third day.

23 ¶ * And he said to them all, If any man will come after me, let him denie himself, and take up his crosse daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 * For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 * For whosoever shall be ashamed of me and of my words, of him shall the Sonne of man be ashamed, when he shall come in his own glory and in his Fathers, and of the holy angels.

27 * But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

28 ¶ * And it came to passe about an eight dayes after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his^h decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to passe, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them, and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Sonne, heare him.

36 And when the voice was past, Jesus was found alone: and they kept it close, and told no man in those dayes any of those things which they had seen.

37 ¶ * And it came to passe, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my sonne, for he is mine onely childe.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he cometh again, and^k bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithlesse and perverse generation, how long shall I be with you, and suffer you? Bring thy sonne hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the childe, and delivered him again to his father.

43 ¶ * And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jesus did, he said unto his disciples.

44 *^l Let these sayings sink down into your eares: for the Sonne of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ * Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a childe, and set him by him,

48 And said unto them, Whosoever shall receive this childe in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ *¹⁰ And John answered and said, Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

51 ¶ * And it came to passe, when the time was come that he should be received up, he^m stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face, and they went, and entred into a village of the Samaritanes to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 * And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even asⁿ Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of^o spirit ye are of.

56 For the Sonne of man is not come to

what will, minde, and counsel you are of: so the gifts of God are called the spirit, because they are given of Gods spirit, and so are they that are contrary to them which proceed of the wicked spirit of covetousnesse, of pride, and madnesse.

61

* Math. 17, 14.
7 Christ is offended with nothing so much as with incredulitie, although he beare with it for a time.

k As is saith in the falling sicknesse.

8 We have no cause to promise our selves rest and quietnesse in this world, seeing that they themselves which seemed to fawn upon Christ, do shortly after crucifie him.
* Math. 17, 22.
l Give diligent eare unto them, and when you have once heard them, see that you keep them.

* Math. 18, 1.
Mark 9, 34.
9 The end of ambition is ignominie: but the end of modest obedience is glory.

* Mark 9, 38.
10 Extraordinary things, are neither rashly to be allowed, nor condemned.

11 Christ goeth willingly to death.

m Word for word. He hardened his face, that is, he resolved with himself to die, and therefore ventured upon his journey, and cast away all feare of death, and went on.

12 We must take heed of the immoderate desire of zeal and fond imitation even in good causes, that whatsoever we do, we do it to Gods glory, and the profit of our neighbour.

* 2 Kings. 1, 20.
n So speak the Hebrews, that is, you know not

destroy

* Math. 16, 13.
4 Although the world be tossed up and down, betwixt divers errors, yet we ought not to concern the truth, but be so much the more desirous to know it, and be more constant to confesse it.
f Alone from the people.

g Christ himself attained to the heavenly glory, by the crosse and invincible patience.
* Math. 17, 22.

* Math. 10, 38.

h Even as one day followeth another, so doeth one crosse follow another, and the crosse is by the figure metonymically taken for the miseries of this life: for to be hanged, was the sorest and cruellest punishment, that amongst the Jews.

* Math. 16, 26.
Nix 8, 36.
* Math. 10, 33.

* Math. 16, 28.

* Math. 17, 1.
6 Let the disciples of Christ should be offended at the debating himself in his flesh, he teacheth them that it is voluntary, shewing there shall for a space, the brightness of his glory.

f Or, things.

h What death he should die in Jerusalem.

i Until Christ was risen again from the dead.

62 destroy mens lives, but to save them. And they went to another village.

*Mat. 8, 19.

13 Such as follow Christ, must prepare themselves to suffer all discomforts.

*Matth. 8, 21.

14 The calling of God ought to be preferred, without all controversie, before all duties that we owe to man.

15 Who notwithstanding that they live in this frail life of man, yet are strangers from the true life, which is everlasting and heavenly.

16 Such as follow Christ, must at once renounce all worldly cares.

57 ¶ *¹³ And it came to passe that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the aire have nests, but the Sonne of man hath not where to lay his head.

59 *¹⁴ And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdome of God.

61 *¹⁵ And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdome of God.

CHAP. X.

1 Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and whereso to rejoyce: 21 thanketh his father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternall life, and to take every one for his neighbour that needeth his mercy: 41 reprehendeth Martha, and commendeth Mary her sister.

*Matth. 10, 1.

1 The seventie are sent as the second forewarners of the coming of Christ.

*Matth. 9, 37.

After * these things, the Lord appointed another seventy also, and sent them two and two before his face into every city, and place whither he himself would come.

2 Therefore said he unto them, * The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 * Go your wayes: * behold, I send you forth as lammes among wolves.

4 Carry neither purse, nor scrip, nor shoes, and salute no man by the way.

5 * And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the sonne of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The kingdome of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your wayes out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the

1 The faithfull ministers of the word are in this world, as lammes among wolves, but if they be diligent to do their dutie, he that sent them, will all preserve them.

*Matth. 10, 16.

2 This is spoken after the manner of a figure, which men use when they put down more in words than is meant: usual among the Hebrews, when they command a thing to be done speedily without delay.

3 King. 4, 29. for other wise courteous and gentle salutations are points of Christian duties: as for this calling, it was but for a season.

*Matth. 10, 11.

4 So speak the Hebrews: that is, he that favoureth the doctrine of peace and imbraceth it.

5 Take up your lodging in that house, which ye first enter into, that is, be not careful for commodious lodging, as men do which purpose to tarry long in a place: for here is not instituted that solemn preaching of the gospel, which was used afterward, when the churches were settled: but these are sent abroad to all the coasts of Judea, to give them to understand, that the last jubile is at hand.

6 Content your selves with that meat that is set before you, 3 God is a most severe revenger of the ministerie of his gospel.

7 That is, to vouch his righteousness, or that he was just, that is, void of all faults: and James 5, useth the word of justification in this sense.

8 All they are comprehended in the name of our neighbour, by the law, whomsoever we may help.

9 That is, to vouch his righteousness, or that he was just, that is, void of all faults: and James 5, useth the word of justification in this sense.

10 That is, to vouch his righteousness, or that he was just, that is, void of all faults: and James 5, useth the word of justification in this sense.

kingdome of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, then for that citie.

13 * Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tollerable for Tyre and Sidon at the judgement, then for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us * through thy name.

18 And he said unto them, I beheld Satan as lightning, fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding in this rejoyce not, that the spirits are subject unto you: but rather rejoyce, because your names are written in heaven.

21 ¶ In that houre Jesus rejoyced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.

22 † All things are delivered to me of my Father: and no man knoweth who the Sonne is, but the Father; and who the Father is, but the Sonne, and he to whom the Sonne will reveal him.

23 ¶ And he turned him unto his disciples, and said privately, * Blessed are the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to heare those things which ye heare, and have not heard them.

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, * Master, what shall I do to inherit eternall life?

26 He said unto him, What is written in the law? how readeft thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy minde; and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he willing to * justifie himself, said unto Jesus, And who is my neighbour?

33 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of

4 Neither the gift of miracles, neither what else, but only election giveth occasion of true joy. And the only publishing of the gospel is the destruction of Satan.

5 For Christs disciples used no absolute authority, but wrought such miracles as they did, by calling upon Chrs name.

6 Paul placeth the devil and his angels in the ayre, as ephes. 6, 12, and he said to be cast down from thence by force, when his power is abolished by the voice of the gospel.

7 Shall do you wrong.

8 The church is contemptible, if we behold the outward face of it, but the wisdom of God is not so manifest in any thing, as in it.

9 Of this world.

10 Many ancient copies add these words, And turning to his disciples, he said.

11 Whosoever seeketh the Father without the Son, wandreth out of the way.

12 The difference of the old testament and the new, consisteth in the measure of revelation.

*Matth. 13, 16.

13 Faith doeth not take away, but establisheth the doctrine of the law.

14 One of them, that professed himself to be learned in the rites and laws of Moses.

*Matth. 22, 35.

15 All they are comprehended in the name of our neighbour, by the law, whomsoever we may help.

16 That is, to vouch his righteousness, or that he was just, that is, void of all faults: and James 5, useth the word of justification in this sense.

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v. 20 note. In Exod. there is no authority for supposition
that the true God is implied, rather of a god. The
Magicians were still hardened as was Pharaoh.

his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritane, as he journeyed, came where he was and when he saw him, he had compassion on him.

34 And went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him.

See Mat. 20, 2.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

10 Christ careth not to be entertained delicately, but to be heard diligently, that is, which he especially requirerh.

38 ¶ Now it came to passe, as they went, that he entred into a certain village: and a certain woman named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

40 But Martha was cumbred about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone: bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art carefull, and troubled about many things:

42 But one thing is needfull, and Mary hath chosen that good part, which shall not be taken away from her.

CHAP. XI.

Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He casting out a dumbe devil, rebuketh the blasphemous Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people: 37 and reprehendeth the outward shew of holinesse in the Pharisees, Scribes, and lawyers.

And it came to passe, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, * Our Father which art in heaven, Hallowed be thy name. Thy kingdome come. Thy will be done, as in heaven, so in earth.

3 Give us [†] day by day our [‡] daily bread.

4 And forgive us our sinnes; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 * And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him: ⁶³

[†] Or, out of his way.

7 And he from within shall answer and say, Trouble me not, the doore is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 * And I say unto you, Ask, and it shall be given you: seek, and ye shall finde: knock, and it shall be opened unto you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a sonne shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

b Word for word Impudencie: but that impudencie which is spoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of such importunitie. * Mat. 7, 7.

12 Or if he shall ask an egge, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him.

14 ¶ And he was casting out a devil, and it was dumbe. And it came to passe, when the devil was gone out, the dumbe spake: and the people wondered.

15 But some of them said, * He casteth out devils through Beelzebub, the chief of the devils.

16 And other tempting him, sought of him a signe from heaven.

17 But he knowing their thoughts, said unto them, Every kingdome divided against it self, is brought to delolation: and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdome stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sonnes cast them out? therefore shall they be your judges.

20 But if I with the ^dfinger of God cast out devils, no doubt the kingdome of God is come upon you.

21 When a strong man armed keepeth his ^epalace, his goods are in peace.

22 But when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me, is against me: and he that gathered not with me, scattereth.

24 * When the unclean spirit is gone out of a man, he walketh through drie places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked then himself, and they enter in, and dwell there, and the last state of that man is worse then the first.

3 An example of horrible blindness, and such as cannot be healed, when as upon an evil conscience, and pretended malice, the power of God is blasphemed. * Matth. 9, 34, and 12, 24. 4 The true way to know the true Christ from the false, is this, That the true Christ hath no accord or agreement with Satan. And it remaineth, that after we know him, we acknowledge him, by the name and power of Beelzebub.

d That is, by the power of God: so it is said, Exod. 8, 19.

e The word signifieth properly an open and void room before an house, and so by translation is taken for Noble means houses.

f Against indifferent men, and such as love to have a mean, which seek means to reconcile Christ and Satan together. * Mar. 12, 43. 6 He that doth not continue, is in worse case, then he that never begun.

* Matth. 6, 9. 1 A pattern of true prayer.

† Or, for the day. ‡ That is, as much as is needfull for this day, where-by we are not debared to have an honest care for the maintenance of our lives, but that caring care, which killeth a number of men, is cut off and restrained. 2 We must pray with faith.

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⁷ Christ seeketh not praise in himself, but in our salvation.

27 ¶ And it came to passe as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the wombe that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that heare the word of God and keep it.

* Matth. 12, 38.
8 They that are fond desiers of miracles, in stead of miracles, shall receive punishment.

29 ¶ * 8 And when the people were gathered thick together, he began to say, This is an evil generation, they seek a signe, and there shall no signe be given it, but the signe of Jonas the prophet.

30 For as Jonas was a signe unto the Ninevites, so shall also the Sonne of man be to this generation.

31 The queen of the south shall rise up in the judgement with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater then Solomon is here.

32 The men of Nineve shall rise up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater then Jonas is here.

* Mat. 5, 15.
9 Our mindes are therefore lightened with the knowledge of God, that we should give light unto others, and therefore our chiefest labour ought to be to pray for that light.
† See Mat. 5, 15.
* Matth. 6, 22

33 ¶ * 9 No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel; but on a candlestick, that they which come in may see the light.

34 ¶ The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darknesse.

35 Take heed therefore, that the light which is in thee be not darknesse.

36 If thy whole body therefore be full of light having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

10 The service of God consisteth not in outward cleanliness, and devised rites, or ceremonies, but in the spirituall righteousness of the heart and chairie.

37 ¶ * 10 And as he spake, a certain Pharisee belought him to dine with him: and he went in and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

* Matth. 23, 25.

39 ¶ And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickednesse.

f That is, according to your ability: as who would say, in stead of your extortions, which hindered you, that you could not eat cleanly, use charity, and accordingly as your abilities shall serve you, be good to the poore, and so shall that, that is within the platter, be sanctified, though the platter be unwashed.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give alms of such things as you have: and behold, all things are clean unto you.

42 ¶ But wo unto you Pharisees: for ye tithe mint and rue and all manner of herbs, and passe over judgement and the love of God: these ought ye to have done, and not to leave the other undone.

43 ¶ * 12 Wo unto you Pharisees: for ye love

11 It is the propertie of hypocrites, to stand stoutly for little trifles, and let passe greater matters. g You decide by Gods law, that the tenth part is due to be paid. h Of all Kindes of herbs some, as Angustine expoundeth it in his Enchiridion to Laurence, cap. 99, where he the weth, in like sort, how that place of Paul. 1 Tim. 2, 4, God will have all men to be saved, is to be expounded after the same manner. i That is to say, that that is right and reason to do: for this word judgement, containeth the commandements of the second table, and the other words, the love of God containeth the first. * Mat. 23, 6. 12 Hypocrisie and ambition are commonly joynted together.

the uppermost seats in the synagogues, and greetings in the markets.

44 ¶ * 13 Wo unto you Scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

45 ¶ * 14 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reprochest us also.

46 ¶ And he said, Wo unto you also ye lawyers: for ye lade men with burdens grievous to be born, and ye your selves touch not the burdens with one of your fingers.

47 ¶ * 15 Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation:

51 ¶ From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

52 ¶ * 16 Wo unto you lawyers: for ye have taken away the key of knowledge: ye entered not in your selves, and them that were entering in, ye hindered.

53 ¶ And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

n You have hidden and taken away, so that it cannot be found any where. † Or, forbade. 17 The more the world is reprehended, the worse it is, and yet must we not betray the truth. o They proposed many questions to him, to draw something out of his mouth, which they might traitorously carp at.

CHAP. XII.

1 Christ preacheth to his disciples to avoid hypocrisie and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousnesse, by the parable of the rich man who set up greater barns. 22 We must not be over-carefull of earthly things, 31 but seek the kingdome of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christs ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearfull thing to die without reconciliation.

IN * the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisie.

2 ¶ For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darknesse, shall be heard in the light: and that which ye have spoken in the eare in closets, shall be proclaimed upon the house tops.

4 ¶ * And

13 Hypocrites deceive men with an outward shew.

14 Hypocrites are very severe against other men, but think all things lawfull to themselves. * Matth. 23, 4.

* Mat. 23, 29.
15 Hypocrites honour those saints when they are dead, whom they most cruelly persecute, when they are alive.

k When you persecute Gods servants, like mad men even as your fathers did, though you colour it with a pretence of godliness, yet notwithstanding, in that you beautify the sepulchres of the prophets, what do you else but glory in your others cruelty, and set up monuments (as it were) in glory and triumph of it. l They shall so vex them, that at length they shall banish them.

m That you may be called to an account for it, yea, and be punished for the shedding of that blood of the prophets.

* Gen. 4, 1.

* Mat. 23, 13.

15 They have of long time chiefly hindered the people from entering into the knowledge of God, which ought to be the doore keepers of the church.

17 The more the world is reprehended, the worse it is, and yet must we not betray the truth. o They proposed many questions to him, to draw something out of his mouth, which they might traitorously carp at.

* Matth. 16, 6.

1 The faithful teachers of Gods word, which are appointed by him for his people, must both take good heed of them, which corrupt the puritie of doctrine with goodly glories, and also take pains, through the help of God, to set forth sincere doctrine, openly without fear.

a Word for word, Ten thousand of people, a certain number for an uncertain.

* Matth. 10, 26.

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⁷ Christ seeketh not praise in himself, but in our salvation.

⁸ Matth. 12, 38. They that are fond desirers of miracles, in stead of miracles, shall receive punishment.

⁹ Matth. 5, 15. Our mindes are therefore lightened with the knowledge of God, that we should give light unto others, and therefore our chiefest labour ought to be to pray for that light. ¹⁰ See Matth. 5, 15. ¹¹ Matth. 6, 22

¹⁰ The service of God consisteth not in outward cleanness, and devised rites, or ceremonies, but in the spirituall righteousness of the heart and charitie.

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^f That is, according to your ability: as who would say in stead of your extortions, which hindered you, that you could not eat cleanly, use charitie, and accordingly as your ability shall serve you, be good to the poore, and so shall that, that is within the platter, be sanctified, though the platter be unwashed.

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29 ¶ ⁸ And when the people were gathered thick together, he began to say, This is an evil generation, they seek a signe, and there shall no signe be given it, but the signe of Jonas the prophet.

30 For as Jonas was a signe unto the Ninevites, so shall also the Sonne of man be to this generation.

31 The queen of the south shall rise up in the judgement with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater then Solomon is here.

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35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

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47 ¶ ¹⁵ Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye ¹⁶ bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation:

51 ¶ From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

52 ¶ ¹⁶ Wo unto you lawyers: for ye have taken away the key of knowledge: ye entered not in your selves, and them that were entering in, ye hindered.

53 ¶ And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

ⁿ You have hidden and taken away, so that it cannot be found any where. [†] Or, *forbad*. ¹⁷ The more the world is reprehended, the worse it is, and yet must we not betray the truth. ^o They proposed many questions to him, to draw something out of his mouth, which they might maliciously carp at.

CHAP. XII.

¹ Christ preacheth to his disciples to avoid hypocrisy and fearfulness in publishing his doctrine: ¹³ warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. ²² We must not be over-careful of earthly things, ³¹ but seek the kingdom of God, ³³ give alms, ³⁶ be ready at a knock to open to our Lord whensoever he cometh. ⁴¹ Christs ministers are to see to their charge, ⁴⁹ and look for persecution. ⁵⁴ The people must take this time of grace, ⁵⁸ because it is a fearful thing to die without reconciliation.

¹ ¶ In the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 ¶ For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops.

4 ¶ And

¹³ Hypocrites deceive men with an outward shew.

¹⁴ Hypocrites are very severe against other men, but think all things lawful to themselves. ¹⁵ Matth. 23, 4.

¹⁵ Matth. 23, 29. Hypocrites honour those faims when they are dead, whom they most cruelly persecute, when they are alive.

¹⁶ When you persecute Gods servants, like mad men, never as your fathers did, though you colour it with a pretence of godliness, yet notwithstanding, in that you beautify the sepulchres of the prophets, what do you else but glory in your fathers cruelty, and set up monuments (as it were) in glory and triumph of it. ¹⁷ They shall vex them and trouble them, that at length they shall banish them.

¹⁸ That you may be called to an account for it, yea, and be punished for the shedding of that blood of the prophets.

¹⁹ Gen. 4, 11.

²⁰ Matth. 23, 13.

²¹ They have of long time chiefly hindered the people from entering into the knowledge of God, which ought to be the doore keepers of the church.

²² Or, *forbad*. ²³ They proposed many questions to him, to draw something out of his mouth, which they might maliciously carp at.

²⁴ Matth. 16, 6.

²⁵ The faithful teachers of Gods word, which are appointed by him for his people, must both take good heed of them, which corrupt the purity of doctrine with goodly glosses, and also take pains, through the help of God, to set forth sincere doctrine, openly without fear.

²⁶ A word for word, Ten thousands of people, a certain number for an uncertain.

²⁷ Matth. 10, 26.

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* Matth. 10. 28.
 Although hypocrites have power to execute their malice, yet there is no cause why we should be afraid of them: the least jot that may be doing, they can do nothing, but what pleaseth God, and God will not any thing that may be against the salvation of his elect.
 * See. Mat. 10. 29.
 He warned them of dangers that presently hang over their heads, for those that come upon the sudden, do make the greater wound.

* Matth. 10. 32.
 * Tim. 2. 12.
 Great is the reward of a constant confession, and horrible is the punishment of the denying of Christ, yea, impossible to be called back again shall the punishment be upon purpose, both with mouth and heart we blaspheme known truth.

* Matth. 10. 19.
 It is a great and hard conflict to confesse the truth, yet he that can doe all things, and is almighty, will not be wanting to the weakest, which strive and contend in his appointed time.

* Christ would not for three causes be a judge to divide an inheritance. First, for that he would not foster and cherish the filthy opinion that the Jews had of Messias: Secondly, for that he would distinguish the civil government from the ecclesiasticall: Thirdly, to teach us to beware of them which abuse the Jew of the Gospel, and also the name of ministers, to their own private commodities.

* By covetousnesse is meant that greedy desire to get, commonly with edge mens hurt. God is the author and preserver of mans life, gods are not.

* There are none more mad, then rich men, which hang upon their riches.

* Or rather country, for here is set forth a man that possesseth not a piece of ground onely, but an whole country, as they doe which joyne house to house, and field to field, Eley. 5. 8.

* Made his reckoning with himself, which is the propertie of covetous churles, which spend their life in those trifles.

* Be joyfull and make good cheer. * Or, do they requite thy soul.
 * Caring for no man but for himself, and minding not in himself, against the most

4 * And I say unto you my friends, Be not afraid of them that kill the bodie, and after that, have no more that they can do.

5 But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbred. Fear not therefore, ye are of more value then many sparrows.

8 * Also I say unto you, Whosoever shall confesse me before men, him shall the Sonne of man also confesse before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Sonne of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the holy Ghost shall teach you in the same houre what ye ought to say.

13 * And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

15 And he said unto them, Take heed, and beware of covetousnesse: for a mans life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do, I will pull down my barns and build greater, and there will I bestow all my fruits, and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many yeares, take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 * And he said unto his disciples, Therefore I say unto you, * Take no thought for your life what ye shall eat, neither for the body what ye shall put on.

23 The life is more then meat, and the body is more then raiment.

24 Consider the ravens, for they neither sow nor reap, which neither have storehouse

nor barn, and God feedeth them. How much more are ye better then the fowls?

25 And which of you with taking thought can adde to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow, they toyl not, they spin not: and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these.

28 If then God so clothe the grasse, which is to day in the field, and to morrow is cast into the oven: how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful minde.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 * But rather seek ye the kingdome of God, and all these things shall be added unto you.

32 Fear not, little flock, for it is your Fathers good pleasure to give you the kingdome.

33 Sell that ye have, and give almes: provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 * Let your loynes be girded about, and your lights burning,

36 And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord when he cometh shall finde watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and finde them so, blessed are those servants.

39 * And this know, that if the good man of the house had known what houre the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an houre when ye think not.

41 * Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithfull and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant whom his lord when he cometh shall finde so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming, and shall begin

* Or, have not in carefull suspence.
 i A metaphore taken of things that hang in the aire, for this wordly life, and hang upon the arme of man, have always wavering and doubtful minde, swaying some times this way, and sometimes that way.

8 They shall lack nothing, which are careful for the kingdome of heaven.

9 It is a foolish thing not to looke for small things at his hands which giveth us freely the greatest things.

10 A godly bountifullness is a ready way to get true riches.

k This is the figure Meronymia, for by this word, Almes, is meant that compassion, and friendlinesse of an heart, that tendereth the miserie and poore estate of a man, and sheweth forth it self by some gift, and hath the name given it in the Greek tongue of mercy and compassion: and therefore he is said to give almes who parteth with some thing to another, and giveth to the poore, shewing thereby that he pierceth their poore estate.

* Matth. 6. 20.

* 1 Pet. 1. 13.
 11 The life of the faithfull servants of God in this world, is a certain watchfull petegriation, having the light of the word going before it.

* Matth. 24. 43.
 12 None have more need to watch, then they that have some degree of honour in the household of God.

l That is, every moneth such measure of corn as was appointed them.

66

to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not for him, and at an houre when he is not a ware, and will cut him in funder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lords will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the ^m more.

49 ¶ I am come to send fire on the earth, and what will I, if it be already kindled?

50 But I have a baptisme to be baptized with, and how am I straitned till it be accomplished!

51 * Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, * When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is.

55 And when ye see the south-winde blow, ye say, There will be heat, and it cometh to passe.

56 Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it, that ye do not discern this time?

57 Yea, and why even of your selves judge ye not what is right?

58 ¶ * When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the very last pence.

m More then of him, to whom so much was not given.
13 The gospel is the only cause of peace betwixt the godly: and so is it the occasion of great trouble among the wicked.
¶ Or, pained.
● Matth. 10. 34.

14 Men which are very quick of sight in earthly things, are blinde in those things which pertain to the heavenly life, and that through their own malice.
* Matth. 16. 2.
n Which appeareth, and gathereth itself together in that part of the aire.

15 Men that are blinded with the love of themselves, and therefore are detestable and stubborn, shall bear the reward of their folly.
* Matth. 5. 25.

o To him that had to demand and gather the augmentments, which they were condemned unto, that had wrongfully troubled men: moreover, the magistrates officers make them which are condemned, pay that they owe, yea, and oftentimes if they be obdurate, they do not onely take the costs and charges of them, but also imprison them. † See Mark 12. 42.

CHAP. XIII.

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitlesse fig-tree may not stand.

11 He bealeth the crooked woman: 18 sheweth the powerfull working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven: 24 exhorteth to enter in at the strait gate: 31 and reproveth Herod and Jerusalem.

1 We must not rejoyce at the just punishment of others, but rather be instructed thereby to repentance.

bloud ^a Pilate had mingled with their sacrifice.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in ^b Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three yeares I come seeking fruit on this fig-tree, and finde none: cut it down, why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this yeare also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 ¶ And behold, there was a woman which had a ^d spirit of infirmity eighteen yeares, and was bowed together, and could in no wise lift up her self.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her, and immediately she was made straight, and glorified God.

14 ¶ And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six dayes in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his asse from the stall, and lead him away to watering?

16 And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo these eighteen yeares, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoyced for all the glorious things that were done by him.

18 ¶ * Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 ¶ It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the aire lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

a Pontius Pilate was governor of Judea almost ten yeares, and about the fourth yeare of his government, which might be about the fiftenth yeare of Tiberius reigne, Christ finished the work of our redemption by his death.

b To wit, in the place, or river, for Siloam was a small river, from whence the conduits of the citie came, whereof John 9. 7, and Eza. 8. 6, and therefore it was a tower or castle, built upon the conduit side, which fell down suddenly and killed some.

c Or, desire. 2 Great and long suffering is the patience of God, but yet so that at length he executeth judgement. c Maketh the ground barren in that part which otherwise were good for vines.

3 Christ came to deliver us from the bands of Satan.

d Troubled with a disease which Satan brought.

e For Satan had the woman bound, as if he had been in chains, in so much that for eighteen yeares space, she could not hold up her head.

f One of the rulers of the synagogue, for it appeareth by Mark 5. 22, and Acts 13. 15, that there were many rulers of the synagogue.

* Matth. 13. 31.

5 God beginneth his kingdom with small beginnings, that the unlooked for proceeding of it may better let forth his power.

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* See Matt. 13, 33.

* Math. 9, 35.
6 Against them which had rather ere with many, then go right with a few, and by that means through their own ſlowneſſe, are ſhut out of the kingdome of God.
* Matt. 7, 13.

7 He is in vain in the church, which is not of the church, which bringeth the cleaſure of life theweth.
* Matt. 7, 23.

8 The caſting off of the Jews, and the calling of the Gentiles is foretold.

9 From all the quarters of the world, and there are ſoure of the chieft.

* Matt. 19, 30.

9 We muſt go forward in the caſe of our calling, through the miſt of te rouſ, whether they be true or feigned.

h That deceitfull and treacherous man.

i This is, a ſmall time, and theophylact ſaith, it is a proverb; or ſiſe, by To day, we may underſtand The time that now is, and by To morrow, The time to come; meaning thereby, All the time of his miniſtry and office.

k To wit, when the ſacrifice for ſinne is ended.
l There are no where more cruel enemies of the poſty, then they which are within the ſynagogue, and church it ſelf: but God ſeeeth it; and will in his time have an account of it. * Matt. 23, 37.

21 It is like leaven, which a woman took and hid in three " meaſures of meal, till the whole was leavened.

22 * 6 And he went through the cities and villages, teaching and journeying towards Jeruſalem.

23 Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them.

24 ¶ * Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

25 When once the maſter of the houſe is riſen up, and hath ſhut to the doore, and ye begin to ſtand without, and to knock at the doore, ſaying, Lord, Lord, open unto us: and he ſhall answer and ſay unto you, I know you not whence you are:

26 7 Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27 * But he ſhall ſay, I tell you, I know you not whence you are, depart from me all ye workers of iniquitie.

28 8 There ſhall be weeping and gnawing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdome of God, and you your ſelves thruſt out.

29 And they ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdome of God.

30 * And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

31 ¶ 9 The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he ſaid unto them, Go ye and tell that fox, Behold, I caſt out devils, and I do cures to day and to morrow, and the third day I ſhall be * perfected.

33 10 Nevertheſſe I muſt walk to day and to morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem.

34 * O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

35 Behold, your houſe is left unto you deſolate: And verily I ſay unto you, ye ſhall not ſee me, untill the time come when ye ſhall ſay, Blessed is he that cometh in the name of the Lord.

1 Word for word, The neſt: now the brood of chickens is the neſt.

CHAP. XIII.

2 Christ healeth the dropſie on the ſabbath: 7 teacheth humilitie: 12 to ſeaſt the poore. 15 Under the parable of the great ſupper, ſheweth how worldly-minded men, who contemn the word of God, ſhall be ſhut out of heaven. 25 Thoſe who will be his diſciples, to bear their croſſe, muſt make their accounts aforehand, leſt with ſhame they revolt from him afterward. 34 and become altogether unprofitable, like ſalt that hath loſt his ſavour.

And it came to paſſe, as he went into the houſe of one of the chief Phariſees to eat

1 The law of the very ſabbath ought not to hinder the offices of charitie. a Either one of the elders whom they called the Sanhedrin, or one of the chief of the Synagogue: for all the Phariſees were not chief men of the Synagogue, Iohn 7, 48. for this word Phariſee was the name of a ſect, though it appear by the whole hiltorie that the Phariſees were in great credit.

bread on the ſabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropſie.

3 And Jeſus answering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawfull to heal on the ſabbath-day?

4 And they held their peace. And he took him and healed him, and let him go:

5 And answered them, ſaying, Which of you ſhall have an aſſe or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day?

6 And they could not answer him again to theſe things.

7 ¶ 2 And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them,

2 The reward of pride is ignominy: and the reward of true modeſtie is glory.

8 When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man then thou be bidden of him:

9 And he that bad thee and him, come and ſay to thee, Give this man place: and thou begin with ſhame to take the loweſt room.

10 * But when thou art bidden, go and ſit down in the loweſt room, that when he that bad thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

* Prov. 25, 6, 7.

11 * For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

* Matth. 23, 12.

12 ¶ 3 Then ſaid he alſo to him that bad him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; leſt they alſo bid thee again, and a recompence be made thee.

3 Against them which lavish out their goods either ambitiouſly, or for hope of recompence, whereas Chriſtian charitie reſpecteth onely the glory of God, and the profit of our neighbour.

* Tob. 4, 7.

13 But when thou makeſt a feaſt, call the poore, the maimed, the lame, the blinde:

14 And thou ſhalt be bleſſed; for they cannot recompence thee: for thou ſhalt be recompensed at the reſurrection of the juſt.

15 ¶ And when one of them that ſat at meat with him, heard theſe things, he ſaid unto him, * Blessed is he that ſhall eat bread in the kingdome of God.

* Rev. 19, 9.

16 * Then ſaid he unto him, A certain man made a great ſupper, and bade many:

* Matth. 22, 2.

17 And ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready.

18 And they all with one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

4 The moſt part, even of them, to whom God hath revealed himſelf, are ſo mad, that ſuch helps as they have received of God, they willingly turn into lets and hinderances.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

b As of ſet purpoſe, and a thing agreed upon before: for though they alledge ſeverall cauſes, yet all of them agree in this, that come to ſupper.

20 And another ſaid, I have married a wife, and therefore I cannot come.

they have their excuſes, that they may not

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c While and broad
quarters.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the high-ways and hedges, and compell them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

5 Even those affections, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godliness may have the upper hand and preeminence.

* Matt. 10, 37. d If the matter stand between God and him, as Theophylact saith: and therefore these words are not spoken simply but by comparison.

6 The true followers of Christ, must at once build and fight, and therefore be ready to suffer all kinde of miseries. e At home, and casteth all his coasts, before he begin the work.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 * If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his crosse, and come after me, cannot be my disciple.

28 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make warre against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

* Matt. 5, 13. 7 The disciples of Christ must be wise both for themselves, and for others: otherwise they become the foolishness of all.

34 ¶ * Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill, but men cast it out. He that hath cares to heare, let him heare.

C H A P. X V.

¶ The parable of the lost sheep: 8 of the piece of silver: 11 of the prodigall sonne.

1 We must not despair of them, which have gone out of the way, but according to the example of Christ, we must take great pains about them.

a Some Publicanes and sinners came to Christ from all quarters.

* Matt. 18, 12.

¶ Then drew neare unto him all the publicanes and sinners for to heare him.

2 And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 * What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, untill he finde it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth to-

gether his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she finde it?

* Drachma here translated a piece of silver, is the eighth part of an ounce, which cometh to seven pence half penny, and is equal to the Roman penny. Math. 18, 28.

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

11 ¶ And he said, A certain man had two sonnes:

2 Men by their voluntary falling from God, having spoiled themselves of the benefits which they received of him, cast themselves headlong into infinite calamities: but God of his singular goodness, offering himself freely to them, whom he called to repentance, through the garment of their miserie, wherewith they were tamed, doth not only gently receive them, but also enricheth them with fine greater gifts, and bestoweth them with the chiefest bliss.

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many dayes after, the younger sonne gathered all together, and took his journey into a farre countrey, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land, and he began to be in want.

15 And he went and joyned himself to a citizen of that countrey, and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger!

3 The beginning of repentance is the acknowledging of the mercie of God, which thrusteth us up to hope well.

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

b Against God, because he is said to dwell in heaven.

19 And am no more worthy to be called thy sonne: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the sonne said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy sonne.

4 In true repentance there is a feeling of our sinnes joynt with sorrow and shame, from whence springeth a confession, after which followeth forgiveness.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it, and let us eat and be merry.

24 For this my sonne was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder sonne was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

5 Such as truly feare God, desire to have all men to be their fellows.

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26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering, said to his father, Lo, these many yeares do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy sonne was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Sonne, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. XVI.

1 The parable of the unjust steward. 14 Christ reproveth the hypocrisy of the covetous Pharisees. 19 The rich glutton, and Lazarus the begger.

And he said also unto his disciples, There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I heare this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, And hundred measures of wheat. And he said to him, Take thy bill, and write fourescore.

8 And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser then the children of light.

9 And I say unto you, Make to your selves friends of the Mammon of unrighteousnesse, that when ye fail, they may receive you into everlasting habitations.

10 He that is faithfull in that which is least, is faithfull also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithfull in the unrighteous Mammon, who will commit to your trust the true riches?

12 And if ye have not been faithfull in that which is another mans, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other: ye cannot serve God and Mammon.

14 And the Pharisees also who were covetous, heard all these things, and they derided him.

15 And he said unto them, Ye are they which justify your selves before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

16 The law and the prophets were untill John: since that time the kingdome of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to passe, then one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.

20 And there was a certain begger named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbes which fell from the rich mans table: moreover, the dogs came and licked his sores.

22 And it came to passe that the begger died, and was carried by the angels into Abrahams bosome: the rich man also died and was buried.

23 And in hell he lift up his eyes being in torments, and seeth Abraham afarre off, and Lazarus in his bosome.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed, so that they which would passe from hence to you, cannot, neither can they passe to us, that would come from thence.

27 Then he said, I pray thee therefore father, that thou wouldest send him to my fathers house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets, let them heare them.

30 And

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That is, heavenly and true riches: which are contrary to worldly and flitting substance.

¶ Or, riches. In worldly goods, which are called other mens, because they are committed to our credit.

3 No man can love God and riches together.

¶ Matth. 6, 24:

4 Our finnes are not hidden to God, although they be hidden to men, yea although they be hidden to them, whose finnes they are.

¶ Matth. 11, 11:

5 The Pharisees despised the excellencie of the new covenant, in respect of the old, being ignorant of the perfect righteousness of the law, and how false expounders they were of the law, Christ declareth by the seventh commandment.

¶ Matth. 5, 18:

¶ Matth. 5, 32:

6 They that gather by this place, that a man cannot be married again after that he hath put away his wife for adultery, while the liveth, reason fondly: for Christ speaketh of those divorces,

which the Jews used, of which sort we cannot take the divorcement for adultery, for adulterers were put to death by the law.

6 The end of the povertie and misery of the godly shall be everlasting joy: as the end of the riotousnesse and cruel pride of the rich shall be everlasting misery, without all hoop of mercy.

h Very gorgeously and sumptuously, for purple garment were costly, and this fine linen,

which was a kinde of linen that came out of Achaia, was as deare as gold.

i Heavenly and spiritual things are expressed and set forth under colours and resemblances fit for our senses.

7 Seeing that we have a most sure rule to live by, laid forth unto us in the word of God, rashly and vainly do men seek for others revelations:

1 Seeing that men oftentimes pursue friendship to themselves, by other mens costs, it is shame for us, if with a free and liberrall bestowing of the goods which the Lord hath given us, to that purpose we do not please him, nor procure the good will of our neighbours, seeing that by this only means, riches, which are often times occasions of strife, are turned to another end and purpose.

¶ The word Batas in the original, containeth nine gallons three quarts.

¶ The word here interpreted a measure, in the original containeth about fourteen bushels and a pottle. ¶ This parable doth not approve the stewards naughty dealing, for it was very theft: but parables are set forth, to shew a thing correctly, and as it were under a figure to represent the truth, though it agree not thoroughly with the matter itself: so that Christ teacheth by this parable, to teach us, that worldly men are more ready in the affairs of this

world, when the children of God are carefull for everlasting life. b Men that are given to this present life, contrary to whom the children of light are set. S. Paul calleth these spiritual, and he other carnall. ¶ Or, riches. c This is not spoken of goods that are evil gotten, for God will have our bountifullnesse to the poore, proceed and come from a good fountain: but he calleth those riches of iniquitie, which men use naughtily. d To wit, the poor Christians: they are the inheritours of these tabernacles, Theoph. 2 We ought to take heed, that for leading our earthly function and dutie we be not deprived of heavenly gifts: for how can we use spiritual gifts aught, who abuse worldly things?

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30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they heare not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

C H A P. X V I I.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdome of God, and the coming of the Sonne of man.

* Matth. 18. 7.

1 The church is of necessitie subject to offences, but the Lord will not suffer them unpunished, if any of the least be offended.

2 Our reprehensions must be just, and proceed of love and charitie. * Matth. 18. 21.

3 God will never be utterly lacking to the godly (although he be not so perfectly with them, as they would) even in those difficulties, which cannot be overcome by mans reason.

* Matth. 17. 20. a If you had no more faith, but the quantitie of the grain of a mustard-seed.

4 Seeing that God may challenge unto himself of right, both us and all that is ours, he can be debtour unto us for nothing, although we labour manifoldly even unto death.

5 The most perfect keeping of the law which we can perform, deserveth no reward.

6 Christ doth well even unto such as will be unthankfull, but the benefits of God profit them onely to salvation, which are thankfull.

* Lev. 14. 2.

Then said he unto the disciples, * It is impossible but that offences will come, but wo unto him through whom they come.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, then that he should offend one of these little ones.

3 ¶ Take heed to your selves: * if thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase our faith.

6 * And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 ¶ But which of you having a servant plowing, or feeding cattel, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink.

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 ¶ So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to passe, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entred into a certain village, there met him ten men that were lepers, which stood as farre off:

13 And they lifted up their voices, and said, Jesus master have mercy on us.

14 And when he saw them, he said unto them, * Go shew yourselves unto the priests. And it came to passe that as they went, they were cleansed.

15 And one of them when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet giving him thanks: and he was a Samaritane.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdome of God should come; he answered them and said, The kingdome of God cometh not with observation.

21 Neither shall they say, Lo here, or lo there: for behold, the kingdome of God is within you.

22 ¶ And he said unto the disciples, The dayes will come when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 ¶ And they shall say to you, See here, or see there: go not after them, nor follow them.

24 For as the lightning that lightneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Sonne of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 ¶ And as it was in the dayes of Noe; so shall it be also in the dayes of the Sonne of man.

27 They did eat, they drank, they married wives, they were given in marriage, untill the day that Noe entred into the ark: and the flood came and destroyed them all.

28 ¶ Likewise also as it was in the dayes of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Sonne of man is revealed.

31 ¶ In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away, and he that is in the field, let him likewise not return back.

32 * Remember Lots wife.

33 * Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

34 * I tell you, in that night there shall be two men in one bed; the one shall be taken, the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 ¶ Two men shall be in the field; the one shall be taken, and the other left.

37 ¶ And they answered and said unto him, * Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

7 The kingdome of God is not marked of many, although it be most present before their eyes: because they fondly perswade themselves, that it is joyed with outward pomp.

8 Or, with outward show.

9 With any outward pomp and shew of majestie, to be known by: for there were otherwise many plain and evident tokens whereby men might have understood, that Christ was the Messias, whose kingdome was so long looked for: but he speaketh in this place of those signes which the pharisees dreamed of, which looked for an earthly kingdome of Messias.

10 Or, as you say. c You look about for Messias, as though he were absent, but he is amongst you in the midst of you.

11 We oftentimes neglect those things when they be present, which we afterward desire when they are gone, but in vain. d The time will come, that you shall seek for the Sonne of man with great sorrow of heart, and shall not finde him.

* Matth. 24. 23. 9 Christ forewarneth us, that false Christs shall come, and that his glory shall suddenly be spread farre and wide through the world, after that the ignominie of the crosse is put out and extinguished.

* Gen. 7. 5. 10 The world shall be taken unawares with the sudden judgement of God: and therefore the faithfull ought to watch continually.

* Gen. 19. 11 We must take good heed, that neither distrust, nor the enticements of this world, nor any respect of friendship hinder us the least that may be.

* Gen. 19. 26. * Matth. 16. 26. e That is, shall save it, so Matthew expoundeth it: for the life that is here spoken of, is everlasting salvation.

* Matth. 24. 40. f This 36 verse is wanting in most of the Greek copies. 12 The onely way to continue, isto cleave to Christ.

* Matth. 24. 28.

Remember her Sin Remember her punishment

A look of Curiosity
An believing look
A watchful look
A disobedient look

How awful

How exemplary

Her Duty her Danger

Be Careful Those who linger and Those who have
turned to God then bless God that He has commanded
an angel to lead you out of the world and are warned
don't turn back again

St Jude 2 Epistle of Peter 13-20

Corinthians Chapter 10

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C H A P. X V I I I.

3 Of the importunate widow. 9 Of the Pharisee and the publicane. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them, that leave all for his sake. 31 He foresheweth his death, 35 and restoreth a blinde man to his sight.

AND he spake a parable unto them, *to this end*, that men ought * alwayes to pray, and not to ^a faint,

2 Saying, ^b There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man,

5 Yet because this widow troubleth me, I will avenge her, lest by her continuall coming she ^c weary me.

6 And the Lord said, Heare what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he ^d bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Sonne of man cometh, shall he finde faith on the earth?

9 ^e And he spake this parable unto certain which trusted in themselves ^f that they were righteous, and despised others:

10 Two men went up into the temple to pray, the one a Pharisee, and the other a publicane.

11 ^g The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publicane.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publicane standing ^h afarre off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be mercifull to me a sinner.

14 I tell you, this man went down to ⁱ his house justified rather than the other: * for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

15 ^j And they brought unto him also infants, that he would touch them: but when his disciples saw it, ^k they rebuked them.

16 ^l But Jesus ^m called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 ⁿ Verily I say unto you, Whosoever shall not receive the kingdom of God as a little childe, shall in no wise enter therein.

18 * And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternall life?

19 And Jesus said unto him, Why callest thou me good? none is good save one *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal,

Do not bear false witness, Honour thy father and thy mother.

21 ^o And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poore, and thou shalt have treasure in heaven, and come, follow me.

23 And when he heard this, he was very sorrowfull, for he was very rich.

24 ^p And when Jesus saw that he was very sorrowfull, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God.

26 And they that heard it, said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

28 * Then Peter said, Lo, we have left all, ^q and followed thee.

29 ^r And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ^s * Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Sonne of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on:

33 And they shall scourge him, and put him to death, and the third day he shall rise again.

34 And they understood ^t none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ^u * And it came to passe, that as he was come nigh unto Jericho, a certain blinde man sat by the way side begging:

36 And hearing the multitude passe by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou sonne of David, have mercie on me.

39 ^v And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou Sonne of David have mercie on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come neare, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight, thy faith hath saved thee.

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⁷ The intisement of riches carrieth away many from the right way.

⁸ To be both rich and godly, is a singular gift of God.

* Matt. 19, 27.

⁹ They become the richest of all, which refuse not to be poore for Christs sake.

* Matt. 20, 17, 10 As sure and certain, as perfection is, so sure is the glory which remaineth for the conquerours.

^h Hereby we see how ignorant the disciples were.

* Matt. 20, 29, 11 Christ sheweth by a visible spiracle, that he is the light of the world.

¹² The more stops and lets that Satan layeth in our way, even by them which professe Christs name, so much the more ought we to go forward.

43 And

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43 And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

CHAP. XIX.

1 Of Zaccheus a publicane. 11 The ten pieces of money. 28 Christ rideth into Ierusalem with triumph: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

1 Christ preventeth them with his grace especially, which seemed to be furthest from it.

a The overseer and head of the Publicanes, which were there together for the Publicanes were divided into companies as we may gather by many places of Cicero his Oration.

And Jesus entred and passed through Jericho.

2 And behold, there was a man named Zaccheus, which was the chief among the publicanes, and he was rich.

3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to passe that way.

5 And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste and came down, and received him joyfully.

2 The world forsaketh the grace of God, and yet is unwilling that it should be bestowed upon other.

3 The example of true repentance, is known by the effect.

b By falsly accusing any man; and this agreeth most fitly to the master of the customers person: for commonly they have this trade among them, when they rob, and spoil the common-weal, they have nothing in their mouths, but the profit of the common-weal, and under that colour they play the thieves, inasmuch that if men reprove and go about to redresse their robbery, and spoiling, they cry out, the common-weal is hindered.

c Beloved of God, one that walketh in the steps of Abrahams faith: and we gather that salvation came to that house, because they received the blessing as Abraham had, for all of the household were circumcised.

* Matth. 18, 11. 4 We must patiently wait for the judgement of God, which shall be revealed in his time.

* Matth. 25, 14. 5 There are three sorts of men in the church: the one sort fall from Christ, whom they see not, the other, which according to their vocation, bestow the gifts which they have received of God to his glory with great pains and

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poore, and if I have taken any thing from any man by false accusation, I restore him fourefold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the sonne of Abraham.

10 For the Sonne of man is come to seek and to save that which was lost.

11 And as they heard these things, he added, and spake a parable, because he was nigh to Ierusalem, and because they thought that the kingdome of God should immediately appear.

12 He said therefore, A certain noble man went into a farre countrey to receive for himself a kingdome, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reigne over us.

15 And it came to passe, that when he was returned, having received the kingdome, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithfull in a ve-

diligence: the third live idely, and do no good. As for the first, the other he will blesse according to the pains which they have taken: and as for the slothfull and idle persons, he will punish them as the first. *Mina here translated a pound, is 12 ounces and an half: which according to five shillings the ounce, is three pounds two shillings six pence. d This was a piece of money which the Grecians used, and was in value about an hundred pence, which is about ten crowns.*

ry little, have thou authoritie over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound which I have kept laid up in a napkin:

6 Against them which spend their life idely in deliberating, and otherwise, in contemplation.

21 For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usurie?

e To the bankers and changers.

24 And he saith unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds)

26 For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.

* Matth. 13, 12.

27 But those mine enemies which would not that I should reigne over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went before, ascending up to Ierusalem.

f The disciples staggered and stayed at the matter, but Christ goeth on boldly, though death were before his eyes.

29 And it came to passe when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

* Matth. 21, 1. 7 Christ sheweth in his own person, that his kingdome is not of this world.

30 Saying, Go ye into the village over against you, in the which at your entring ye shall finde a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoyce and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed be the King that cometh in the name of the Lord, peace in heaven, and glory in the highest.

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When they linger which ought to be the chiefest preachers and teachers to the kingdome of God he will raise up others extraordinary in his sight of men.

Christ is not simply delighted with the deputation, no nor of the wise.

Christ breaketh off his speech, which sheweth how he was moved with compassion for the multitude of the people, that was like to enrage: and partly to rebraid them for their hardness and obstinate against him, such as hath not lightly been heard of.

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39 And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come neare, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the dayes shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of theeves.

47 And he taught daily in the temple. But the chief priests and the Scribes, and the chief of the people sought to destroy him,

48 And could not finde what they might do: for all the people were very attentive to heare him.

and let it forth to husbandmen, and went into a farre country for a long time.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him and sent him away empty.

11 And again he sent another servant; and they beat him also and entreated him shamefully, and sent him away empty.

12 And again he sent the third, and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved sonne: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, * The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grinde him to powder.

19 ¶ And the chief priests and the Scribes the same houre sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which would feigne themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governour.

21 And they asked him, saying, * Master, we know that thou sayest and teachest right-ly, neither acceptest thou the person of any, but teachest the way of God truly.

22 Is it lawfull for us to give tribute unto Cesar, or no?

23 But he perceived their craftinesse, and said unto them, Why tempt ye me?

24 Shew me a penny: whose image and superscription hath it? They answered and said, Cefars.

25 And he said unto them, Render therefore unto Cesar the things which be Cefars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his wife, & raise up seed unto his brother.

* Psal. 118, 22.

3 The last refuge that false prophets have to destroy the true prophets, is to lay sedition and treason to their charge.

a A fit time to take him in. b Whom they had deceitfully hired. c That they might take some hold in his talk, and thereby forge some false accusation against him. d To put him to death.

* Matth. 22, 16. e Thou art not moved by favour of any man: and by person he meaneth outward circumstances, which if a man have respect unto, he will not judge alike of them that are indeed alike.

f Or of a truth. f Craftinesse is a certain diligence and wittinnesse to do evil, gotten by much use and great practice in matters.

¶ See Matth. 18, 28.

* Matth. 22, 23. 4 The resurrection of the flesh is avouched against the Sadduces.

CHAP. XX.

1 Christ avoucheth his authority, by a question of Iohns baptism. 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 He convinceth the Sadduces that denied the resurrection. 41 How Christ is the sonne of David. 45 He warneth his disciples to beware of the Scribes.

And it came to passe, that on one of those dayes, as he taught the people in the temple, and preached the gospel, the chief priests and the Scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authoritie?

3 And he answered and said unto them, I will also ask you one thing, and answer me.

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then beleeveth ye him not?

6 But and if we say, Of men; all the people will stone us: for they be perswaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authoritie I do these things.

9 Then began he to speak to the people this parable: * A certain man planted a vineyard,

and let it forth to husbandmen, and went into a farre country for a long time.

* Matth. 21, 33.

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29 There were there fore seven brethren, and the first took a wife, and died without children.

30 And the second took her to wife, and he died childlesse.

31 And the third took her, and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

g They are called here in this place, The children of this world, which live in this world: and not they, that wholly are given to the world, as before Chap. 16, 8. which are contrary to the children of light.

h That is, me: partakers of the resurrection: for as we say truly, that they shall live indeed, which shall enjoy everlasting bliss, so do they rise indeed, which rise to life, though if this word resurrection be taken generally, it becometh also to the wicked, which shall rise to condemnation, which is not properly life, but death.

* Exod. 3, 6. i That is, before him: a notable saying, the godly do not die, though they die here on earth.

j Christ is the sonne of David, according to the flesh, that he is also his Lord (because he is the everlasting Sonne of God) according to the Spirit.

* Matth. 22, 42.

* Matth. 23, 5. k We must avoid the example of the ambitious and covetous passions.

k This is spoken by the figure Metonymia, houses, for the goods and substance.

l The poore may exceed in bounty, an illiterate, even the richest, according to Gods judgement.

* Mark. 12, 41.

† See Mark 12, 42.

* Matth. 24, 1.

2 The destruction of the temple is foretold, that that true spirituall building may be built up whose head builders must, and ought, to be circumspect,

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, * even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living; ⁱ for all live unto him.

39 ¶ Then certain of the Scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

41 * And he said unto them, * How say they that Christ is Davids sonne?

42 And David himself saith in the book of psalmes, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his sonne?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 * Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.

47 Which devoure widows houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI.

1 Christ commendeth the poore widow. 5 He foretelleth the destruction of the temple, and of the city Ierusalem: 25 The signes also which shall be before the last day. 34 He exhorteth them to be watchfull.

And he looked up, * and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poore widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poore widow hath cast in more then they all.

4 For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how

it was adorned with goodly stones, and gifts, he said,

a These were things that were hanged upon walls and pillars.

6 As for these things which ye behold, the dayes will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what signe will there be when these things shall come to passe?

8 And he said, Take heed that ye be not deceived: for many shall come ^b in my name, saying, I am Christ, and the time draweth neare: go ye not therefore after them.

b Vnto my name.

9 ³ But when ye shall heare of warres, and commotions, be not terrified: for these things must first come to passe, but the end is not by and by.

3 The true temple of God is built up even in the midst of incredible tumults, and most sharp miseries, through invincible patience, so that the call thereof cannot be but most happy.

* Matth. 24, 7.

10 * Then said he unto them, Nation shall rise against nation, and kingdome against kingdome:

11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signes shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13 And it shall turn to you for a testimony.

c This shall be the end of your troubles and afflictions: they shall be witness both before God and man, as well of the treacherous and cruel dealing of your enemies, as also of your constancie; a notable saying, that the afflictions of the godly and holy men pertain to the witness of the truth.

* Matth. 10, 19.

14 * Settle it therefore in your hearts, not to meditate before, what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my names sake.

18 * But there shall not an hair of your head perish.

* Matth. 10, 30.

19 In your patience ^d possesse ye your souls.

d Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and beat out these things manfully.

20 * And when ye shall see Ierusalem compassed with armies, then know that the desolation thereof is nigh.

* Matth. 24, 15.

21 Then let them which are in Judea, flee to the mountains, and let them which are in the midst of it, depart out, and let not them that are in the countreys, enter thereinto.

4 The final destruction of the whole city is foretold.

22 For these be the dayes of vengeance, that all things which are written may be fulfilled,

23 But wo unto them that are with childe, and to them that give suck in those dayes; for there shall be great distresse in the land, and wrath upon this people.

e By wrath those things are meant, which God sendeth when he is displeased.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Ierusalem shall be troden down of the Gentiles, untill the times of the Gentiles be fulfilled.

f Word for word, Mouth: for the Hebrews call the edge of a sword, The mouth, because the edge biteth.

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v. 21. St. Matthew records this ~~begin~~ the institution of the ~~cup~~
-fer, but this appears to be the true order.

* Matth. 24, 29.
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 5 After divers tem-
 ples, the Lord
 will at the length
 plainly appear to
 deliver his church.

25 ¶ * 2 And there shall be signes in the sunne, and in the moon, and in the starres, and upon the earth distresse of nations, with perplexity, the sea and the waves roaring,

26 ¶ Mens hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

27 And then shall they see the Sonne of man coming in a cloud with power and great glory.

28 And when these things begin to come to passe, then look up, and lift up your heads; for your redemption draweth nigh.

29 ¶ And he spake to them a parable, Behold the fig-tree, and all the trees,

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to passe, know ye that the kingdome of God is nigh at hand.

32 Verily I say unto you, This generation shall not passe away, till all be fulfilled.

33 Heaven and earth shall passe away: but my words shall not passe away.

34 ¶ And take heed to your selves, lest at any time your hearts be overcharged with surfeiting, and drunkennesse, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all^h them that dwell on the face of the whole earth.

36 Watch ye therefore and pray alwayes, that ye may be accounted worthy to escape all these things that shall come to passe, and to stand before the Sonne of man.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to heare him.

CHAP. XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the paschever. 19 Christ instituteth his holy supper: 21 covertly foretelleth of the traitour: 24 deborteth the rest of his apostles from ambition: 32 assureth Peter his faith should not fail, 34 and yet he should deny him thrice, 39 He prayeth in the mount, and sweareth blood: 47 is betrayed with a kisse: 50 he bealeth Malchus eare. 54 He is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Sonne of God.

Now * the feast of unleavened bread drew nigh, which is called the paschever.

2 And the chief priests and Scribes sought how they might kill him; for they feared the people.

3 ¶ * 2 Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ * 3 Then came the day of unleavened bread, when the paschever must be killed.

8 And he sent Peter and John, saying, Go and prepare us the paschever, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the paschever with my disciples?

12 And he shall shew you a large upper room furnished, there make ready.

13 And they went and found as he had said unto them: and they made ready the paschever.

14 ¶ * 4 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, I have desired to eat this paschever with you before I suffer.

16 For I say unto you, I will not any more eat thereof, untill it be fulfilled in the kingdome of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among your selves.

18 For I say unto you, I will not drink of the fruit of the vine, untill the kingdome of God shall come.

19 ¶ * 5 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ * 6 But behold, the hand of him that betrayeth me, is with me on the table.

22 ¶ And truly the Sonne of man goeth as it was determined, but wo unto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ * 8 And there was also a strife among them, which of them should be accounted the greatest.

25 ¶ * And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors.

26 But ye shall not be so; but he that is greatest among you, let him be as the young-

6 Christ sheweth again that he goeth to death willingly, although he be not ignorant of Judas treason. It is his practice, to use the Hebrews to speak, as 2 Kings 14, 19: Is not the hand of Joab in this matter? 7 Although the decree of Gods providence come necessarily to passe, yet it excuseth not the fault of the instruments. 8 The pastours are not called to rule, but to serve. * Matth. 10, 25. k Have great titles, for so is was the custome to honour princes with some great titles.

b Without tumult, unwitting to the people which used to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.

* Matth. 26, 17. 3 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

c By the order appointed by the law.

d The lambe which was the figure of the paschever: And this is spoken by the figure metonymia, which is very usual in the matter of the sacraments.

* Matth. 26, 20. 4 Christ having ended the paschever according to the order of the law, forewarneth them that this shall be his last banquet with them, alter the manner and necessity of this life.

e The evening and twilight, at what time this supper was to be kept.

f Or, I have heartily desired.

f I am put to death.

* Matth. 26, 26. 5 Christ establisheth his new covenant, and his communicating with us with new signes.

g Here is a double metonymia: for first, The vessel is taken for that which is contained in the vessel, as the cup, for the wine which is within the cup. Then the wine is called the covenant or testament, whereas indeed it is but the signe of the testament, or rather of the blood of Christ whereby the testament was made: neither is it a vain signe, although it be not all one with the thing that it representeth.

h This word, The, sheweth the excellencie of the testament, and answereth to the place of Ieremie, Chap. 31, 31. where the new testament is promised.

* Matth. 26, 21.

6 We must be sober and watchfull both day and night for the Lords coming that we be not taken at unawares.

h On all men whereover they be.

i You may so appear, that you will abide the countenance and sentence of the Judge without feare.

* Matth. 26, 2. 1 Christ is taken upon the day of the paschever, rather by the providence of his Father, then by the will of men.

* Matth. 26, 14. 2 God by his wonderful providence causeth him to be the minister of our salvation who was the author of our destruction.

a They that had the charge of keeping the temple, which were none of the priests and bishops, as appeareth by the 52 verse of this chapter.

76

ger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth.

9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdom.

28 ¶ Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me:

* Matth. 19, 28.

30 That ye may eat and drink at my table in my kingdom, * and sit on thrones, judging the twelve tribes of Israel.

10 We must always think upon the wait that Satan layeth for us.

* 1 Pet. 5, 8.

11 To toss you, and scatter you, and so to cast you out.

12 It is through the prayers of Christ, that the feet do never utterly fall away from the faith: and that for this cause, that they should stirre up one another.

13 Christ sheweth that faith differeth much from a vain security, in setting before us the grievous example of Peter.

* Matth. 26, 34.

* Matth. 10, 9.

14 All this takis by way of an allegorie, as if he said, O my friends and fellow soldiers, you have lived hitherto as it were in peace: but now there is a most sharp battle at hand to be fought, and therefore you must lay all other things aside, and think upon furnishing your selves in armour. And what this armour is, he shewed by his own example, when he prayed afterward in the garden, and removed Peter for striking with the sword.

* Isa. 53, 12.

* Matth. 26, 36.

* Matth. 26, 41.

15 Christ hath made death acceptable unto us, by overcoming, in our name, all the horrors of death which had joynted with them, the curse of God.

16 Prayers are a sure succour against the most perillous assaults of our enemies.

17 This agonie sheweth that Christ strove much, and was in great distress: for Christ strove not only with the fears of death as other men use to do, for so many Martyrs might seem more constant then

Christ, but with the fearful judgement of his angry Father, which is the fearfulllest

thing in the world, and the matter was, for that he took the burden of all our sins upon himself. 18 These do not only shew that Christ was true man, but other things also which the godly have to consider of, wherein the secret of the redemption of all man kind is contained in the Sonne of God his debasing himself to the state of a servant: such things, as no man can sufficiently declare. 19 Men are utterly sluggish, even in their greatest dangers, untill Christ stirre them up. 20 Christ is willingly betrayed and taken, that by his obedience he might deliver us, which were guilty for the betraying, of Gods glory. * Matth. 26, 47.

31 ¶ And the Lord said, Simon, Simon, behold, * Satan hath desired to have you, that he may sift you as wheat:

32 ¶ But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33 ¶ And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 ¶ And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice denie that thou knowest me.

35 ¶ And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 ¶ Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written, must yet be accomplished in me, * And he was reckoned among the transgressours: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him.

40 ¶ And when he was at the place, he said unto them, Pray, that ye enter not into temptation.

41 ¶ And he was withdrawn from them about a stones cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agonie, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, * behold, a

multitude, and he that was called Judas, one of the twelve, went before them, and drew neare unto Jesus to kisse him.

48 But Jesus said unto him, Judas, betrayest thou the Sonne of man with a kisse?

49 ¶ When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right eare.

51 And Jesus answered and said, Suffer ye thus farre. And he touched his eare, and healed him.

52 ¶ Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your houre; and the power of darknesse.

54 ¶ Then took they him, and led him, and brought him into the high priests house. And Peter followed a farre off.

55 ¶ And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one houre after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus, mocked him, and smote him.

64 And when they had blind-folded him, they stroke him on the face, and asked him, saying, Prophesie, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people, and the chief priests and the Scribes came together, and led him into their council,

67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not beleve.

68 And if I also ask you, you will not answer me, nor let me go.

69 Hereafter shall the Sonne of man sit on the right hand of the power of God.

17 That zeal which carrieth us out of the bounds of our vocation, pleaseth not Christ.

18 Even the very fear of them which took Christ proveth partly their evil confidence and partly also that all these things were done by Gods providence.

19 The power that was given to darkness to oppress the light for a season.

* Matth. 26, 57.

19 We have to behold in Peter an example both of the fragility of mans nature, and of the firm fast goodness of God towards his elect.

* Matth. 26, 59.

20 Christ hateth the man that was due to our lines.

* Matth. 27, 1. 21 Christ is wrongfully condemned of blasphemie before the high Priests judgement seat, that we might be quit before God from the blasphemy which we deserved.

70 Then

psal 28:3 2sam 3:27 20:10 2:10 2:10 2:10 2:10
math 20:49 matt 17:49

91 gen 4:15 23 + 4:15 am 24:18 psal 39:13 pro 23:21 mat 6:44 luke 6:27 rom 12:20 ph

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70 Then said they all, Art thou then the Son of God? And he said unto them, * Ye say that I am.

71 And they said, What need we any further witness? for we our selves have heard of his own mouth.

CHAP. XXIII.

¹ Iesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 18 Barabbas is desired of the people, and is loosed by Pilate, and Iesus is given to be crucified. 27 He telleth the women that lament him, the destruction of Ierusalem: 34 prayeth for his enemies. 39 Two evil doers are crucified with him. 46 His death. 50 His buriall.

And the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow^a perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king.

3 * And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I finde no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 * When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Ierusalem at that time.

8 ¶ And when Herod saw Iesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words, but he answered him nothing.

10 And the chief priests and Scribes stood and vehemently accused him.

11 And Herod with his^c men of warre set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves,

13 ¶ * 4 And Pilate when he had called together the chief priests, and the^d rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 * I will therefore chastise him, and release him.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this man, & release unto us Barabbas:

19 (Who for a certain sedition made in the citie, and for murder was cast in prison)

20 Pilate therefore willing to release Iesus, spake again to them.

21 But they cried, saying, Crucifie him, crucifie him.

22 ¶ And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him, I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

24 And Pilate, † gave sentence that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Iesus to their will.

26 * 7 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the crosse, that he might bear it after Iesus.

27 ¶ And there followed him a great companie of people, and of women, which also bewailed and lamented him.

28 But Iesus turning unto them, said, Daughters of Ierusalem, weep not for me, but weep for your selves, and for your children.

29 For behold, the dayes are coming, in the which they shall say, Blessed are the barren, and the wombes that never bare, and the paps which never gave suck.

30 * Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 * For if they do these things, in a^e green tree, what shall be done in the drie?

32 * And there were also two other malefactours led with him to be put to death.

33 ¶ And when they were come to the place which is called † Calvarie, there they crucified him, and the malefactours, one on the right hand, and the other on the left.

34 ¶ 10 Then said Iesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding, and the rulers also with them, derided him, saying, He saved others, let him save himself, if he be Christ the^f chosen of God.

36 And the souldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thy self.

38 ¶ And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE

JEW S.

39 ¶ And^g one of the malefactours, which

^g Therefore either we must like that is spoken by Synecdoche, which Matthew saith, or that both of the mocked Christ. But one of them at length overcome with the great patience of God, break forth into that confession worthy all memorie. 12 Christ in the middelt of the humbling him self upon the crosse, sheweth in deed, that he hath both power of life to save the beleevērs, and of death to revenge the rebellious.

78 were hanged, railed on him, saying, if thou be Christ, save thy self and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing ^h amiss.

^h More then he ought.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

ⁱ God made the visible paradise in the east part of the world: but that which we behold with the eye, of our minde is the place of everlasting joy and salvation, through the goodness and mercie of God, a most pleasant rest of the souls of the godly, and most quiet and joyfull dwelling.

¹³ Christ being even at the point of death, he weth himself to be God Almighty, even to the blinde.

⁷ Or, land.

¹⁴ Christ entred stoutly into the very darke of death, for to overcome death even within his most secret places.

¹⁵ Christ causeth his very enemies to give honourable witness on his side, so oft as it pleaseth him.

¹⁶ Christ gathereth together, and defendeth his little flock, in the midst of the tumultuous.

¹⁷ Christ through his famous buriall, confirmeth the truth both of his death and resurrection, by the plain and evident witness of Pilate.

¹⁸ Christ being set upon by the devil, and all his instruments, and being even in death's mouth, setteth weak women in his forward, minning straightway to triumph over those terrible enemies, without any great endeavour.

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44¹³ And it was about the sixth houre, and there was a darknesse over all the [†] earth until the ninth houre.

45¹⁴ And the sunne was darkened, and the vail of the temple was rent in the mids.

46[¶] And when Jesus had cried with a loud voice, he said, * Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47[¶] Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49¹⁶ And all his acquaintance, and the women that followed him from Galilee, stood afarre of beholding these things.

50[¶] And behold, there was a man named Joseph, a counsellor, and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them) he was of Arimathea, a citie of the Jews (who also himself waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewen in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath ^k drew on.

^k Word for word, Dawning, as now beginning, for the light of the former day drew toward the going down, and that was the day of preparation for the feast, which was to be kept the day following.

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55¹⁸ And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandment.

57 And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

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59 And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

60 And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandment.

61 And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

62 And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandment.

the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entred in, and found not the bodie of the Lord Jesus.

4 And it came to passe, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye [†] the living among the dead?

[†] Or, him that liveth.

[†] Mark, 17, 23.

6 He is not here, but is risen: * remember how he spake unto you when he was yet in Galilee,

7 Saying, the Sonne of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise again.

8 And they remembered his words.

9[¶] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

² The cowardly & dastardly minds of the disciples is upbraided by the stout courage of women (so wrought y Gods great mercies) to view that the kingdome of God consisteth in an extraordinary power.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they beleaved them not.

12³ Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to passe.

² John 10, 6.

³ Christ useth the incredulitie of his disciples, to the fuller setting forth of the truth of his resurrection, lest they should seem to have believed that too lightly, which they preached afterward to all the world.

⁴ As it were holding down his head, and bowing his neck, looked diligently in.

⁵ Mark 16, 12.

⁶ The resurrection is proved by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their own brains all the circumstances doe declare.

13[¶] And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to passe, that while they communed together and reasoned, Jesus himself drew neare, and went with them.

16[¶] But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are said?

18 And^d the one of them, whose name was Cleopas, answering, said unto him, Art thou onely a stranger in Jerusalem, and hast not known the things which are come to passe there in these dayes?

19 And he said unto them, What things? And they said unto him, concerning Jesus of Nazareth, which was a prophet mightie in deed and word before God, and all the people:

20[¶] And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

⁵ It appeareth by the conferring of the forewarnings the prophets that all these things are true and certain which the Evangelists have put down in their writing of Christ.

⁶ Were holden back and afraid: God so appointing it, no doubt: and therefore his body was not invisible, but their eyes were dimmed.

⁷ Some of the Fathers think that the other disciples was this our Evangelist, but Epiphanius writing against the Samaritanian, saith, it was Nathaniel, but all these are uncertainties.

⁸ It appeareth by the conferring of the forewarnings the prophets that all these things are true and certain which the Evangelists have put down in their writing of Christ.

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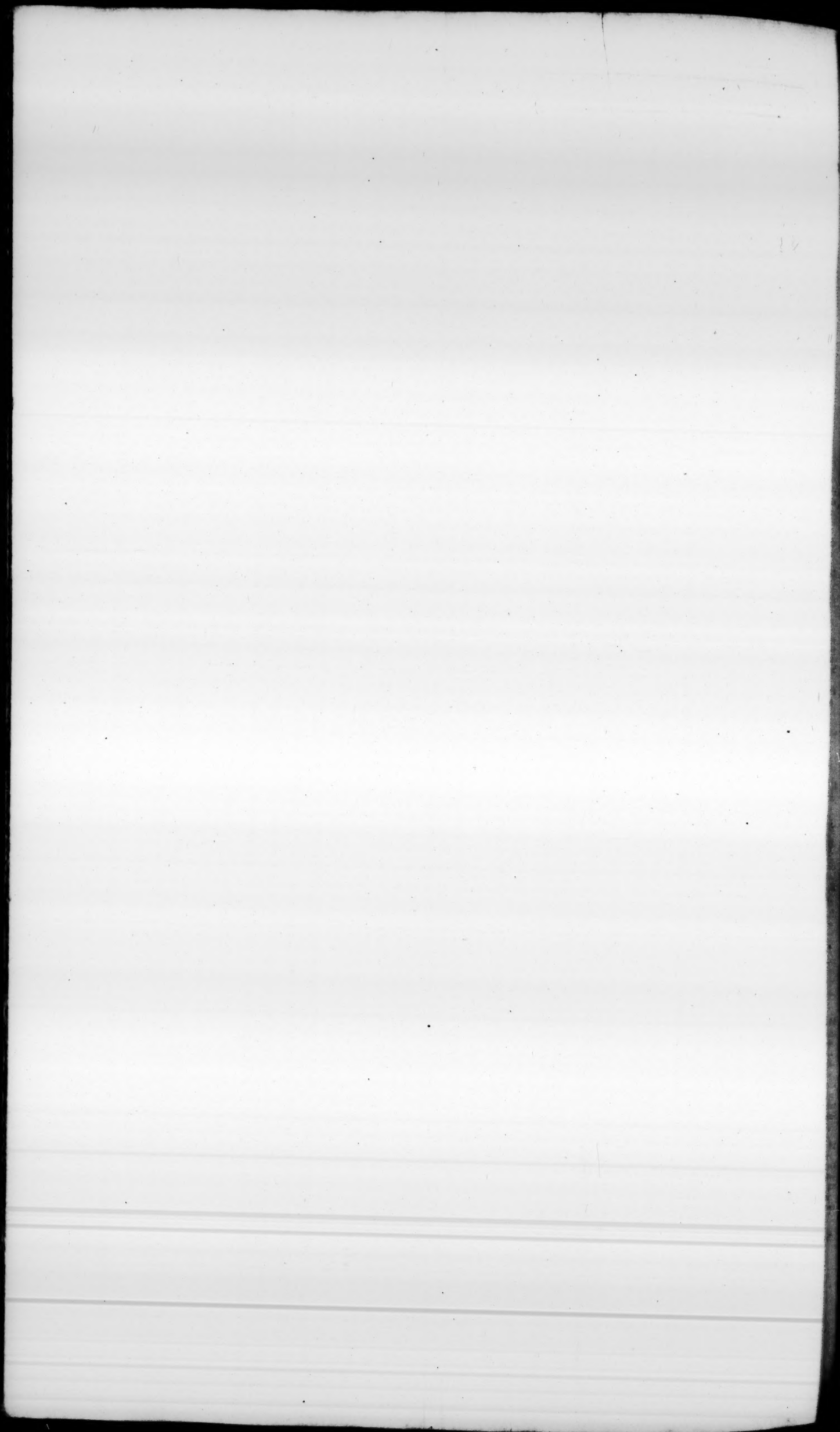
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23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found it even so as the woman had said, but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went, and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is farre spent: and he went in to tarry with them.

30 And it came to passe, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him, and he †^e vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same houre, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶^e And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affright-

ed, and supposed that they had seen a spirit,

38 And he said unto them, Why are ye troubled, and why do^g thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an hony-combe.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalmes concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sinnes should be preached in his name, among all nations,^h beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶^e And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶^e And he led them out as farre as to Bethany, and he lift up his hands, and blessed them.

41 * And it came to passe, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem, with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

^g Divers and doubtfull thoughts which fall oft into mens heads, when any strange thing falleth out, whereof there is no great likelihood.

^h The preaching of the gospel, which was promised to the Prophets, and performed in his time, is committed unto the Apostles: the summe whereof is, Repentance and remission of sinnes: ⁱ The apostles, who are the preachers of the Gospel, beginning at Jerusalem.

* John 15, 26.

Acts 1, 4.

ⁱ Until the holy Ghost come down from heaven upon you.

^g Christ ascendeth into heaven, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

* Mark 16, 19. Acts 1, 9.

† Or, ceased to be seen of them. ^e Suddenly taken away, and therefore we may not imagine that he was there in such a body as could not be seen, but believe in deed that he changed his place.

^f When he brake bread, which the people used, as the Jews use yet at this day at the beginning of their meals, and say a prayer.

* Mark 16, 14.

^g The Lord himself sheweth by certain and necessarie signes, that he was risen again, and that in the same body which he took upon him.

THE GOSPEL

According to

S. I O H N.

CHAP. I.

1 The divinity, humanity, and office of Iesus Christ. 15 The testimony of Iohn. 39 The calling of Andrew, Peter, &c.

1 The Sonne of God is of one, and the self same eternitie or everlastingnesse, & of one and the self same essence or nature with the Father.

a From the beginning, as the Evangelist saith, 1 Epistle 1. 1. as though he said, that the Word began not then to have his being, when God began to make all that was made: for the Word was even then when all things that were made, began to be made, and therefore he was before the beginning of all things.

b He had his being.

c This Word That pointeth out unto us a peculiar and choise thing above all other, and putteth a difference between this Word, which is the Sonne of God, and the laws of God, which otherwise are also called the word of God.

d This word With, pointeth out the distinction of persons unto us.

e This word (Word) is the first in order in the sentence, and is that which the learned call (*Subiectum*) and this word (God) is the latter in order, and the same which the learned call (*Prædicatum*)

* Gen. 1. 1. 2 The Sonne of God declareth that same his everlasting Godhead, both by the creating of all things, and also by the preserving of them, and especially, by the excellent gifts of reason and understanding, wherewith he hath beaurified man above all other creatures.

f Paul expoundeth this place Col. 1. 15. and 16. verses.



N the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by

him, and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness, and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witnesse, to bear witnesse of the light, that all men through him might beleeve.

8 He was not that light, but was sent to bear witnesse of that light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sonnes of God, even to them that beleeve on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth.)

15 John bare witnesse of him and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me.

16 And of his fulnesse have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Iesus Christ.

18 No man hath seen God at any time; the only begotten Sonne, which is in the bosome of the Father, he hath declared him.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not: but confessed, I am not the Christ:

21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thy self?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not

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truth of the matter, for his meaning is this, that we saw such a glory, as becometh and was meet for the true and only begotten Sonne of God, who is Lord and King over all the whole world.

a He was not only a partaker of grace, and truth, but was full of the very substance of grace and truth.

8 Iohn is a faithfull witnesse of the excellencie of Christ.

b That is, he before whom I am sent to prepare him the way: so that these words are referred to the time of his calling, and not of his age, for Iohn was fixe moneths older then he.

c This sentence hath in it a turning of the reason, as we call it, as who should say, a letting of that first, which should be last, and that last which should be first: for in plain speech this is, I am that cometh after me, is better then I am, for he was before me.

The like kinde of turning the reason we finde in Luke 7. 47. Many finnes are forgiven her, because shee loved much, which is thus much to say, Shee loved much, because many finnes are forgiven her.

9 Christ is the most plentiful fountain of all goodnesse, but then he poured out his gifts most bountifully, when as he exhibited and shewed himself to the world.

* Colof. 1. 19. d That is, grace upon grace, as a man would say, graces heaped one upon another.

1 Tim. 6. 16. 1 Iohn 4. 12. 10 The true knowledge of God proceedeth onely from Iesus Christ.

e Who is nearest to his father, not onely in respect of his love towards him, but by the bond of nature, and for that union or onenesse that is between them, whereby the Father and the Sonne are one.

f Revealed him and shewed him unto us, whereas before he was hid under the shadows of the law, so that the quicknesse of the sight of our minds was not able to perceive him: for who soever seeth him, seeth the Father also.

11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ who is now present.

g He did acknowledge the one and the self him, and spake of him plainly and openly.

h This rehearsing of the one and the self same thing, though in divers words, is used much of the Hebrews, and it hath great force for they use to speak on thing twice, to set it out more certainly and plainly.

i The Jews thought that Elias should come again before the dayes of Messias, and they took the ground of that their opinion out of Malac. 4. 5. which place is to be understood of Iohn, Matth. 11. 14. And yet Iohn denieth that he is Elias, answering them indeed according as they meant.

k Or, a prophet.

l They enquire of some great Prophet, and not of Christ, for Iohn denied before that he is Christ, for they thought that some great prophet should be sent like unto Moses, wrestling to that purpose that place of Deut. 18. 15. which is to be understood of all the company of the Prophets and ministers, which have been, and shall be to the end, and especially of Christ who is the head of all prophets.

Math. 3. 3. 12 Christ is the author of baptisme, and not Iohn: and therefore the force thereof of consisteth not in Iohn, who is the minister, but wholly in Christ the Lord.

1 Herby wee may prove that the Jews knew there should be some change in religion under Messias.

* Matt. 1. 16. 7 That Sonne who is God from everlasting took upon him mans nature, that one and the self same might be both God and man, which manifestly appeared to many witnesses that saw him, amongst whom he was conversant, and unto whom by true and undoubted arguments he shewed both his nature.

u That is, man: so that the part is taken for the whole by the figure Synecdoche: for he tooke upon him all our wholenature, that is to say, a true body, and a true soule.

x For a season, and when that was ended, he went up into heaven: for the word which he useth is taken from tents: and yet notwithstanding his absence from us in body is not such, but that he is always present with us, though not in flesh, yet by the vertue of his spirit.

y The glory which he spaketh of here, is that manifestation of Christ his majesty, which was, as it were laid open before our eyes when the Son of God appeared in the flesh.

z This word (as) doeth not in this place betoken a likeness, but the truth of the matter, for his meaning is this, that we saw such a glory, as becometh and was meet for the true and only begotten Sonne of God, who is Lord and King over all the whole world.

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that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not.

27 * He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lambe of God, which taketh away the sinne of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 * And John bare record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is the Sonne of God.

35 ¶ Again the next day after, John stood, and two of his disciples:

36 And looking upon Jesus as he walked, he saith, Behold the Lambe of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth houre.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peters brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the sonne of Jona, thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 ¶ Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the sonne of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Sonne of God, thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, beleevest thou? thou shalt see greater things then these.

51 And he saith unto him, Verily verily I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Sonne of man.

CHAP. I I.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many beleeved because of his miracles, but he would not trust himself with them.

And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine houre is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine untill now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples beleeved on him.

12 ¶ After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and they continued there not many dayes.

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19 We must especially take heed of false presumptions, which thrust up against us the entrance to Christ, 20 Simple uprightnesse discerneth the true Israelites from the false. 21 The end of miracles, is to set before us Christ the Almighty, and also the only author of our salvation, that we may apprehend him by faith.

x By these words, the power of God is signified, which should appear in his ministry by the angels serving him as the head of the Church.

1 Christ declaring openly in an assembly by a notable miracle that he hath power over the nature of things, to feed mans body, reacheth the mindes of all men, to his spiritual and saving virtue and power. a After the talk which he had with Nathanael, or after that hee departed from John, or after that he came in o Galilee. 2 Christ is carefull enough of our salvation, and therefore hath no need of others to put him in minde of it. b Mine appointed time. c The ewe vessels appointed for water, where they washed themselves. d Every firkin contained an hundred pound, at twelve ounces the pound: Whereby we gather that Christ holdeth them with a thousand and eight hundred pounds of wine.

e Word for word, are drunken: Now this speech, to be drunken, is not always taken in evil part in the Hebrew tongue, but signifieth, sometime such store, and plentiful use of wine, as doth not passe measure, as Gen. 48, 14. f That is, his cousins.

m Whom all the world seeth, and even amongst you. * Math. 3, 11. Acts 9, 4.

13 The body and much of all the faculties of the law to make satisfaction for the sinne of the world is in Christ.

n This world (that) which is a del, hath great force in it, not only to set forth the worthinesse of Christ, and to separate him from the Lambe, which was a figure of him, and from all other sacrifices of the law, but also to bring into our minds the propheties of Elias and others.

1 Or, heareth. o This world of the present time, signifieth a continual act, for the Lambe hath this vice proper unto him, and for ever to take away the sinnes of the world.

p That is, That root of sinnes, to wit, Our corruption, and so consequently the fruits of sinne, which are commonly called in the plural number, sinnes.

q I never knew him by face before.

r Math. 3, 14. 14 Christ is proved to be the Son of God, by the coming down of the holy Ghost, by the Fathers voice, and by Johns testimonie.

s This word (that) pointeth out unto us some eternall thing, and maketh a difference between Christ and other, whom Moses and the Prophets commonly call the sonnes of God, or the sons of the most High.

t John gathereth disciples, not to himself, but to Christ.

u Christ is set before us to follow, not as a vain example, but as our Mediator.

v In this first gathering of the disciples, we have shewed unto us, that the beginning of salvation is from God, who calleth us unto his Sonne by the ministration of his servants; whom (so preventing us) we must also

heare, and follow him home, that being instructed by him, we may also instruct others. f Where is thy lodging? 17 That was two hours before night.

1 The night grew on. 2 Or, the anointed. u That is, anointed and king after the manner of the Jewish people. 3 Or, Peter. 18 The good endeavours even of the unlearned, God doeth so allow, that he maketh them masters to the learned. * Gen. 49, 10. Deut. 18, 18.

* Isa. 4, 2.

13 ¶ And

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3 Christ being made subject to the law for us, satisfieth the law of the paschever.

4 Christ being ordained to purge the church, doth begin his office both of priest and prophet.

* Psal. 69, 9. g Zeal in this place is taken for a wrathfull indignation and displeasure of the minde, conceived of some naughty and evil dealing towards them whom we love well.

5 Against them which to birds God to an ordinary calling, which they themselves most shamefully abuse, that they will not admit an extraordinary, which God confirmeth from heaven (and they, although in vain, would have it extinguisht) unless it be sealed with outward and bodily miracles.

h With what miracle dost thou confirm it, that we may see that heavenly power and vertue, which giveth thee authority to speak and do these?

* Matthe. 26, 61. i That is, of his body.

6 It is not good exalting them, which stand onely upon miracles.

13 ¶ And the Jewes paschever was at hand, and Jesus went up to Jerusalem,

14 ¶ And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence, make not my Fathers house an house of merchandise.

17 And his disciples remembered that it was written, * The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jewes, and said unto him, What signe shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, * Destroy this temple, and in three dayes I will raise it up.

20 Then said the Jewes, Forty and six yeares was this temple in building, and wilt thou rear it up in three dayes?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they beleaved the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the paschever, in the feast day, many beleaved in his name, when they saw the miracles which he did.

24 ¶ But Jesus did not commit himself unto them, because he knew all men,

25 ¶ And needed not that any should testify of man: for he knew what was in man.

7 Christ is the searcher of hearts, and therefore true God.

CHAP. III.

1 Christ teacheth Nicodemus the necessity of regeneration: 14 of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptisme, witnesse, and doctrine of Iohn concerning Christ.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jewes:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 ¶ Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers wombe, and be born?

5 Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That is, go in, or enter, as he expoundeth him self afterward. vers. 5. The church: for Christ sheweth in this place how we come to be citizens, and to have ought to do in the citie of God. f How can I that am old be born again if he answereth as if Christ his words belonged to none but to him.

6 That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit.

7 Marvell not that I said unto thee, Ye must be born again.

8 The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 ¶ Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witnesse.

12 If I have told you earthly things, and ye beleave not: how shall ye beleave if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Sonne of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness: even so must the Sonne of man be lifted up:

15 That whosoever beleeveth in him, should not perish, but have eternall life.

16 ¶ For God so loved the world, that he gave his onely begotten Sonne: that whosoever beleeveth in him, should not perish, but have everlasting life.

17 ¶ For God sent not his Sonne into the world to condemn the world: but that the world through him might be saved.

18 ¶ He that beleeveth on him, is not condemned: but he that beleeveth not, is condemned already, because he hath not beleaved in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Aenon, neare to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between

g That is, fleshly, to wit, wholly unclean, and under the wrath of God: and therefore this word (flesh) signifieth the corrupt nature of man: contrary to which is the (spirit): that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is everlasting and immortal, though the trife of the flesh remaineth.

h Or, from above. With free and wandering blais as it listeth.

i The secret mystery of our regeneration which can not be comprehended by mans capacity, is perceived by faith, and that in Christ onely. because that he is both God on earth and man in heaven, that is to say, in such sort man, that he is God also, and therefore almighty: and in such sort God, that he is man also, and therefore his power is manifest unto us.

j You handle doubtful things, and such as you have no certain author for, and yet men beleve you: but I teach those things that are of a truth and well known, so you beleve me not.

k Onely Christ can teach us heavenly things, for no man ascendeth, &c.

l That is, hath any spirituall light and understanding, or ever had, but onely that Son of God, which came down to us.

m Whereas he is said to have come down from heaven, that must be understood of his Godhead, and of the manner of his conception: for Christ his birth upon the earth was heavenly and not earthly, for he was conceived by the holy Ghost.

n That which is proper to the divinitie of Christ, is here spoken of whole Christ, to give us to understand that he is but one person where in two natures are united, and this kinde of speech men call, the communicating of properties.

* Num. 21, 9. The beginning of our salvation, and Christ is he in whom our righteousness and salvation is resident: and faith is the instrument or mean whereby we apprehend it, and life everlasting is that which is set before us to apprehend.

o It is not all one to beleve in a thing, and to beleve of a thing, for we may not beleve (in any thing) save onely in God, but we may beleve (of a thing) whatsoever, the faith Nazianzene in his oration of the spirit.

* Chap. 12, 47. The despising of Christ doth condemn.

p That is, to be the cause of condemning of the world, for indeed sinners are the cause of death, but Christ shall judge the quick and the dead.

q Not onely the people of the Jewes, but whosoever shall beleve in him.

r That is, the cause of condemnation, which sticketh fast in men, unless through God his great benefit they be delivered from it.

* Chap. 1, 4. Or, discovered.

s That is, he that leadeth an honest life, and void of all craft and deceit.

t That is, with God, God as it were going before.

* Chap. 4, 2. Satan inflameth the disciples of Iohn with a fond emulation of their master, to hinder the course of the gospel: but Iohn being mindefull of his office, doth not onely break off their endeavors, but also taketh occasion thereby to give testimonie of Christ, how that in him onely the Father, hath set forth life everlasting.

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some of Johns disciples, and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, * to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, * " A man can receive nothing, except it be given him from heaven.

28 Ye your selves bear me witness, that I said, * I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegrooms voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven, is above all.

32 And what he hath seen and heard, that he testifieth, and * no man receiveth his testimony.

33 He that hath received his testimony, * hath set to his seal, that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him.

35 * The Father loveth the Sonne, and hath given all things into his hand.

36 * He that believeth on the Sonne, hath everlasting life: and he that believeth not the Sonne, shall not see life: but the wrath of God abideth on him.

CHAP. II II I.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal to Gods glory. 39 Many Samaritanes believe on him. 43 He departeth into Galilee, and healeth the rulers sonne that lay sick at Capernaum.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized no disciples then John,

2 (Though Jesus himself baptized not, but his disciples)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 * Then cometh he to a city of Samaria, which is called Sychar, neare to the parcell of ground * that Jacob gave to his sonne Joseph.

6 Now Jacobs well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth houre.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest

drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritanes.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater then our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattel?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, beleeve me, the houre cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the houre cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 * God is a Spirit, and they that worship him, must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am he.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and

^c There is no familiarity nor friendship between the Jews and the Samaritanes.

^d By this word, The we are given to understand, that Christ speaketh of some excellent gift, that is to say, Even of himself, whom his father offered to this woman.

^e This everlasting water, that is to say, The exceeding love of God, is called Living or of live, to make a difference between it, and the water that should be drawn out of a well: not these metaphors are very much used of the Jews, 1er. 2, 13. 1er. 3, 18. Zach. 13, 11.

³ All the religion of superstitious people, than yet, for the most part, upon two pillars, but very weak, that is to say, upon the examples of the faith is perverted, and a foolish opinion of outward things: against which errors we have to set the word and nature of God.

^f The name of this mountain is Garizim, whereupon Sanchaletta the Cuthite built a temple by Alexander of Macedones leave, after the victory of Ificas and made there Manasses his son in law, high priest, Ioseph, book 11.

^g This word (Spirit) is to be taken here, as it is 'et against that commandment which is called carnall, Hob. 7, 16, as the commandment is considered in itself: and so he speaketh of (Truth) not as we set it against a lie, but as we take it in respect of the outward ceremonies of the law, which did only shadow that which

Christ performed in deed. * 2 Cor. 3, 17. h By the word (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinitie.

went

84 went her way into the city, and faith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 ¶ But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 ¶ Say not ye, There are yet foure moneths, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: * for they are white already to harvest.

36 ¶ And he that reapeth receiveth wages, and gathereth fruit unto life eternall: that both he that soweth, and he that reapeth, may rejoyce together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

39 ¶ And many of the Samaritanes of that city beleaved on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritanes were come unto him, they besought him that he would tarry with them: and he abode there two dayes.

41 And many more beleaved, because of his own word:

42 And said unto the woman, Now we beleeve, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ * Now after two dayes he departed thence, and went into ^k Galilee:

44 For Jesus himself testified, that a prophet hath no honour in his own countrey.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 ¶ So Jesus came again into Cana of Galilee, * where he made the water wine. And there was a certain [†] noble man, whose sonne was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his sonne: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signes and wonders, ye will not beleeve.

49 The noble man saith unto him, Sir, come down ere my childe die.

50 Jesus saith unto him, Go thy way, thy sonne liveth. And the man beleaved the word

that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy sonne liveth.

52 Then enquired he of them the houre, when he began to amend: and they said unto him, Yesterday at the seventh houre the fever left him.

53 So the father knew that it was at the same houre, in the which Jesus said unto him, Thy sonne liveth; and himself beleaved, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

1 Jesus on the sabbath-day cureth him that was diseased eight and thirty yeares. 10 The Jews therefore cavill, and persecute him for it. 17 He answereth for himself, and reproveth them, shewing by the testimonie of his father, 32 of Iohn, 36 of his works, 39 and of the scriptures, who he is.

After * this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep-[†] market a ^a pool, which is called in the Hebrew tongue, ^b Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blinde, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight yeares.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day, * it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed, wist not who it was: for Jesus had conveyed himself away, [†] a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sinne no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that

4 We may have care of our bodies, but yet so, that we preferre willingly and freely the occasion which is offered us to enlarge the kingdom of God: before all necessities of this life whatsoever.

5 When the spiritual corn is ripe, we must not linger, for so the children of this world would condemn us.

* Matth. 9, 37. 6 The doctrine of the prophets was, as it were, a sowing time: and the doctrine of the gospel, as the harvest: and there is an excellent agreement between them both, and the ministers of them both.

7 The Samaritanes doe most joyfully embrace that, which the Jews most stubbornly rejected.

* Matth. 13, 57.

8 The disciples of Christ deprive themselves of his benefit: yet Christ prepareth a place for himself.

k Into the towns and villages of Galilee, for he would not make abode in his countrey of Nazareth, because they despised him, and where (as the other Evangelists write) the efficacy of his benefits was hindered through their marvellous stiffneckedness.

9 Although Christ be absent in body, yet he worketh in the believers by his word.

* Chap. 2, 1.

† Or, courier, or ruler.

1 Some of Herods courtiers, for though Herod was not a King, but a Tetrarch, yet the lofty name onely excepted, he was a King, or, at least, the people called him a King.

* Levit. 23, 1. Deut. 16.

1 There is no difficulty so old, which Christ cannot heal.

† Or, gate.

a While the cattle drank, and used to be plunged in, whereof there could not be but great store at Jerusalem.

b That is to say, the house of pouring out, because great store of water was poured out into that place.

2 True religion is not more cruelly assailed by any means, then by the pretence of religion itself.

* Ierem. 17, 22.

† Or, from the multitude that was.

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that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not onely had broken the sabbath, but said also, that God was his Father, making himself equall with God.

19 Then answered Jesus and said unto them, Verily verily I say unto you, The Sonne can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Sonne likewise.

20 For the Father loveth the Sonne, and sheweth him all things that himself doeth: and he will shew him greater works then these, that ye may marvel.

21 ¶ For as the Father raiseth up the dead, and quickeneth them: even so the Sonne quickeneth whom he will.

22 For the Father judgeth no man: but hath committed all judgement unto the Sonne

23 That all men should honour the Sonne, even as they honour the Father. He that honoureth not the Sonne, honoureth not the Father which hath sent him.

24 ¶ Verily verily I say unto you, He that heareth my word, and beleeueth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

25 ¶ Verily verily I say unto you, The houre is coming, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare shall live.

26 For as the Father hath life in himself: so hath he given to the Son to have life in himself.

27 And hath given him authority to execute judgement also, because he is the Sonne of man.

28 ¶ Marvel not at this: for the houre is coming, in the which all that are in the graves shall heare his voice,

29 ¶ And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

30 ¶ I can of mine own self do nothing; as I heare, I judge: and my judgement is just, because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ If I bear witness of my self, my witness is not true.

32 ¶ There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

33 ¶ Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoyce in his light.

36 ¶ But I have greater witness then that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, hath born witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye beleeve not.

39 ¶ Search the scriptures, for in them ye think ye have eternall life, and they are they which testifie of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Fathers name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 ¶ How can ye beleeve, which receive honour one of another, and seek not the honour that cometh from God only?

45 ¶ Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye beleeved Moses, ye would have beleeved me: for he wrote of me.

47 But if ye beleeve not his writings, how shall ye beleeve my words?

CHAP. VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walketh on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 23 declareth himself to be the bread of life to beleevers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 ¶ And the passeover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6 (And this he said to prove him: for he himself knew what he would do)

h

7 Philip

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Math. 3. 17.

10 Christ is declared, to be the only Saviour by Johns voice, and infinite miracles; and by the testimonies of all the prophets. But the world notwithstanding being addicted to false prophets, and desirous to seem religious, seeth none of all these things. Chap. 1. 7. A little while.

Math. 3. 17. and 17. 1. Deut. 4. 12.

r Love toward God.

Chap. 12. 4.

f This denial doth not put away that which is here said, but correcteth it, as if Christ said, The Jews shall have no forer accuser then Moses. Gen. 3. 15. Deut. 18. 15.

a Not that he cut over the lake of Tiberias, but by reason of the large creeks, his sailing made his journey the shorter: therefore he is said to have gone over the sea, when as he passed over from one side of the creek to the other. Lev. 23. 5. Deut. 16. 1. Math. 14. 15. 1 They that follow Christ, do sometime hunger; but they are never destitute of h. p.

The work of God was never preached of the Son, but the works of Christ are the works of the Father, both because they are done by the Father, and because the Father doth not work alone in the Son.

¶ This is, his only, and no mans else, which they gather by that, that he saith, (And I work) applying this word (Work) to himself, which is proper to God, and therefore maketh himself equal to God.

¶ Not only with our his Fathers authority, but also without his mighty working, and power.

¶ This must be understood of Christ by person, which consisteth of two natures: and not of his Godhead: so then he saith, That his Father moveth and governeth him in all things, sayet notwithstanding when he saith, He worketh with his Father, he meaneth his Godhead.

¶ To like sort, jointly and together. Not, for that the Father doeth some things, and then the Sonne worketh after him, and doeth the like, but because the might and power of the Father and the Sonne do work equally and jointly together.

¶ The Father hath not to man power of everlasting life, but in Christ in whom only also he is truly worshipped, as his word (Judges) is taken by the figure Synecdoche, for all government.

¶ These words are not to be taken, although they seem denied, that he governed the world, but as the Jews imagined which separate the Father from the Sonne, where as in deed the Father doeth not govern the work, but only in the person of his Sonne, being made manifest in the flesh, so saith he afterward, verse 30. That he came not to do his own will: That his doctrine is not his own, Chap. 7. 16. That the blinde man and his parents sinned not, &c. Chap. 9. 3. 5 The Father is not worshipped but by his Sonnes word, apprehended by faith, which is the only way that leadeth to eternall life.

¶ We are all dead in sinne, and cannot be quickened by any other means, then by the word of Christ, apprehended by faith. ¶ That is, high and sovereign power to rule and govern all things, in so much that he hath power of life and death. ¶ That is, he shall not only judge the world as he is God, but also as he is man, he receiveth this of his father to be judge of the world. ¶ All shall appear before the judgement seat of Christ, at length to be judged.

¶ Faith and infidelitie shall be judged by their fruits. ¶ Of their graves. ¶ Matth. 23. 27. ¶ m To that resurrection which hath life everlasting following it: against which is set the resurrection of condemnation, that is, which condemnation followeth. ¶ The father is the author, and approve of all things which Christ doth. ¶ n Look verse 22. ¶ o As my Father directeth me, who dwelleth in me. ¶ Chap. 8. 14. ¶ Faithfull, that is, worthy to be credited, look chap. 14.

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7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

^a Christ is not only not delighted, but also greatly offended with a preposterous worship.

^b Matth. 14. 23. 3 The godly are often in perill and danger, but Christ cometh to them in time, even in the mids of the tempests, and bringeth them to the haven. ^c In Mark 6. 4. they are willing to go before to Bethsaida, for Bethsaida was in the way to Capernaum.

^e They were afraid at the first, but when they knew his voice they became new men, and took him willingly into the ship, whom they shunned and fled from before.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 ¶ And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great winde that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 ¶ Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 ¶ Jesus answered them and said, Verily verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 ¶ Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Sonne of man shall give unto you: * for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 ¶ Jesus answered and said unto them, * This is the work of God, that ye believe on him whom he hath sent.

30 ¶ They said therefore unto him, What signe shewest thou then, that we may see, and beleve thee? what dost thou work?

31 ¶ Our fathers did eat manna in the desert, as it is written, * He gave them bread from heaven to eat.

32 ¶ Then Jesus said unto them, Verily verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world:

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

36 But I said unto you, that ye also have seen me, and beleve not.

37 ¶ All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which feedeth the Sonne, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 ¶ The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, * Is not this Jesus the sonne of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmure not among your selves.

44 No man can come to me, except the Fa-

the free election of the Father in Christ, after which followeth necessarily everlasting life: therefore faith in Christ Jesus is a sure witness of our election, and therefore of our glorification, which is to come. ^k Look above Chap. 5, vers. 22. ^l Seeing and believing are joyed together; for there is another kinde of seeing which is generally which the devils have, for they see: but here he speaketh of that kinde of seeing which is proper to the elect. ^m Eleth cannot perceive spirituall things, and therefore the beginning of our salvation cometh from God, who changeth our nature, so that we being inspired of him, may abide to be indwelt and saved by Christ. * Matth. 13, 55.

⁴ They that seek the kingdom of heaven, lack nothing: notwithstanding, the gospel is not the food of the bellie, but of the minde.

⁵ Or, work not. ⁶ Bestow your labour and pain.

⁷ Matth. 9, 17.

⁸ That is, whom God the Father hath distinguished from all other men by planting his own virtue in him.

⁹ As though he had sealed him with his seal, that he might be a lively pattern and representor of him: and that more is, installed him to this office, to reconcile us men to God, and bring us to everlasting life, which is only proper to Christ.

¹⁰ Which please God: for they think that everlasting life hangeth upon the condition of fulfilling the law: therefore Christ calleth them back to faith.

¹¹ Men torment themselves in vain, when they go about to please God without faith.

¹² 1 John 3, 23. ¹³ That is, this is the work that God requireth, that you beleve in me, and therefore he calleth them back to faith.

¹⁴ The spirituall vertue of Christ is contemned of them that are desirous of earthly miracles.

¹⁵ Exod. 16, 15. ¹⁶ Num. 11, 7. ¹⁷ Psal. 78, 25.

¹⁸ Christ, who is the true and only author and giver of eternal life, was signified unto the fathers in manna.

¹⁹ He denieth that that manna was that true heavenly bread, and faith that he himself is that true bread, because he feedeth unto the true and everlasting life.

²⁰ And as for that, that Paul, 1 Cor. 10, calleth Manna, spirituall food, maketh nothing against this place, for he joyneth the thing signified with the figure: but in this whole disputation, Christ dealeth with the Jews after their own opinion and conceit of the matter, and they had no further consideration of the manna, but in that it fed the bellie.

²¹ Which have life, and give life.

²² The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily everlasting life: therefore faith in Christ Jesus is a sure witness of our election, and therefore of our glorification, which is to come.

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ther which hath sent me, draw him, and I will raise him up at the last day.

45 *It is written in the prophets, And they shall beall taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily verily I say unto you, He that beleeueth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the Sonne of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Sonne of man ascend up where he was before?

63 It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that beleeve not. For Jesus knew from the beginning, who they were that beleeved not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternall life.

69 And we beleeve, and are sure that thou art that Christ the Sonne of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the sonne of Simon: for he it was that should betray him, being one of the twelve.

CHAP. VII.

Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

After these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world.

5 For neither did his brethren beleeve in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you, but me it hateth, because I testifie of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay, but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How

15 Such is the malice of men, that they take occasion of their own destruction, even of the very doctrine of salvation, unless it be a few which beleeve through the singular gift of God.

* Matth. 16, 16.

16 The number of the professors of Christ is very small among them, also there be some hypocrites, and worse then all other.

* Lev. 23, 34. a This feast was so called, because of the booths and tents which they pight of divers kinds of boughs, and sate under them, the seven dayes together, all which time the feast lasted. 1 The grace of God cometh not by inheritance, but it is a gift that cometh other wayes: whereby it cometh to passe, that oftentimes the children of God suffer more affliction by their own kinsfolks, then by strangers. b His kinsfolks: for so use the Hebrews to speak. 2 We must not follow the foolish desires of our friends. * Chap. 8, 20.

3 An example of horrible confusion in the very bosom of the church. The pastors oppress the people with terror and feare: the people seek Christ, when he appeareth not: when he offereth himself, they neglect him. Some also that know him, condemn him rashly: a very few think well of him, and that in secret.

c Or, boldly and freely: for the chief of the Jews sought nothing so much, as to bury his fame and

name. 4 Christ striveth with goodnesse against the wickednesse of the world: in the mean season the most part of men take occasion of offence, even by that same whereby they ought to have been stirred up to embrace Christ. d About the fourth day of this feast.

88

* Or, learning.

There are few to whom the gospel favoureth very well, because the study of godliness is very rare. Look about chap. 5. vers. 22. and he speaketh this after the opinion of the Jews, as if he said, my doctrine is not mine, that is, it is not his whom you take to be a man as other are, and therefore set light by him, but it is his that sent me. The true doctrine of salvation differeth from the false in this, that the same setteth forth the glory of God, and this by puffing up of men, darkness the glory of God. Exod. 24. 3. None do more confidently boast themselves to be the defenders of the law of God, then they that do most impudently break it. Chap. 5. 18. The sabbath day (which is here set before us for a rule of all ceremonies) was not appointed to hinder, but to further and pacify Gods works, amongst which, the love of our neighbour is the chiefest. Levit. 12. 3. Gen. 17. 10. Or, without breaking the law of Moses. That is to say, if the law of circumcision which Moses gave, be of so great account amongst you, that you doubt not to circumcise upon the sabbath, do you rightly reprove me for healing a man throughly? Deut. 1. 16. We must judge according to the truth of things, lest the persons of men do turn us and carry us away. By the shew that I make: for I seem to be but an abject and rascal of Galilee, and a carpenter's sonne, whom no man maketh account of: but mark the matter it self well, and judge the tree by the fruit. Many do marvel that the endeavours of the enemies of God have no successe: yet in the mean season they do not acknowledge the virtue and power of God. Men are very wise to procure strops and staves to themselves. The truth of Christ doeth not hang upon the judgement of man. The wicked cannot do what they list, but what God hath appointed. As the kingdom of God increaseth, so increaseth the rage of his enemies, till at the length they in vain seek for those blessings absent, which they despised when they were present. Chap. 13. 33. Word for word, (to the dispersion of the Gentiles or Grecians) and under the name of the Grecians he understandeth the Jews which were dispersed amongst the Gentiles, 1 Pet. 11.

knoweth this man † letters, having never learned?

16 Jesus answered them, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 * 7 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 * Moses therefore gave unto you circumcision, (not because it is of Moses, * but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 * 9 Judge not according to the appearance, but judge righteous judgement:

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my self, but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 Then they fought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people beleaved on him, and said, When Christ cometh, will he do mo miracles then these which this man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 * Ye shall seek me, and shall not finde me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not finde him? will he go unto the dispersed among

14 As the kingdom of God increaseth, so increaseth the rage of his enemies, till at the length they in vain seek for those blessings absent, which they despised when they were present. Chap. 13. 33. Word for word, (to the dispersion of the Gentiles or Grecians) and under the name of the Grecians he understandeth the Jews which were dispersed amongst the Gentiles, 1 Pet. 11.

the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not finde me: and where I am, thither ye cannot come?

37 * 15 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that beleeveth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (* But this spake he of the spirit, which they that beleeve on him, should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him, but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers, or of the Pharisees beleaved on him?

49 But this people who knoweth not the law are cursed.]

50 Nicodemus saith unto them, (* he that came to Jesus by night, being one of them)

51 * Doth our law judge any man before it heare him, and know what he doeth?

52 They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

* Deut. 17. 8, &c. and 19. 15. n What he hath committed, who is accused. Counsel against the Lord.

CHAP. VIII.

1 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine: 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

Jesus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him, and he sat down, and taught them.

3 And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the mids,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might

Lev. 23. 36. There are two principles of our salvation: the one to be thoroughly touched with a true feeling of our extreme poverty: the other to seek in Christ only (whom we catch hold on by faith) the abundance of all good things. The last day of the feast of tabernacles, that is, the eighth day was as high a day as the first. Lev. 23. 36. Dent. 18. 15. This is not read word for word, in any place, but it seemeth to be taken. Out of many places where mention is made of the gifts of the holy Ghost. Isa. 44. 3. Joel 2. 28. What is meant by the holy Ghost, he expresseth a little before, speaking of the spirit which they that beleaved in him should receive. So that by the name of holy Ghost, he meant the virtues and mighty workings of the holy Ghost. That is, these things were not yet seen and perceived, which were to shew and set forth the glory of the only begotten. There is contention even in the church itself about the chief point of religion: neither hath Christ any more cruel enemies then those that occupy the seat of truth: yet cannot they do what they would. Math. 2. 5. 17 God from heaven cometh such as are his Sonnes enemies. False pastors are so fond and foolish, that they esteem the church of God, according to the multitude and outward shew. Chap. 3. 2. There is no

1 Whiles the wicked go about to make a snare for good men, they make a snare for themselves.

* Levit. 20. 10.

42 mat 1189 27 25 12 27 20 30 31 45 21 7:15 4 2 42 Luk 3:3 2 fin 2:8
b

might have to accuse him. But Jesus stouped down, and with his finger wrote on the ground as though he heard them not.

³ So when they continued asking him, he lift up himself, and said unto them, * He that is without sinne among you, let him first cast a stone at her.

⁸ And again he stouped down, and wrote on the ground.

⁹ And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

¹⁰ When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

¹¹ She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sinne no more.

¹² ¶ Then spake Jesus again unto them, saying, * I am the light of the world: he that followeth me, shall not walk in darknesse, but shall have the light of life.

¹³ The Pharisees therefore said unto him, Thou bearest record of thy self, thy record is not true.

¹⁴ Jesus answered and said unto them, Though I bear record of my self, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

¹⁵ Ye judge after the flesh, I judge no man.

¹⁶ And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me.

¹⁷ * It is also written in your law, that the testimony of two men is true.

¹⁸ I am one that bear witness of my self, and the Father that sent me, beareth witness of me.

¹⁹ Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

²⁰ These words spake Jesus in the treasury as he taught in the temple: and no man laid hands on him, for his houre was not yet come.

²¹ Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sinnes: whither I go, ye cannot come.*

²² Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

²³ And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

²⁴ I said therefore unto you, that ye shall

die in your sinnes: for if ye beleeve not that I am he, ye shall die in your sinnes.

²⁵ Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

²⁶ I have many things to say, and to judge of you: but he that sent me, is true, and I speak to the world those things which I have heard of him.

²⁷ They understood not that he spake to them of the Father.

²⁸ Then said Jesus unto them, When ye have lift up the Sonne of man, then shall ye know that I am he, and that I do nothing of my self: but as my Father hath taught me, I speak these things.

²⁹ And he that sent me, is with me: the Father hath not left me alone: for I do alwayes those things that please him.

³⁰ As he spake these words, many beleeved on him.

³¹ Then said Jesus to those Jews which beleeved on him, If ye continue in my word, then are ye my disciples indeed.

³² And ye shall know the truth, and the truth shall make you free.

³³ ¶ They answered him, We be Abrahams seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

³⁴ Jesus answered them, Verily verily I say unto you, * Whosoever committeth sinne, is the servant of sinne.

³⁵ And the servant abideth not in the house for ever: but the Sonne abideth ever..

³⁶ If the Sonne therefore shall make you free, ye shall be free indeed.

³⁷ I know that ye are Abrahams seed, but ye seek to kill me, because my word hath no place in you.

³⁸ I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

³⁹ They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abrahams children, ye would do the works of Abraham.

⁴⁰ But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

⁴¹ Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one father, even God.

⁴² Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God; neither came I of my self, but he sent me.

⁴³ Why do ye not understand my *speech? even because ye cannot heare my word.

⁴⁴ *Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and above not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of

the shall at length know who Christ is, which will diligently heare what he saith. * That is, I am Christ, and the Saviour, for so I told you from the beginning that I was.

10 God is the revenger of Christs doctrin despised. 11 Even the contempt of Christ maketh for his glory: which thing his enemies shall feel at length to their great smart.

12 The true disciples of Christ continue in his doctrin, that profiting more and more in the knowledge of the truth, they may be delivered from the most grievous burden of sin, into the true liberty of righteousness and life.

13 Some of the multitude, not they that beleeved: for this is not the speech of men that consent unto him, but of men that are against him.

14 Born and begotten of Abraham. * Rom. 6, 20. 2 Pet. 2, 19.

15 Our wicked manners declare, that we are plainly born of a devilish nature. But we are changed, and made of the household of God, according to the covenant which he made with Abraham by Christ only, apprehended and laid hold on by faith: which faith is known by a godly and honest life.

16 Or, language: as though he saye, * You do no more understand what I say, then if I spake in a strange and unknown language to you.

17 1 John 3, 8. 1 From the beginning of the world, for as soon as man was made, the devil cast him

headlong into death. m That is, continued not constantly, or remained not. n That is, in faithfulness and uprightness, that is, he kept not his creation.

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90 his own: for he is a liar, and the father of it.
 45 And because I tell you the truth, ye be-
 lieve me not.

46 Which of you convinceth me of sinne?
 And if I say the truth, why do ye not beleeve
 me?

47 He that is of God, heareth Gods words:
 ye therefore heare them not, because ye are
 not of God.

48 Then answered the Jews, and said unto
 him, Say we not well that thou art a Samari-
 tane, and hast a devil?

49 Jesus answered, I have not a devil: but I
 honour my Father, and ye do dishonour me.

50 And I seek not mine own glory, there is
 one that seeketh and judgeth.

51 Verily verily I say unto you, If a man
 keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we
 know that thou hast a devil. Abraham is dead,
 and the prophets, and thou sayest, If a man
 keep my saying, he shall never taste of death.

53 Art thou greater then our father Abra-
 ham, which is dead? and the prophets are dead:
 whom makest thou thy self?

54 Jesus answered, If I honour my self,
 my honour is nothing: it is my Father that
 honoureth me, of whom ye say, that he is
 your God:

55 Yet ye have not known him, but I
 know him: and if I should say, I know him
 not, I shall be a liar like unto you: but I know
 him, and keep his saying.

56 Your father Abraham rejoiced to see
 my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art
 not yet fifty yeares old, and hast thou seen A-
 braham?

58 Jesus said unto them, Verily verily I say
 unto you, Before Abraham was, I am.

59 Then took they up stones to cast at
 him: but Jesus hid himself, and went out of
 the temple, going through the midst of them,
 and so passed by.

60 The multitude that he should come, and did very joyfully lay hold on him with a lively faith.
 61 A day is a space that a man liveth in, or doeth any notable act, or suffereth
 62 With the eyes of faith, He 11. 13. y Christ as he was God, was be-
 fore Abraham, and he was the lambe slain from the beginning of the world. 21 Zeal with-
 out knowledge, bracketh out at length into a most open madnesse: and yet the wicked cannot do
 what they list.

C H A P. I X.

The man that was born blinde restored to sight. 8 He is
 brought to the Pharisees. 13 They are offended at it, and
 excommunicate him: 35 but he is received of Iesus, and con-
 fesseth him. 39 Who they are whom Christ enlighteneth.

1 Sin is the be-
 ginning even of
 all bodily diseases,
 and yet doeth it
 not follow, that
 God alway res-
 pecteth their sins
 whom he most
 sharply punisheth.
 a Christ reasoneth
 here, as if disci-
 ples thought,
 which presuppose
 that there come no
 diseases but for
 sins only: where-
 upon he answereth,
 that there was ano-
 ther cause of this
 mans blindness,
 and that was, that God his work might be seen.

2 And his disciples asked him, saying, Ma-
 ster, who did sinne, this man, or his parents,
 that he was born blinde?

3 Jesus answered, Neither hath this man
 sinned, nor his parents: but that the works of
 God should be made manifest in him.

4 I must work the works of him that sent
 me, while it is day: the night cometh when
 no man can work.

2 The works of Christ are at it were a light,
 which lighteth in the darknesse of the world. b By (day) is meant the light, that is, the light-
 some doctrine of the heavenly truth: and by night is meant the darknesse which cometh by the
 obscurity of the same doctrine.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the
 ground, and made clay of the spittle, & he an-
 ointed the eyes of the blind man with the clay,

7 And said unto him, Go wash in the pool
 of Siloam (which is by interpretation, Sent)
 He went his way therefore, and washed, and
 came seeing.

8 The neighbours therefore, and they
 which before had seen him, that he was blinde,
 said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is
 like him: but he said, I am he.

10 Therefore said they unto him, How were
 thine eyes opened?

11 He answered and said, A man that is cal-
 led Jesus, made clay, and anointed mine eyes,
 and said unto me, Go to the pool of Siloam,
 and wash: and I went and washed, and I recei-
 ved sight.

12 Then said they unto him, Where is he?
 He said, I know not.

13 They brought to the Pharisees him
 that aforetime was blinde.

14 And it was the sabbath-day when Jesus
 made the clay, and opened his eyes.

15 Then again the Pharisees also asked him
 how he had received his sight. He said unto
 them, He put clay upon mine eyes, and I wash-
 ed, and do see.

16 Therefore said some of the Pharisees,
 This man is not of God, because he keepeth
 not the sabbath-day. Others said, How can a
 man that is a sinner, do such miracles? and
 there was a division among them.

17 They say unto the blinde man again,
 What sayest thou of him, that he hath opened
 thine eyes? He said, He is a prophet.

18 But the Jews did not beleeve concerning
 him, that he had been blinde, and received his
 sight, untill they called the parents of him that
 had received his sight.

19 And they asked them, saying, Is this your
 sonne, who ye say was born blinde? how then
 doth he now see?

20 His parents answered them and said, We
 know that this is our sonne, and that he was
 born blinde:

21 But by what means he now seeth, we
 know not, or who hath opened his eyes we
 know not: he is of age, ask him, he shall speak
 for himself.

22 These words spake his parents, because
 they feared the Jews: for the Jews had agreed
 already, that if any man did confesse that he
 was Christ, he should be put out of the syna-
 gogue.

23 Therefore said his parents, He is of age,
 ask him.

24 Then again called they the man that
 was blinde, and said unto him, Give God

1 A solemn order
 whereby men
 were constrained in old time to acknowledge their fault before God, as if they should say, Con-
 sider thou art before God, who knoweth the whole matter. and therefore see thou reverence his
 Majesty, and do him this honour, rather to confesse the whole matter openly, then to lye before
 him. 10th. 7. 19. 1 Sam. 6. 5.

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^c He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an art of sinning.

the praise, we know that this man is a ^c sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blinde, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not heare: wherefore would ye heare it again? will ye also be his disciples?

28 ^e Then they reviled him, and said, Thou art his disciple, but we are Moses disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blinde.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sinnes, and dost thou teach us? And they ^f cast him out.

35 ^g Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou beleeve on the Sonne of God?

36 He answered and said, Who is he, Lord, that I might beleeve on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I beleeve: and he worshipped him:

39 ^h And Jesus said, For ⁱ judgement I am come in to this world, that they ^j which see not, might see, and that they which see, might be made blinde.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blinde also?

41 Jesus said unto them, If ye were blinde, ye should have no sinne: but now ye say, we see: therefore your sinne remaineth.

^k These men take upon them to govern the people of God after their own lust, as if he said, These men do: for whom they account for blinde men, them will I lighten, and such as take themselves to be wisest, them will I throw in most grosse darknesse of ignorance. ^l In these words (Of seeing, and not seeing) there is a secret taunting and check to the Pharisees: for they thought all men blinde but themselves.

CHAP. X.

^m Christ is the doore, and the good shepherd. 19 Divers opinions of him. 24 He proveth by his works, that he is Christ the Sonne of God: 39 escapeth the Jews, 40 and went again beyond Iordan, where many beleevd on him.

Verily ⁿ verily I say unto you, He that entred not by the doore into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entred in by the doore, is the shepherd of the sheep.

^o true sheep-fold but that which is gathered to Christ.

3 To him the ^p porter openeth: and the sheep heare his voice, and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow: but will flee from him: for they know not the voice of strangers.

6 This ^q parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily I say unto you, I am the doore of the sheep.

8 ^r All that ^s ever came before me, are theeves and robbers: but the sheep did not heare them.

9 ^t I am the doore, by me if any man enter in, he shall be saved, and shall ^u go in and out, and finde pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 ^v I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling ^w and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father ^x knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 ^y And other sheep I have, which are not of this fold: them also I must bring, and they shall heare my voice; ^z and there shall be ^{aa} one fold, and one shepherd.

17 ^{ab} Therefore doth my Father love me, ^{ac} because I ^{ad} lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. ^{ae} This commandment have I received of my Father.

19 ^{af} There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad, why heare ye him?

21 Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blinde?

22 ^{ag} And it was at Jerusalem the ^{ah} feast of the ^{ai} dedication, and it was winter.

23 ^{aj} And Jesus walked in the temple in Solomons porch.

24 Then came the Jews round about him, and said unto him, How long dost thou ^{ak} make

^{al} must needs rage when it cometh forth. ^{am} 1 Mac. 4. 59. ^{an} The feast of the dedication was instituted by Judas Maccabeus and his brethren, after the restoring of Gods true religion by the casting out of Antiochus his garison. ^{ao} The uncleaners and proud men accuse the gospel of darknesse, which darknesse indeed is within themselves. ^{ap} Or, held us in suspense.

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^a In those dayes they used to have a servant always sitting at the doore, and therefore he speaketh after the manner of those dayes.

^b This word (Parable) which the Evangelist useth here, signifieth a dark kinde of speech, when words are taken from their naturall meaning, to signifie another thing to us.

^c It maketh no matter, how many, neither how old the false teachers have been.

^d These large terms must be applied to the matter he speaketh of. And therefore when he calleth himself the Doore, he calleth all them that receiveth and robbers which take upon them this name of Doore, which none of the Prophets can, for they shewed the sheep that Christ was the Doore.

^e Onely Christ is the true Pastour, and that onely is the true church, which acknowledgeth him to be properly their onely Pastour: To him are opposite theeves, which feed not the sheep, but kill them: and hirelings also, which forsake the flock in time of danger, because they feed onely for their own profit and gain.

^f That is, shall live safely: So use the Jews to speak, as Deut. 26. 6. and yet there is a peculiar alluding to the shepherds office.

^g Isa. 40. 11.

^h Ezek. 34. 23.

ⁱ Loveth me, alloweth me.

^j The calling of the Gentiles.

^k Ezek. 37. 22.

^l The certain mark of the Catholic church throughout all the world, which hath one head, that is, Christ, the only keeper, and onely shepherd of it.

^m Christ is by the decree of the Father, the only true shepherd of the true church, for he willingly gave his life for his sheep, and by his own power rose again to life.

ⁿ Isa. 53. 7. 8.

^o He speaketh in the time that now is, because Christs whole life was as it were, a perpetual death.

^p Acts 2. 24.

^q The gospel discovereth hypocrisie, and therefore the world

^r The feast of the dedication was instituted by Judas Maccabeus and his brethren, after the restoring of Gods true religion by the casting out of Antiochus his garison. ^s The uncleaners and proud men accuse the gospel of darknesse, which darknesse indeed is within themselves. ^t Or, held us in suspense.

^e Proud wickednelle must needs at length break forth, which in vain lieth hid under a zeal of godlinelle.

^f Thou art naught even from thy cradle, and as we use to say, There is nothing in thee but sin.

^g Or, excommunicated him.

^h Most happy is their state which are cast furthest out of the church of the wicked (which proudly boast themselves of the name of the church) that Christ may come nearer to them.

ⁱ Christ doeth lighten all them by the preaching of the gospel, which acknowledge their own darknesse, but such as seem to themselves to see clearly enough, those he altogether blindeth: of which sort are they oftentimes, which have the highest place in the church.

^j With great power and authority, to doe what is righteous,

^k and just: as if he said, These men take upon them to govern the people of God after their own lust, as though they saw all things, and no man but they: but I will rule far otherwise than these men do: for whom they account for blinde men, them will I lighten, and such as take themselves to be wisest, them will I throw in most grosse darknesse of ignorance. ^l In these words (Of seeing, and not seeing) there is a secret taunting and check to the Pharisees: for they thought all men blinde but themselves.

^m Seeing that by Christ onely we have access to the Father, there are neither other true shepherds, then those which come to Christ themselves, and bring other thither also, neither is any to be thought the

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us to doubt? If thou be the Christ tell us plainly.

8 The doctrine of the gospel is proved from heaven by two witnesses: both by the puritie of the doctrine, and by miracles.

9 It is no marvell that there doe but a few beleeve, seeing that all men are by nature untamed beasts: yet notwithstanding God hath his, which he turneth into his sheep, and committeth them unto his Sonne, and preserveth them against the crueltie of all wilde beasts.

10 He giveth a reason why they beleeve not, to wit, because they are none of his sheep. 10 Christ proveth his dignitie by divine works. 11 Through my Fathers authoritie and power.

* Psal. 82, 6.

1 Void and of none effect.

11 Christ seeth danger, not of mistrust, nor for fear of death, nor that he would be idle, but to gather a church in another place.

12 Christ in restoring the stinking carcase of his friend to life, sheweth an example both of his mighty power, and also of his singular good will toward men: which is also an image of the resurrection to come.

a Where his sisters dwell.

* Matth. 26, 7.
b That is to say, sent for the purpose to kill him.

25⁸ Jesus answered them, I told you, and ye beleeved not: the works that I do in my Fathers name, they bear witness of me.

26⁹ But ye beleeve not, because ye are not of my sheep, as I said unto you.

27 My sheep heare my voice, and I know them, and they follow me.

28 And I give unto them eternall life, and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father which gave them me, is greater then all: and no man is able to pluck them out of my Fathers hand.

30 I and my Father are one.

31¹⁰ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemie, and because that thou, being a man, makest thy self God.

34 Jesus answered them, * Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken:

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the works of my Father, beleeve me not.

38 But if I do, though ye beleeve not me, beleeve the works: that ye may know and beleeve that the Father is in me, and I in him.

39¹¹ Therefore they fought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized, and there he abode.

41 And many reforted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many beleeved on him there.

CHAP. XI.

¹ Christ raiseth Lazarus foure dayes buried. 45 Many Jews beleeve. 47 The high priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus bid himself. 55 At the passover they enquire after him, and lay wait for him.

NOW a certain man was sick, named Lazarus of Bethanie, the town of Mary and her sister Martha.

2 (* It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard that, he said, This sicknesse is not unto death, but for the glory of

God, that the Sonne of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6² When he had heard therefore that he was sick, he abode two dayes still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judea again.

8³ His disciples say unto him, Master, the Jews of late fought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve houres in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he, and after that, he saith unto them, Our friend Lazarus⁴ sleepeth, but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there (to the intent ye may beleeve) nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lien in the grave foure dayes already.

18 (Now Bethany was nigh unto Jerusalem, "about fifteen furlongs off")

19⁴ And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall^e rise again.

24 Martha saith unto him, * I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the * life: he that beleeveeth in me, though he were dead, yet shall he live;

26 And whosoever liveth, and beleeveeth in me, shall never die. Beleevest thou this?

27 She saith unto him, Yea, Lord, I beleeve that thou art the Christ the Sonne of God which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come and calleth for thee.

29 As soon

a In that, that God seemeth sometimes to linger in, his loving of us, he doth it both for his glory, and for our salvation, as the falling out of the matter in the end plainly proveth.

3 This onely is the true and right way to life, to follow God boldly without fear, who calleth us, and shineth before us in the darknesse of this world.

c All things are finally wrought, and brought to passe in their season.

d The Jews used a milder kinde of speech, and called death a sleep, when upon in other languages the place of buriall where the dead are laid, waiting for the resurrection, is called a sleeping-place.

" That is, about two miles.

4 God who is the maker of nature, doth not condemn naturall affections, but sheweth that they ought to be examined by the rule of faith.

e That is, shall recover life again.

* Luke 14, 14.

Chap. 5, 29.

* Chap. 5, 35.

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29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groined in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, which opened the eyes of the blinde, have caused that even this man should not have died?

38 Jesus therefore again groining in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead foure dayes.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest beleeve thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me alwayes: but because of the people which stand by, I said it, that they may beleeve that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, beleeved on him.

46 But some of them went their wayes to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a counsel, and said, What do we for this man doeth many miracles.

48 If we let him thus alone, all men will beleeve on him; and the Romanes shall come and take away both our place and nation.

49 And one of them named Caiaphas,

being the high priest that same yeare, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that yeare, he prophesied that Jesus should die for that nation:

52 And not for that nation onely, but that also he should gather together in one, the children of God that were scattered abroad.

53 Then from that day forth, they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews: but went thence unto a countrey neare to the wildernesse, into a city called Ephraim, and there continued with his disciples.

55 And the Jews passeover was nigh at hand, and many went out of the countrey up to Jerufalem before the passeover, to purifie themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high priests consult to kill him. 11 Christ rideth into Ierusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers beleeve, but do not confesse him: 44 therefore Jesus calleth earnestly for confession of faith.

Then Jesus, six dayes before the passeover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simons sonne, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poore?

6 This he said, not that he cared for the poore: but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, let her alone, against the day of my burying hath she kept this.

8 For the poore alwayes ye have with you: but me ye have not alwayes.

9 Much people of the Jews therefore knew

costly service, but with aimes. 3 When the light of the gospel sheweth it self, some are found to be curious, and other (which least ought) to be open enemies: others in a rage honour him, whom they will straightway fall from: and very few do so reverently receive him as they ought: notwithstanding, Christ beginneth his spiritual kingdom in the midst of his enemies.

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* Chap. 18, 14.

8 Christ doth sometimes to turn the tongues, even of the wicked, that even in cursing; they blesse.

1 For the y were not gathered together in one countrey, as the Jews were, but to be gathered, from all quarters, from the east to the west. 9 We may give place to the rage of the wicked, when it is expedient for to doe, but yet in such sort, that we swarve not from Gods vocation.

Christ took up him, together with our flesh, all affections of man (since onely expected) and amongst them especially mercy, and compassion. These are tokens that he was greatly moved, but yet they were without sin: and these affections are proper to mans nature. 6 Or, he troubled himself.

* Chap. 9, 6.

6 The last point of bad and yron-like humbournes is this to proclaim open warre against God, and yet cease to make a pretence both of godliness, and of the profit of the common-wealth.

7 The Jews called this Council Sanhedrim: and the word that Iohn useth, is Synedrion.

8 This is, taken away from us by force: for at that time, though the high Priests authority was greatly lessened and decayed, yet there was some kinde of government left among the Jews.

9 The raging and mad company of the false church perfwade themselves that they cannot be in fault, unless he be taken away, who only upholdeth the Church. And so likewise judgeth the wisdom of the flesh in worldly affairs, which is governed by the spirit of giddinesse, or madnesse.

1 An horrible example in Judas, of a minde blinded with covetousnes, and yet pretending godlinesse.

Chap. 13, 29.

2 This extraordinary anointing, which was for a signe, is so allowed of God, that he witnesseth how he will not be worshipped with outward pompe, or

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that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted, that they might put Lazarus also to death.

11 Because that by reason of him many of the Iews went away, and beleaved on Iesus.

* Matth. 21. 8.

12 ¶ * On the next day, much people that were come to the feast, when they heard that Iesus was coming to Ierusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord.

14 And Iesus when he had found a young asse, sat thereon, as it is written,

* Zech. 9. 9.

15 * Fear not, daughter of Sion; behold thy King cometh, sitting on an asses colt.

16 These things understood not his disciples at the first: but when Iesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

4 Even they which go about to oppress Christ, are in mine instruments of his glory.

a After the solemn custom: the Grecians were first so called by the name of the countrey of Greece, where they dwelt: but afterward, all that were not of the Iews religion, but worshipped false gods, and were also called Heathens, were called by this name.

5 The death of Christ is, as it were a sowing, which seemeth to be a dying to the corn, but in deed is the cause of a farre greater harvest: and such as is the condition of the head, so shall it be of the members.

b A wheat corn dieth when it is changed by vertue of the ground, and becometh a root of a fruitfull blade.

* Matth. 10. 39.

6 Whiles Christ went about to suffer all the punishment which is due to our sins, and whilest his divinitie did not yet shew his might and power so farre, as this satisfaction might be thoroughly wrought: now when he is stricken with the great heat of the curse of God, he crieth and prayeth, and desireth to be released: yet notwithstanding he presenteth the will and glory of his Father before all things, whose obedience the Father alloweth even from heaven.

d So then the Fathers glory is Christ his glory.

19 ¶ The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing: behold, the world is gone after him.

20 ¶ And there were certain Greeks among them, that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Iesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Iesus.

23 ¶ And Iesus answered them, saying, The houre is come, that the Sonne of man should be glorified.

24 ¶ Verily verily I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 * He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternall.

26 If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 ¶ Now is my soul troubled, and what shall I say? Father, save me from this houre: but for this cause came I unto this houre.

28 Father, glorifie thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorifie it again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 ¶ Iesus answered, and said, This voice came not because of me, but for your sakes.

31 Now is the judgement of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die)

34 The people answered him, * We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Sonne of man must be lifted up? who is this Sonne of man?

35 ¶ Then Iesus said unto them, Yet a little while is the light with you, walk while ye have the light, lest darknesse come upon you: for he that walketh in darknesse, knoweth not whither he goeth.

36 While ye have light, beleeve in the light, that ye may be the children of light. These things spake Iesus and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they beleaved not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, * Lord, who hath beleaved our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not beleeve, because that Esaias said again,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also, many beleaved on him; but because of the Pharisees they did not confesse him, lest they should be put out of the synagogue.

43 * For they loved the praise of men more then the praise of God.

44 ¶ Iesus cried, and said, He that beleevech on me, beleevech not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 * I am come a light into the world, that whosoever beleevech on me, should not abide in darknesse.

47 * And if any man heare my words and beleeve not, I judge him not; for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: * the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

7 Christ foretelleth to the deaf, the manner of his death, the overcoming of the devil and the world, and in conclusion, his triumph.

e Christ used a word which hath a double meaning, for it signifieth either To lift up, or To rid out of the way: for his meaning was to put them in minde of his death, but the Iews seem to take it another way.

f Chrysostome and Theophylact referre this word, All, to all nations, that is, Not to the Iews onely.

* Plal. 110. 4. 8 Unmeasurable is the mercie of God, but an horrible judgement followeth, if it be contemned.

g That is, persecutors of light.

* Isa. 53. 1. Rom 10. 16.

h The arme of the Lord is Theopel, which is, The power of God to salvation, to all that beleeve: And therefore the arme of the Lord is not revealed to them, whose hearts the Lord hath not opened.

* Matth. 13. 14.

i Such as beleeve, are not onely few in number, if they be compared with the unbelievers, but also the most of those few (yea, and that especially, the chiefest) doe hate men rather then God.

* Chap. 5. 44. 11 The Iesume of the gospel, and therefore of salvation, which Christ witnessed in the midst of Ierusalem by his crying out, is this, To rest upon Christ through faith, as the only Saviour appointed and given us of the Father.

i This word, Nor, doeth not take any whit of this from Christ, which is here spoken of, but is in way of correction rather, as if he said, He that beleevech in me, doth not so much beleeve in me, as in him that sent me.

So is it in Mark 9. 37.

* Chap. 3. 19. * Chap. 3. 17. Mark 16. 16.

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C H A P. X I I I.

I Jesus washeth the disciples feet: exhorteth them to humilitie and charitie. 18 He foretelleth and discovereth to Iohn by a token, that Iudas should betray him: 31 commandeth them to love one another: 36 and forewarneth Peter of his deniall.

NOW * before the feast of the passeover, when Jesus knew that his houre was come, that he should depart out of this world, unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Iudas Iscariot, Simons sonne, to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He ^criseth from supper, and laid aside his garments, and took a towell & girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towell wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now: but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast ^d no part with me.

9 Simon Peter saith unto him, Lord, not my feet onely, but also my hands and my head.

10 Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him, therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master, and Lord: and ye say well; for so I am.

14 If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet.

15 For I have given you an example, that ye should do as I have done to you.

16 * Verily verily I say unto you, The servant is not greater then his Lord, neither he that is sent, greater then he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all, I know whom I have chosen: but that the scripture may be fulfilled, * He that eateth bread with me, hath lift up his heel against me.

19 † Now I tell you before it come, that when it is come to passe, ye may beleeve that I am he.

20 * Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 * When Jesus had thus said, he was trou-

bled in spirit, and ^e testified, and said, Verily verily I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was ^f leaning on Jesus bosome, one of his disciples whom Jesus loved.

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus brest, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a ^g sop, when I have dipped it. And when he had dipped the sop, he gave it to Iudas Iscariot, the sonne of Simon.

27 And after the sop, Satan entred into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Iudas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poore.

30 He then having received the sop, went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, ^h Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himself, and shall straightway glorifie him.

33 ⁱ Little children, yet a little while I am with you. Ye shall seek me, * and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 * A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will * lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

C H A P. X I I I I.

I Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectuell: 15 requesteth love and obedience: 16 promisseth the holy Ghost the Comforter: 27 and leaveth his peace with them.

LEt not your heart be troubled: ye beleeve in God, beleeve also in me.

2 In my Fathers house are many mansions: if it were not so, I would have told

to wit, unlesse there were place enough not onely for me, but for you also, in my Fathers house, I would not thus deceive you with a vain hope, but I would have told you so plainly.

you:

^e He affirmed it openly and foorthed it.

^f John his leaning was such, that sitting down in his bed, his head was toward Jesus his head: so that it was an easie matter for him to touch Jesus his bosom: for it is certain that in old time men used not to sit at the table, but lie down on the one side.

^g Or, morsel.

^h We have to consider the glorifying of Christ in his ignominie.

ⁱ This verse and the next following, are a most plain and evident testimonie of the divinitie of Christ.

^j The eternall glory shall flow by little and little from the members. But in the meantime, we must take good heed, that we passe over the race of this life in brotherly love.

* Chap. 7. 34.

* Levit. 19. 18.

Chap. 15. 17.

1 Joh. 4. 31.

^k And heavie example of rash trust and confidence.

Marth. 26. 33.

^a Marth. 26. 2.
^b Christ no lesse certain of the victory, then of the comite which was at hand, using the signe of washing the feet, doth partly thereby give an example of singular modestie, and his great love toward his apostles in this notable act, being like, very shortly, to depart from them: and partly, winneth unto them, that it is he onely, which washeth away the filth of his people, and that by little and little in their time and season.

^c Them of his household, that is, his Sainrs.
^d Into his power.
^e In that he is said to rise, it argueth that there was a space between the ceremony of the passeover and this washing of feet, at what time it seemeth that the supper was instituted.

^f Marth. 10. 24.
^g Chap. 15. 20.

^h The betraying of Christ was not casual, or a thing that happened by chance, but the Father so ordained the cause of our salvation, to reconcile us unto himself in his Sonne, and the Sonne did willingly and voluntarily obey the Father.

* Psal. 41. 9.

* Or, from henceforth.

Marth. 10. 40.

Marth. 26. 21.

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b All this speech is by the way of an allegorie, whereby the Lord comforteth his own, declaring to them his dep. raise into heaven, which is, Not to reigne there alone, but to goe before and prepare a place for them.

2 Christ went not away from us, to the end to forsake us, but rather that he might at length take us up with him into heaven.

c These words are to be referred to the whole church, and therefore the angel said to the disciples when they were astonished, What stand ye gazing up into heaven? This Jesus shall so come as you saw him goe up, Act. 1. 11. and in all places of the scripture, the full comfort of the church is referred to that day when God shall be all in all, and is therefore called the day of redemption.

3 Christ onely is the way to true and everlasting life, for he it is in whom the Father hath revealed himself.

d This saying, sheweth unto us both the nature, the will, and office of Christ.

e It is plain by this place, that to know God, and to see God, is all one: Now whereas he said before, that no man saw God at any time: that is to be understood thus, Without Christ, or Wee it not through Christ, no man could ever see, nor saw God at any time: for as Chrylosome saith, The Sonne is a very thort and easie setting forth of the Fathers nature unto us.

4 The maiestie of God sheweth it self most evidently, both in Christs doctrine and deeds.

5 The approving of the vertue of Christ is not included within his own person, but it is spread through the body of his whole church.

f That is, not onely doe them, but I can also give other men power to do greater.

Math. 7. 7.

6 He loveth Christ aight which obeyeth his commandments: and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doth he comfort his, with the present vertue of the holy Ghost, whom the world despiseth, because it knoweth him not.

g The holy Ghost is called the Spirit of truth, of the effect which he worketh, because he inspireth the truth into us, whereas otherwise he hath truth in himself.

h Worldly men.

i Or, orphanes.

k I will shew myself to him, and be known of him, as if he saw me with his eyes: but this shewing of himself is not bodily, but spirituall, yet so plain as none can be more.

7 We must not ask why the Gospel is revealed to some rather then to other, but we must rather take heed that we embrace Christ, who is offered unto us, and that we truly love him, that is to say, that we give our selves wholly to his obedience.

you: I go to ^b prepare a place for you.

3 ^a And if I go and prepare a place for you, I ^c will come again, and receive you unto my self, that were I am, there ye may be also.

4 ^d And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, ^e I am the way, the truth, and the life: no man cometh unto the Father but by me.

7 ^f If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father?

10 ^g Beleevest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.

11 Beleeve me that I am in the Father, and the Father in me: or else beleeve me for the very works sake.

12 ^h Verily verily I say unto you, He that beleeveeth on me, the works that I do, shall he do also, and ⁱ greater works then these shall he do, because I go unto my Father.

13 ^j And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Sonne.

14 If ye shall ask anything in my name, I will do it.

15 ^k If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

17 ^l Even the ^m Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you ⁿ comfortlesse, I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I am ^o in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, & will ^p manifest my self to him.

22 ^q Judas saith unto him, not Iscariot,

you: I go to ^b prepare a place for you.

3 ^a And if I go and prepare a place for you, I ^c will come again, and receive you unto my self, that were I am, there ye may be also.

4 ^d And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, ^e I am the way, the truth, and the life: no man cometh unto the Father but by me.

7 ^f If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you heare, is not mine, but the Fathers which sent me.

25 ^g These things have I spoken unto you, being yet present with you.

26 But the Comforter, ^h which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ⁱ Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you, let not your heart be troubled, neither let it be afraid,

28 ^j Ye have heard how I said unto you, I go away; and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is ^k greater then I.

29 And now I have told you before it come to passe, that when it is come to passe, ye might beleeve.

30 ^l Hereafter I will not talk much with you: for the prince of this world cometh, and hath ^m nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do: arise, let us go hence.

CHAPTER XV.

ⁿ The consolation and mutuall love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the holy Ghost, and of the apostles.

I Am the true vine, and my Father is the husbandman.

2 ^a Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 ^b Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for ^c without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.

7 ^d If ye abide in me, and my words abide in you, ye shall ask what ye will, ^e and it shall be done unto you.

8 ^f Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

9 ^g As the Father hath loved me, so have I loved you: ^h continue ye in my love.

and ours towards God and our neighbour, are joyed together with an unseparable knot: and there is nothing more sweet and pleasant then it is. Now this love sheweth it self by the effect: a most perfect example whereof Christ himself exhibireth unto us.

love wherewith I do love you: which love is on both parts.

8 It is the office of the holy Ghost to imprint in the mindes of the elect, in their times and seasons, that which Christ once spake.

9 All true felicity cometh to us by Christ alone.

10 So farre is it that we should be sorry for the departing of Christ from us according to the flesh, that we should rather rejoyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the head.

11 This is spoken in that that he is Mediator, for so the Father is greater then he: in as much as the person to whom request is made, is greater then he that maketh the request.

12 Christ goeth to death not unwillingly, nor as yielding to the devil, but obeying his Fathers decree.

13 As who would I say, Satan will by an I by set upon me with all the might he can, but he hath no power over me, neither shall he find any such thing in me, as he thinketh he shall.

1 We are of nature dry and fit for nothing, but the five: Therefore that we may live and be fruitful, we must first be grafted into Christ as it were into a vine, by the Fathers hand: and then be daily pruned with a continual meditation of the word, and the cross: otherwise, it shall not avail any man at all to have been grafted, unless he cleave fast unto the vine, and to draw juce out of it.

Math. 15. 13.
Chap. 13. 12.
Or, severed from me.

2 He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit: And the Father will de- ny such an one nothing.

3 As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.

4 The love of the Father towards the Sonne, and of the Sonne towards us.

5 That is, in that

12 mat 7 808 21 22 mar 11 24 feb 11 9 iam 15 16 ch 3 208 4 44

3 1201 8 20:34 16 Zech 16 206 15 3 act 17 11:13 28 10m 2 18:7 7:26 26 2 fine 3 5

7 1201 12:51 16 206 15 3 act 17 11:13 28 10m 2 18:7 7:26 26 2 fine 3 5

John

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6 gal 2:20

15 gal 2:20

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 * This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man then this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants, for the servant knoweth not what his lord doth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and * ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 * Remember the word that I said unto you, The servant is not greater then the lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my names sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, they had not had sinne: but now they have no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sinne: but now have they both seen, and hated both me and my Father.

25 But this cometh to passe, that the word might be fulfilled that is written in their law,* They hated me without a cause.

26 * But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

2 They shall put you out of the synagogues: yea the time cometh, that whosoever killeth you will think that he doth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth, it is expedient for you that I go a way: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.

8 And when he is come, he will ^areprove the ^bworld of sinne, and of righteousnesse, and of judgement.

9 Of sinne, because they beleeve not on me.

10 Of righteousnesse, because I go to my Father, and ye see me no more.

11 Of judgement, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now:

13 Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall heare, that shall he speak, and he will shew you things to come.

14 He shall glorifie me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while and ye shall not see me: and again, a little while and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall see me; and, Because I go to the Father.

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me?

20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowfull, but your sorrow shall be turned into joy.

21 A woman when she is in travail, hath sor-

row, because her time is come: but when she hath delivered the babe, she is glad, because she hath delivered a man into the world.

22 So shall it be with you: now is your sorrow, but when I shall send the Comforter unto you, ye shall be glad, because ye shall see me, and I shall be with you, and I shall be glorified in you.

23 The Comforter, which is the Spirit of truth, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you.

24 He shall also testify of me, and shall bring to you all that I have said unto you.

25 He shall receive of mine, and shall shew it unto you.

26 He shall glorify me, for he shall receive of mine, and shall shew it unto you.

27 He shall testify of me, and shall bring to you all that I have said unto you.

28 He shall receive of mine, and shall shew it unto you.

29 He shall glorify me, for he shall receive of mine, and shall shew it unto you.

30 He shall testify of me, and shall bring to you all that I have said unto you.

31 He shall receive of mine, and shall shew it unto you.

32 He shall glorify me, for he shall receive of mine, and shall shew it unto you.

2 The absence of Christ according to the flesh, is profitable to the church, that we may wholly depend upon his spiritual power.

3 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nill it, to confess its own unrighteousness, and Christs righteousness, and almightiness.

4 Or, convince. He will to reprove the world, that the worldlings shall be able to pretend no excuse.

5 He respecteth the time that followed his ascension when as all gain-sayers were manifestly reprov'd through the pouring out of the holy Ghost upon the church: So that the very enemies of Christ were reprov'd of sinne, in that they were constrained to confess that they were deceived, in that they beleeved not, and therefore they said to Peter, Acts 2, Men and brethren, what shall we do?

6 Of Christ himself: for when the world shall see, that I have power'd out the holy Ghost, they shall be constrained to confess that I was just, and was not condemned of my Father, when I went out of this world.

7 Of that authority and power which I have both in heaven and earth. That is, because they shall then understand and know indeed that I have overcome the devil, and do govern the world when all men shall see that they set themselves against you in vain, for I will am you with that heavenly power, whereby you may destroy every high thing which is lifted up against the knowledge of God.

8 The doctrine of the apostles proceeded from the holy Ghost, and is most perfect. The holy Ghost bringeth no new doctrine, but teacheth that which was uttered by Christs own mouth, and imprinteth it in our minds.

9 The grace of the holy Ghost is a most lively glaile, wherein Christ is truly beheld with the most sharp sighted eyes of faith, and not with the beared eyes of the flesh, whereby we feel a continuall joy even in the midst of sorrows.

10 When a little time is once past.

11 For I passe to eternall glory, so that I shall be much more present with you then I was before: for then you shall feel indeed what I say, and what I am able to do.

Chap. 13-34.
1 Thel. 4-9.
1 Job. 3-11.

4 The doctrine of the gospel (as it is uttered by Christs own mouth) is a most perfect and absolute declaration of the counsel of God, which pertains to our salvation, and is committed unto the apostles.

5 Christ is the author and preserver of the ministerie of the gospel, even to the worlds end: but the ministers here above all things need of grace and brotherly love.

6 This place teacheth us plainly, that conversation cometh from the only true and gracious God, the Father, who sendeth his Spirit to dwell in us, and of nothing that we do can we deserve, Math. 23, 19.

7 The burden that the world beareth against Christ, proceedeth of the wickedness of the minde, which notwithstanding is voluntary blinde, so that the world can perceive no excuse to cover their fault.

8 As who would say, If I had not come, these men would not have sinned: but I shall before Gods judgement see, that they are religious and full of sinne: but being I came to them, and they despise me, they can have no excuse for their wickednesse.

9 Some time by this word, Law, are meant the five books of Moses, but in this place, the whole Scripture for the place alledged is in the Psalms. * Psal. 35, 19. * Luk. 24, 49, Chap. 14, 26. 8 A-
gainst the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: but the holy Ghost speaketh no otherwise, then he speaketh by the mouth of the apostles.

CHAP. XVI.

1 Christ comforteth his disciples against tribulation by the promise of the holy Ghost, and by his resurrection and ascension; 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.

These things have I spoken unto you, that ye should not be offended:

not only of them which are open enemies, but even of them also which seem to be of the same household, and the very pillars of the church.

1 The ministers of the gospel must look for all manner of reproches, not only of them which are open enemies, but even of them also which seem to be of the same household, and the very pillars of the church.

98 row, because her houre is come: but as soon as she is delivered of the childe, she remembreth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

* Math. 7.7.

23 And in that day ye shall ask me nothing: * Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

7 The holy Ghost, which was poured upon the apostles after the ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our salvation, and also by them the church, and will also instruct it to the end of the world.
* Or, parables.
8 The summe of the worship of God is the invocation of the Father, in the name of the Sonne the mediator, who is already heard for us, for whom he both abased himself, and is now also glorified.
9 Faith and foolish securitie differ very much.
* Or, parable.

25 These things have I spoken unto you in ¶ proverbs: the time cometh when I shall no more speak unto you in ¶ proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have beleaved that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no ¶ proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we beleieve that thou camest forth from God.

31 Jesus answered them, Do ye now beleieve?

32 Behold the houre cometh, yea, is now come, that ye shall be scattered, every man to this own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer, I have overcome the world.

* Matth. 26.51.
10 Neither the wickednesse of the world, nor the weakness of his own can diminish any thing of the virtue of Christ.
* Or, his own home.
11 The surety and stay of the church dependeth only upon the victorie of Christ.

h That in me you might be thoroughly quieted. For by (peace) is meant in this place, that quiet state of minde which is clean contrary to disquietnesse, and heavinesse.

CHAP. XVII.

1 Christ prayeth to his Father to glorifie him. 6 To preserve his apostles in unity. 17 and truth: 20 to glorifie them, and all other beleivers with him in heaven.

1 Jesus Christ the everlasting high priest, being ready straightwayes to offer up himself, doth by solemn prayers consecrate himself to God the Father, as a sacrifice, and us together with himself. Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the church of God.

2 He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glory, in saving his elect, so he applied himself to that only: and therefore desired of the Father, that he would bless the work which he had finished. * Matth. 23.18.

3 And this is life eternall, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

2. He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glory, in saving his elect, so he applied himself to that only: and therefore desired of the Father, that he would bless the work which he had finished. * Matth. 23.18.
a Over all men. b He calleth the Father the only very God, to set him against false gods, and not to shut out himself and the holy Ghost, for straightwayes he joyneth the knowledge of the Father and the knowledge of himself together, and according to his accustomed manner fetcheth forth the whole Godhead in the person of the Father: so is the Father alone said to be King, immortall, wise, and dwelling in light which no man can attain unto, invisible, Rom. 16.27. 1 Tim. 1.17.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: ¶ thine they were, and thou ¶ gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me, and they have received them, * and have known surely that I came out from thee, and they have beleaved that thou didst send me.

9 I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be ¶ one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the sonne of perdition: * that the scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctifie them through thy truth, thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctified my self, that they also might be ¶ sanctified through the ¶ truth.

20 Neither pray I for these alone; but for them also which shall beleieve on me through their word.

21 That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may beleieve that thou hast sent me.

22 And the glory which thou gavest me, I have given them: that they may be one, even as we are one.

23 In them, and thou in me, that they may be made perfect in one, and that the world

6 Secondly, he offereth to God the Father all his, that is, how many soever shall beleieve in him by the doctrine of the apostles: that as he cleaveth unto the Father, receiving from him a new life, so they being joyned with him, may receive life from him, and at length being together beloved in him, may also with him enjoy everlasting glory.

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3 First of all, he prayeth for those his disciples by whom he would have the rest to be gathered together and commendeth them unto the Father, having once rejected the whole company of the reprobate) because he received them of him, into his custodie, and for that they embracing his doctrine shall have so many and so mighty enemies, that there is no way for them to be in safety, but by his help only. c He sheweth here by that everlasting election and choice, which was hidden in the good will and pleasure of God, which is the ground work of our salvation. d He sheweth here that everlasting and hidden purpose of God is declared in Christ, by whom we are justified and sanctified, if we lay hold on him by faith, that at length we may come to the glory of the election. * Chap. 16.27. e He prayeth that his people may peaceably agree and be joynt together in one, as the God-head is one, so they may be of one minde, and one consent together. * Psal. 109.8.

4 He sheweth what manner of deliverance he meaneth, not that they should be in no danger, but that they being preserved from all, might prove by experience that the doctrine of salvation is truth, which they received at his mouth to deliver to other. f That is, made them holy: and that is said to be holy, which is dedicated, and made proper to God only.

5 He addeth moreover, that the apostles have a vocation common with them, and therefore that they may be holden up by the self-same virtue to give up themselves wholly to God, whereby he being first, did consecrate himself to the Father. * Or, truly sanctified.

6 The true and substantiall sanctification of Christ, is set against the outward purifying.

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may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.

26 7 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVIII.

1 Iudas betrayeth Iesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus eare. 12 Iesus is taken and led unto Annas and Caiaphas. 15 Peters deniall. 19 Iesus examined before Caiaphas. 28 His arraignment before Pilate. 36 His kingdome. 40 The Jews ask Barabbas to be let loose.

When Iesus had spoken these words, * he went forth with his disciples over the brook Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas also which betrayed him, knew the place: for Iesus oft times resorted thither with his disciples.

3 * 2 Iudas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 3 Iesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Iesus of Nazareth. Iesus saith unto them, I am he. And Iudas also which betrayed him, stood with them.

6 A lsoon then as he had said unto them, I am he, they went backward and fell to the ground.

7 Then asked he them again, Whom seek ye? and they said, Iesus of Nazareth.

8 4 Iesus answered, I have told you that I am he. If therefore ye seek me, let these go their way.

9 That the saying might be fulfilled which he spake, * Of them which thou gavest me, have I lost none.

10 5 Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right eare: the servants name was Malchus.

11 Then said Iesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band, and the captain, and officers of the Jews took Iesus, and bound him,

13 6 And led him away to Annas first (for he was father in law to Caiaphas) which was the high priest that same yeare. †

14 * Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 7 * And Simon Peter followed Iesus, * Chap. 11, 50. * Matth. 26, 58. 7 A lively example of the fragilitie of man, even in the best, when they be once left to themselves.

and so did another disciple: that disciple was known unto the high priest, and went in with Iesus into the palace of the high priest.

16 But Peter stood at the doore without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the doore, and brought in Peter.

17 Then saith the damsel that kept the doore unto Peter, Art not thou also one of this mans disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them and warmed himself.

19 8 The high priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews alwayes resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, stroke Iesus with the palme of his hand, saying, Answerest thou the high priest so?

23 Iesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 * Now Annas had sent him bound unto Caiaphas the high priest. * Matth. 26, 57.

25 9 And Simon Peter stood and warmed himself: * They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest (being his kinsman whose eare Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 10 * Then led they Iesus from Caiaphas, unto the hall of judgement: and it was early, * and they themselves went not into the judgement hall, lest they should be defiled: but that they might eat the passeover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 * That the saying of Iesus might be fulfilled, which he spake, * signifying what death he should die.

33 * Then Pilate entred into the judgement hall again, and called Iesus, and said unto him, Art thou the king of the Jews?

34 Iesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? thine

8 Christ defendeth his cause but slenderly, not that he would withdraw himself from death, but to shew that he was condemned as an innocent.

† Or, with a rod:

* Matth. 26, 57.

9 After that men have once fallen, they cannot only, not lift up themselves by their own strength, but also they fall more and more into worse, untill they be raised up again, by a new vertue of God. * Matth. 26, 69.

* Matth. 27, 2.

10 The Sonne of God is brought before the judgement seat of an earthly and profane man, in whom there is found much lesse wickednesse then in the princes of the people of God: A lively image of the wrath of God against sinne, and therewithall of his great mercy, and last of all of his most severe judgement against the stubborn contemners of his grace when it is offered unto them. a From Caiaphas house.

† Or, Pilates house.

* Acts 10, 28.

b For judgement of life and death were taken from them fourty yeares before the destruction of the temple.

* Matth. 20, 19.

c For Christ had foretold that he should be crucified.

* Matth. 27, 11.

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11 Christ avoucheth his spirituall kingdome, but rejecteth a worldly.

own nation, and the chief priests have delivered thee unto me: What hast thou done?

36 ¹¹ Jesus answered, My kingdome is not of this world: if my kingdome were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdome not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth, heareth my voice.

12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that he took upon him our person) was to be condemned as a most wicked man. He speaketh this disdainfully and scoffingly, and not by way of asking a question.

* Matth. 27, 15.
* Acts 3, 14.
e Word for word, Made a great and foul voice.

38 ¹² Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I finde in him no fault at all.

39 * But ye have a custome, that I should release unto you one at the passeeover: will ye therefore that I release unto you the king of the Jews?

40 * Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

C H A P. XIX.

1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They cast lots for his garments. 26 He commendeth his mother to Iohn. 28 He dieth. 31 His side is pierced. 38 He is buried by Ioseph and Nicodemus.

* Matth. 27, 26.
1 The wisdom of the flesh consisteth of two evils the least, but God curseth that same wisdom.

Then * Pilate therefore took Jesus, and scourged him.

2 And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

2 Christ is again quitted by that same mouth wherewith he is afterward condemned.

4 ² Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe: and Pilate saith unto them, Behold the man.

a They will have him crucified whom by an old custome of theirs they should have stoned and hanged up as convict of blasphemy: but they desire to have him crucified after the manner of the Romanes.

6 When the chief priests therefore and officers saw him, they cried out, saying: Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Sonne of God.

3 Pilates conscience fighteth for Christ, but straightway it yeeldeth, because it is not upholden with the singular vertue of God.

8 ¹ When Pilate therefore heard that saying, he was the more afraid.

9 And went again into the judgement hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sinne.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsars friend: whosoever maketh himself a king, speaketh against Cæsar.

13 ¹ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement seat, in a place that is called the pavement, but in the Hebrew, ^b Gabbatha.

4 Pilate condemneth himself first, with the same mouth, wherewith he afterward condemneth Christ. b Gabbatha signifieth an high place as judgement seats are.

14 And it was the preparation of the passeeover, and about the sixth houre: and he saith unto the Jews, Behold your king.

15 But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cæsar.

16 ⁵ Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away.

* Matth. 27, 31.
5 Christ falleneth Satan, sinne and death to the crosse.

17 And he bearing his crosse, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ⁶ And Pilate wrote a title, and put it on the crosse, and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

6 Christ sitting upon the throne of the crosse, is openly written everlasting king of all people with his own hand, whose mouth condemneth him for usurping a kingdome.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latine.

21 Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews, but that he said, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

23 ⁷ Then the souldiers, when they had crucified Jesus, took his garments (and made foure parts, to every souldier a part) and also his coat: now the coat was without seam, [†] woven from the top throughout.

* Matth. 27, 35.
7 Christ signifieth by the division of his garments amongst the bloodie butchers (his coat except, that had no seam) that it shall come to passe, that he will shortly divide his benefits, and enrich his very enemies throughout the world: but notwithstanding that the treasure of his church shall remain whole.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: * that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did.

† Or, wrought.
* Psal. 22, 18.
8 Christ is a perfect example of all righteousness, not only in the keeping of the first, but also of the second table.

25 ⁸ Now there stood by the crosse of Jesus, his mother, and his mothers sister, Mary the wife of [†] Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy sonne.

† Or, Cleopas.

27 Then saith he to the disciple, Behold thy mother. And from that houre that disciple took her unto his own home.

28 ⁹ After this, Jesus knowing that all things were now accomplished, * that the scripture might be fulfilled, saith, I thirst.

9 Christ, when he hath taken the vinegar, yeeldeth up the ghost, drinking up indeed that most bitter and sharp cup of his Fathers wrath in our name.

29 Now there was set a vessel full of vine-

* Psal. 69, 21.
c Galatius writeth out of the book called Sanhedrin, that the Jews were wont to give them that were executed, vinegar mixed with frankincense to drink, to make their brains somewhat troubled: so charitably the Jews provided for the poore mens conscience, which were executed.

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ger: and they filled a sponge with vinegar, and put it upon hyssope, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 ¹⁰ The Jews therefore because it was the preparation, that the bodies should not remain upon the crosse on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the souldiers and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 ¹¹ But one of the souldiers with a spear pierced his side, and forthwith came there out, bloud and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might beleeve.

36 For these things were done, * that the scripture should be fulfilled, A bone of him shall not be broken.

37 * And again another scripture saith, They shall look on him whom they pierced.

38 ¹² And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus; and Pilate gave him leave: he came therefore and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrhe and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was ^e never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation day, for the sepulchre was nigh at hand.

CHAP. XX.

¹ Mary cometh to the sepulchre: ³ so do Peter and Iohn, ignorant of the resurrection. ¹¹ Jesus appeareth to Mary Magdalene, ¹³ and to his disciples. ²⁴ The incredulity and confession of Thomas. ³⁰ The scripture is sufficient to salvation.

¹ The ¹ first day of the week cometh Marie Magdalene early when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the * other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together, and the other

disciple did outrunne Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying, yet went he not in:

6 Then cometh Simon Peter following him; and went into the sepulchre, and seeth the linen clothes lie.

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and beleeved.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre, weeping: and as she wept, she stouped down, and looked into the sepulchre,

12 ² And seeth two angels ^b in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had layen:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away ^c my Lord, and I know not where they have laid him.

14 ³ And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me wherethou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary: She turned her self and saith unto him, Rabboni; which is to say, Master.

17 ⁴ Jesus said unto her, Touch me not: for I am not yet ascended to my Father: but go to my ⁴ brethren, and say unto them, I ascend unto ^e my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ ⁵ Then the same day at evening, being the first day of the week, when the doores were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he sheweth unto them his hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost.

23 ⁶ Whose soever sinnes ye remit, they are remitted unto him, and whose soever ye bind on earth, shall be bound in heaven: and whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven: that whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.

^a That is, without the cave, which the sepulchre was cut out of.

² Two angels are made witnesses of the Lords resurrection. ^b In white clothing.

^c Mary spake as the common people use to speak: for they speak of a dead carcase as they do of a whole man. ³ Jesus witnesseth by his presence, that he is truly risen.

⁴ Christ which is risen is not to be sought in this world, according to the flesh, but in heaven by faith, whither he is gone before us. ^d By his brethren, he meaneth his disciples: for in the next verse following, it is said, that Mary told his disciples. ^e He calleth God his Father, because he is his Father naturally in the God-head, and he saith your Father, because he is our Father by grace, through the adoption of the Sonnes of God: that is, by taking us of his free grace to be his sonnes, Epiphanius.

⁵ Mark 16. 14. ⁶ Christ in that that he presented himself before his disciples suddenly, through his divine power, when the gates were shut, doth fully assure them both of his resurrection, and also of their apostleship, in inspiring them with the holy Ghost who is the ministry of the gospel. ^f Either the doores opened to him of their own accord, or the very walls themselves were a passage to him.

¹⁰ The body of Christ which was laid for a ransom, (because it is perfect) is made, but the flesh bone of it is not broken: and it is the state of his mystical body.

¹¹ Christ being dead upon the crosse, witnesseth by a double signe, that he only is the true resurrection, and the true waiting for the believers.

¹² This wound was a most manifest witness of the death of Christ: for the water that issued out of this wound gave expressly to understand, that the weapon pierced the very place that cometh to the heart, which is the vessel that containeth the water, and that hence once wounded, that creature which is so precious, and therefore cannot choose but die.

¹³ Exod. 12. 46.

¹⁴ Num. 9. 12.

¹⁵ Hil. 24. 22.

¹⁶ Zach. 12. 10.

¹⁷ Math. 27. 57.

¹⁸ Christ is openly buried, and in a famous place, Pilate writing and fastening it, and that by men which did favour Christ, in such witness yet before that day, they never openly followed him: so that by his buriall, no man can justly doubt either of his death, or resurrection.

¹⁹ That no man might cavill at his resurrection, as though some other had been buried there, had risen, Theophil.

²⁰ Mark 16. 1.

²¹ Mary Magdalene, Peter and Iohn, are the first witnesses of the resurrection: and such as cannot justly be suspected, for that they themselves could scarcely be persuaded of it, so that it is off, that they should invent it for their purpose.

²² Chap. 13. 23, and 24. 20.

²³ Mark 16. 1.

²⁴ Mark 16. 1.

²⁵ Mark 16. 1.

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7 Christ draweth out of the unbelief of Thomas a certain and sure testimonie of his resurrection.

remitted unto them; and whose soever sinnes ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord: but he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not beleeve.

26 ¶ And after eight dayes, again his disciples were within, and Thomas with them: then came Jesus, the doores being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeving.

28 And Thomas answered and said unto him, My Lord, and my God.

8 True faith dependeth upon the mouth of God, and not upon fleshly eyes.

* Chap. 21, 25.

9 To beleeve in Christ the Sonne of God, and our only Saviour, is the end of the doctrine of the gospel, and especially of the history of the resurrection.

29 8 Jesus saith unto him, Thomas, because thou hast seen me, thou hast beleeved: blessed are they that have not seen, and yet have beleeved.

30 ¶ * 9 And many other signestruly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might beleeve that Jesus is the Christ the Sonne of God, and that beleeving ye might have life through his name.

CHAP. XXI.

1 Christ appearing again to his disciples, was known of them by the great draught of fishes: 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambes and sheep: 18 foretelleth him of his death: 22 rebuketh his curiositie touching Iohn. 25 The conclusion.

1 In that, that Christ here is not only present but also eateth with his disciples, he giveth a most full assurance of his resurrection.

After these things Jesus sheweth himself again to the disciples at the sea of Tiberias: and on this wise shewed he himself:

2 There were to gether Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

† Or, Sirs.

5 Then Jesus saith unto them, † Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall finde. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coat unto him, (for he was naked) and did cast himself into the sea.

a It was a linen garment, which could not let his swimming.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ 2 So when they had dined, Jesus saith to Simon Peter, Simon sonne of Jonas, lovest thou me more then these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambes.

16 He saith to him again the second time, Simon sonne of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He said unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 3 Verily verily I say unto thee, when thou wast young, thou 6 girdedst thy self, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another 4 shall gird thee, and carry thee whither thou wouldest 5 not.

19 This spake he, signifying by 7 what death he should glorifie God. And when he had spoken this, he saith unto him, Follow me.

20 4 Then Peter turning about, seeth the disciple * whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

24 5 This is the disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 * And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen.

Inferences as touching the flesh.

4 We must take heed, that whiles we cast our eyes upon other, we neglect not that which is in-joyined us. * Chap. 13, 23, and 20, 2. 5 The historie of Christ is true and warily written: not for curiositie of men, but for the salvation of the godly.

2 Peter by this triple confession is restored into his former degree from whence he fell by his triple denial: and therefore withall is advertised, that he is indeed a pastor, which sheweth his love to Christ, in feeding his sheepe.

b It was meet that he that had denied his thiefe should confesse him thiefe, that Peter might neither doubt of the forgiveness of his sin, nor of his restoring to the office of the apostleship.

c They that took far journeys, especially in the east country, and in those places where the people used long garments, had need to be girded and trusted up.

d He meant that kinde of girding which is used toward captives, when they are bound fast with cords and chains, as who would say,

Now thou girdedst thy self as thou thinkest best, to go whither thou likest, but the time will be, when thou shalt not gird thee with a girdle, but another shall binde thee with chains, and carrie thee whither thou wouldest not.

e Not that Peter suffered ought for the truth of God against his will, for we read that he came with joy and gladnesse, when he returned from the counsel, where he was whipped, but because this will cometh not from the flesh, but from that gift of the spirit which is given us from above, therefore he shewed, there should be a certain striving and conflict or repugnance, which also is in us, in all our

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THE ACTS

Of the APOSTLES.

CHAP. I.

Christ preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the holy Ghost, promiseth after few dayes to send it: by vertue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their mindes upon his second coming. 12 They accordingly return, and giving themselves to prayer, choose Matthias apostle in the place of Judas.



He former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

2 Untill the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen.

3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them fourtie dayes, and speaking of the things pertaining to the kingdom of God:

4 And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, * which, saith he, ye have heard of me.

5 For John truly baptized with water, but ye shall be baptized with the holy Ghost, not many dayes hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power after that the holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparell.

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-dayes journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those dayes Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty)

16 Men and brethren, This scripture must needs have been fulfilled, * which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbred with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of psalmes, Let his habitation be desolate, and let no man dwell therein: * And his bishoprick let another take.

21 Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us.

22 Beginning from the baptisme of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

was rent in sunder in the mids, with a marvellous huge noise.

His office and ministration: David wrote these words against Doeg the kings herdsman: And these words, Shepherd, Sheep, and Flock, are put over to the church office and ministration, so that the church and the office thereof are called by these names.

The apostles deliberate upon nothing but first they consult, and take aduilement by Gods word: and again they do nothing that concerneth and is behoveable for the whole body of the congregation, without making the congregation privie unto it.

From our company. The apostles must be chosen immediately from Gods: and therefore after prayer, Matthias is chosen by lot, which is as it were, Gods own voice. Openly: and by the voices of all the whole company.

A passing over from the history of the gospel, that is, from the history of the sayings and doings of Christ, unto the Acts of the apostles.

The acts of Jesus are the miracles and doings which shewed his Godhead, and his most perfect holiness and examples of his doctrine.

Christ did not straightway ascend into heaven after his resurrection, because he would throughly prove his resurrection, and with his presence confirm his apostles in the doctrine, which they had heard.

He calleth those infallible tokens, which are otherwise termed necessary: now in that, that Christ spake, and walked, and ate, and was felt of many, these are sure signes and tokens that he truly rose again.

Or, saying together with them.

They were dispersed here and there, but he gathered them together that they might altogether be witnesses of his resurrection.

Luke 24. 49.

Matth. 3. 11.

Either of the Father, or of me: so that either the Father or Christ, is set here against John, as the holy Ghost against the water, as things answerable the one to the other.

We must fight before we triumph: and we ought not continually to search after those things, which God hath not revealed.

To the old and ancient state.

This is, the fit occasions that serve to doing of matters which the Lord hath appointed to bring things to passe in.

Chap. 2. 1.

Or, the power of the holy Ghost coming upon you.

Luke 24. 51.

After that Christ had promised the full vertue of the holy Ghost, wherewith he would govern his church, although he should be absent in body, he took up his body from us into the heavenly tabernacles, there to continue until the latter day of judgement, as the angels witness.

That

h About two mile.

5 Ecclesiasticall assemblies to hear the word, and to make common prayer, were first instituted and kept in private houses by the apostles.

i They went into the house, which the church had chosen at that time to be a recit for the whole assembly.

k The Greek word significth an invincible constancie, and steadinesse.

l It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God, which are made with agreeing mindes and wills.

m The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers, wherewith they were beset.

n For it was behoveable, to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands.

o With his kinsfolks.

6 Peter is made the mouth and interpreter of the whole company of the apostles, either by secret revelation of the holy Ghost, or by expresse judgement of the congregation.

p Because men are commonly called and enrolled by their names.

7 Peter preventeth the offence that might be taken of the falling away of Judas the betrayer, shewing, that all things which came unto him, were foretold by God.

8 Psal. 41. 9.

9 Luke considered not Judas his purpose, but that that followed of it, and so we use to say, that a man hath procured himself harm, not that his will and purpose was so, but in respect of that which followed.

r The Greek word significth thus much, that Judas fell down flat and

Psal. 69. 25. Psal. 109. 8.

And the kings herdsman: And these words, Shepherd, Sheep, and Flock, are put over to the church office and ministration, so that the church and the office thereof are called by these names.

Or, office, or, charge.

The apostles deliberate upon nothing but first they consult, and take aduilement by Gods word: and again they do nothing that concerneth and is behoveable for the whole body of the congregation, without making the congregation privie unto it.

Which kinde of speech betokeneth as much in the Hebrew tongue, as the exercising of a publique and painfull office, when they speak of such as are in any publique office, Deut. 31. 2. 1 Chro. 27. 1.

u From our company. 9 The apostles must be chosen immediately from Gods: and therefore after prayer, Matthias is chosen by lot, which is as it were, Gods own voice. x Openly: and by the voices of all the whole company.

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¹ That he may be fellow and partaker of his ministration. ² Departed from, or fallen from: And it is a metaphore taken from the way: For callings are signified by the name of wayes, with the Hebrews.

25 That he may take part of this¹ ministry and apostleship, from which Judas by transgression² fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the cleven apostles.

CHAP. II.

¹ The apostles filled with the holy Ghost, and speaking diverse languages, are admired by some, and derided by others. ² Whom Peter disproving, and shewing that the apostles spake by the power of the holy Ghost, that Iesus was risen from the dead, ascended into heaven, had poured down the same holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders and signes, and not crucified without his determinate counsel, and foreknowledge: ³ he baptiseth a great number that were converted, ⁴ who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.

And¹ when the day of Pentecost was² fully come, they were³ all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty winde, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them:

4 And they were all filled with the holy Ghost, and began to speak with⁵ other tongues, as the⁶ Spirit gave them utterance.

5 And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

6 Now⁷ when this was noised abroad, the multitude came together, and were⁸ confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

8⁹ And how heare we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt and in the parts of Libya, about Cyrene, and strangers of Rome, ¹¹ Jews and proselytes,

11 Cretes and Arabians, we do heare them speak in our tongues the wonderfull works of God.

12¹² And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others¹³ mocking said, These men are full of new wine.

14¹⁴ But Peter standing up with the eleven, ¹⁵ lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusa-

lem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third¹⁶ houre of the day.

16¹⁷ But this is that which was spoken by the¹⁸ prophet Joel,

17¹⁹ And it shall come to passe in the last dayes, (saith God) I will poure out of my spirit upon²⁰ all²¹ the flesh: and your sonnes and your daughters shall prophesie, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and on my handmaidens I will poure out in those dayes of my spirit, and they shall prophesie:

19 And I will shew wonders in heaven above, and signes in the earth beneath; blood, and fire, and vapour of smoke.

20²² The sunne shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

21²³ And it shall come to passe, that whosoever shall²⁴ call on the name of the Lord, shall be saved.

22²⁵ Ye men of Israel, heare these words, Iesus of Nazareth a man²⁶ approved of God, among you, by miracles, wonders and signes, which God did by him in the midst of you, as ye your selves also know:

23 Him, being delivered by the determinate counsel and²⁷ foreknowledge of God, ye have taken, and by wicked²⁸ hands have crucified and²⁹ slain:

24³⁰ Whom God hath raised up, having loosed the³¹ pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, ³² I foresaw the Lord alwayes before my face, for he is on my right hand, that I should not be moved.

26 Therefore did my heart rejoyce, and my tongue was glad: moreover also, my flesh shall rest in hope.

27 Because thou wilt not³³ leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.

28 Thou hast³⁴ made known to me the waye of life, thou shalt make me full of joy with thy continuance.

29 Men and brethren, ³⁵ let me freely speak unto you³⁶ of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day:

30 Therefore being a prophet,³⁷ and knowing that God had³⁸ sworn with an oath to him, that of the fruit of his loyns, according to the flesh, he would raise up Christ, to sit on his throne:

31 He seeing this before, spake of the resurrection of Christ, ³⁹ that his soul was not left in hell, neither his flesh did see corruption.

and victor over those sorrows, Christ is rightly said to have overcome those sorrows. Christ is rightly said to have overcome these sorrows of death, when as being dead, he overcame death, to live for ever with his Father. ⁴⁰ Thou wilt not suffer me to remain in grave. ⁴¹ Thou hast opened me the way to the true life. ⁴² Or, I may. ⁴³ I Kings 2. 10. ⁴⁴ Psal 132. 11.

¹ After the sun is setting, which may be about seven or eight of the clock with us.

² Isa. 44. 3.

³ Joel 2. 28.

⁴ There is nothing that can dissolve questions. ⁵ All doubts, but testimony taken out of the prophets: for mens reasons may be overturned, but Gods voice cannot be overturned.

⁶ Peter setting the truth of Gods gift in the false accusations of men, sheweth in himself and in his fellows, that that is testified which Joel spake before concerning the full giving of the holy Ghost in the latter dayes: which grace also is offered to the whole church, to their certain and undoubted destination, which doe contemne it.

⁷ All without exception, both upon the Jews and Gentiles.

⁸ That is, men.

⁹ Joel 2. 31.

¹⁰ Rom. 10. 13.

¹¹ The chiefest use of all the gifts of the holy Ghost is to bring man to salvation by faith.

¹² This word, Call on, signifieth in holy Scriptures, An earnest praying and craving for help at Gods hand.

¹³ Christ being innocent, was by Gods providence crucified of wicked men.

¹⁴ Who is by these works which God wrought by him to manifestly approved and allowed of, that no man can gain say him.

¹⁵ Gods everlasting knowledge going before, which can neither be separated from his determinate counsel, as the Epicures say.

¹⁶ Neither yet be the cause of evil: for God in his everlasting & unchangeable counsel, appointed the wicked act of Judas to an execution end: and God doth that well, which the instruments doe ill.

¹⁷ Gods counsel doeth not erre the Jews, whose hands were wicked.

¹⁸ The fact is said to be theirs, by whose counsel and egging forward it is done.

¹⁹ Christ (as David foretold) did not onely rise again, but also was in the grave void of all corruption.

²⁰ The death that was full of sorrow both of body and minde: the resurrection when death appeared conquered and victor over those sorrows.

¹ The apostles being gathered together on a most solemn feast-day in one place, that it might evidently appear to all the world, that they had all one office, one spirit, one faith, are by a double signe from heaven authorized, and anointed with all the most excellent gifts of the holy Ghost, and especially with an extraordinary and necessary gift of tongues.

² A word for word, was fulfilled: that is, was begun, as Luke 2. 21. For the Hebrews say, That a day, or a year is fulfilled or ended, when the former dayes or years are ended, and the other begun, Jer. 25. 12.

³ And it shall come to passe, that when severitie years are fulfilled, I will visit, &c. For the Lord did not bring home his people, after the severitie year was ended, but in the severitie year: Now the day of Pentecost was the fiftieth day after the feast of the paschever.

⁴ The twelve apostles, which were to be the patriarchs as it were of the church.

⁵ He calleth them other tongues, which were not the same which the apostles used commonly, and Mark calleth them new tongues.

⁶ Hereby we understand, that the apostles used not now one tongue, and then another by hap hazard and at all adventure, or as fantastical men use to doe, but with good consideration of their hearers: and to be short, that they spake nothing, but as the holy Ghost governed their tongues.

⁷ Or, when his voice was made. ⁸ Or, troubled in minde.

⁹ Not that they spake with one voice, and many languages were heard, but that the apostles spake with strange tongues: for also the miracle had rather been in the hearers else, whereas now it is in the speakers.

¹⁰ Nazianzen in his oration of whit Sunday. ¹¹ By Jews, he meaneth them that were both Jews by birth, and Jews by profession of religion, though they were born in other places: and they were Proselytes, which were Gentiles born, and embraced the Jewish religion.

¹² Gods word pearceth some so that it driveth them to seek out the truth; and it doeth to choke other, that it forceth them to be witnesses of their own impudencie. ¹³ The word which he useth here, signifieth such a kinde of mocking, which is reprochfull and contumelious: And by this reprochfull mocking we see, that there is no miracle to great and excellent, which the wickedness of man dareth not speak evil of. ¹⁴ Peter his boldnesse is to be marked, wherein the grace of the holy Ghost is to be seen, even straight after the beginning.

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7 Peter witnesseth that Iesus Christ is the appointed everlasting King, which he proveth manifestly by the gifts of the holy Ghost and the testimony of David. 8 Might and power of God.

* Psal. 110, 1.

2 Christ is said to be made, because he was advanced to that dignity, and therefore it is not spoken of his nature, but of his estate and high dignity.

8 Repentance and remission of sins in Christ, are two principles of the gospel, and therefore of our salvation: and they are obtained by the promises apprehended by faith, and are ratified in us by baptism, whereunto is joyed the verne of the holy Ghost. 9 The word that is used here, giveth us to understand that it was a free gift.

9 He is truly joyed to the church, which separateth himself from the wicked.

10 A notable example of the verne of the holy Ghost: but such as are of age, are not baptized, before they make confession of their faith.

11 The marks of the true church are the doctrine of the apostles, the duties of charity, the pure and simple administration of the sacraments, and true invocations used of all the faithful.

12 Communicating of goods, and of all other duties of charity, as is thewed afterward.

13 The Jews used thin loaves, and therefore they did rather breake them then cut them: So by breakeing of bread, they understood that living together, and the banquetes which they used to keep. And when they kept their love feasts, they used to celebrate the Lords supper, which even in these dayes began to be corrupted, and Paul amendeth it, 1 Cor. 11, 12. So oft as the Lord thinketh it expedient, he brideth the rage of strangers, that the church may be planted, and have some refreshing.

14 The faitfull came together at the beginning with great fruit, not onely to the hearing of the word, but also to meat.

32 7 This Iesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and heare.

34 For David is not ascended into the heavens, but he saith himself, * The Lord said unto my Lord, Sit thou on my right hand,

35 Untill I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Iesus whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

38 8 Then Peter said unto them, Repent, and be baptized every one of you in the name of Iesus Christ, for the remission of sinnes, and ye shall receive the gift of the holy Ghost.

39 For the promise is unto you, and to your children, and to all that are as farre off, even as many as the Lord our God shall call.

40 9 And with many other words did he testifie and exhort, saying, Save yourselves from this untoward generation.

41 ¶ 10 Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.

42 11 And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.

43 12 And fear came upon every soul: and many wonders and signes were done by the apostles.

44 13 And all that beleaved were together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 14 And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladnesse and singlenesse of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

13 Charitie maketh all things common concerning the use, according as necessitie requireth.

14 The faitfull came together at the beginning with great fruit, not onely to the hearing of the word, but also to meat.

* Or, at home.

CHAP. III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or Iohns own power, or holinesse, but by God, and his Sonne Iesus, and through faith in his name: 13 withall reprehending them for crucifying Iesus. 17 which because they did it through ignorance, and that thereby were fulfilled Gods determinate counsel, and the Scriptures, 19 he exhorteth them by repentance and faith to seek remission of their sinnes, and salvation in the same Iesus.

NOW Peter and John went up together into the temple, at the houre of prayer, being the ninth houre.

Christ in hearing a man that was born lame, and well known to all men, both in place and time very famous, by the hands of his apostles, doeth partly confirm them which be- lieved, and partly also calleth other to believe.

2 And a certaing man lame from his mothers wombe was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask almes of them that entred into the temple.

3 Who seeing Peter and John about to go into the temple, asked an almes.

4 And Peter fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

a Both with heart and eyes.

6 Then Peter saith, Silver and gold have I none, but such as I have give I thee: In the name of Iesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift him up, and immediately his feet and ancle-bones received strength.

8 And he leaping up, stood, and walked, and entred with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew that it was he which sat for almes at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondering.

b. Either because he loved them, who had healed him: or because he feared that if he once let them go out of his sight, he should be lame again.

12 ¶ 2 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holinesse we had made this man to walk?

a Miracles are appointed to convince the unbelievers, and therefore they doe wickedly abuse them, who standing amazed, either at the miracles themselves, or at the instruments and means which it pleaseth God to use, take an occasion to establish idolatry and superstition, by that which God hath provided for the knowledge of his true worship: that is, Christianitie.

* Matth. 27, 20.

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his sonne Iesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 * But ye denied the holy one, and the just, and desired a murderer to be granted unto you,

15 And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses.

† Or, author.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundnesse in the presence of you all.

c Who hath life in himself, and giveth life to other. d Because he beleaved on him being raised from the dead, whose name he heard of by us.

17 3 And now brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore and be converted, that your sinnes may be blotted out, when the times of refreshing shall come from the presence of the Lord.

3 It is best of all to receive Christ so soon as he is offered unto us: but such as have neglected so great a benefit, through mans weaknesse, have yet repentance for a mean: As for the ignominy of the crosse, we have to set against that, the decree and purpose of God, foretold by the Prophets, of Christ how that

20 And he shall send Iesus Christ, which before was preached unto you:

first of all he should be crucified here upon earth, and then he should appear from heaven the judge and restorer of all things, that all beleivers might be saved, and all unbelievers utterly perished. e Though there were many prophets, yet he speaketh but of one mouth, to shew to us the consent and agreement of the prophets.

21 ¶ Whom

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f Or, he taken up
i to heaven.

* Deut. 18, 15.

Chap. 7, 37.

i This promise was
of an excellent and
singular prophet.

h At what time the
kingdome of Israel
was established.

4 The Jews that
believe are the
first begotten in
the kingdome of
God.

i For whom the
prophets were spe-
cially appointed.

* Gen. 12, 3.

k Given to the
world, or raised
from the dead,
and advanced
to his kingdome.

21 'Whom the heaven must receive, untill the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

22 * For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye heare in all things whatsoever he shall say unto you.

23 And it shall come to passe, that every soul which will not heare that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from ^h Samuel, and those that follow after, as many as have spoken, have likewise foretold of these dayes.

25 'Ye are the ⁱ children of the prophets, and of the covenant which God made with our fathers, * saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having ^k raised up his Son Jesus, sent him to blesse you, in turning away every one of you from his iniquities.

C H A P. IIII.

1 The rulers of the Jews offended with Peters sermon, 4 (though thousands of the people were converted that heard the word) imprison him and Iohn. 5 After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus onely we must be eternally saved, 13 they command him and Iohn to preach no more in that name, adding also threatening. 23 Whereupon the church fleeth to prayer: 31 and God by moving the place where they were assembled, testified that he heard their prayer, confirming the church with the gift of the holy Ghost, and with mutuall love and charity.

And ⁱ as they spake unto the people, the priests and the [†] captain of the temple, and the Sadduces came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit, many of them which heard the word beleevd, and the ^b number of the men was about five thousand.

5 ¶ And it came to passe on the morrow, that their ^c rulers, and elders, and Scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the ^d kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what ^e name have ye done this?

8 Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 ³ If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 ⁴ Be it known unto you all, and to all the people of Israel, that by the name of Jesus

2 Against such as brag of a succession of persons, without a succession of doctrine, and by that means beat down the true ministers of the word, so farre forth as they are able. c By which authority. 3 The wolves which succeed true pastors, plead their own cause and not Gods, neither the churches. 4 He is indeed a true shepherd, that teacheth his flock to hang upon Christ onely, as upon one that is not dead, but hath conquered death, and hath all rule in his own hands.

Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 * This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other ^f name ^g under heaven ^h given among men whereby we must be saved.

13 ¶ Now when they saw the boldnesse of Peter and John, and perceived that they were unlearned and ⁱ ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they ^k conferred among themselves,

16 ⁶ Saying, what shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 ⁷ But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more then unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 ⁸ So when they had further threatned them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above fourty yeares old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 ¹⁰ And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is.

25 * Who by the mouth of thy servant David hast said, why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy childe Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the ^l people of Israel were gathered together,

number is here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together, as Judges 5, 14.

* Psal. 118, 22.
Matth. 21, 42.

f There is no other
man, or no other
power and au-
thority whatso-
ever: which
kinde of speech
being usual among
the Jews, rose upon
this, that when we
are in dangers, we
call upon them at
whole hands we
look for help.

g Any where: and
this letteth forth
unto us the large-
nesse of Christs
kingdome.

h Of God.

i The good liber-
tie and boldnesse
of the servants of
God doeth yet
thus much good,
that such as lay hid
under a vizard of
zeal, doe at length
bewray themselves
to be indeed
wicked men.

j The word used
here, is laus,
which being spoken
in comparison
had to a magnitate,
becometh a private
man: but
when we speak of
sciences and stu-
dies, it signifieth
one: that is unlearned;
and in ac-
count of honor and
estimation, it im-
porteth one of base
degree and no esti-
mation.

k Laid their heads
together.

l He that flattereth
himself in
ignorance, com-
meth at length to
doe open wicked-
nesse, and that a-
gainst his own
conscience.

m We must so
obey men to
whom we are sub-
ject, that especially
and before all
things we obey
God.

n So farre off are
the wicked from
doing what they
list that contrari-
wise God useth
even that to the
furthering forth of
his glory, which
he giveth them
leave to doe.

o The apostles
communicate their
troubles with the
congregation.

p We ought nei-
ther to be afraid
of the threatnings
of our enemies,
neither yet fooli-
shly contemn
their rage and mal-
lice against us:
but we have to set
against their force
and malice, an
earnest thinking
upon the power
and good will of
God (both which
we doe manifestly
behold in Christs)
and so flee to the
aid and succour
of our Father.

* Psal. 2, 1.

1 Although the
people of Israel
was but one peo-
ple, yet the plural

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28 For to^m do whatsoever^a thy hand and thy counsell determined before to be done.

29 And now Lord, behold their threatnings: and grant unto thy servants, that with all boldnesse they may speak thy word,

30 By stretching forth thine hand to heal: and that signes and wonders may be done by the name of thy holy childe Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldnesse.

32 ¶ And the multitude of them that beleev- ed, were of^o one heart, and of one soul: nei- ther said any of them, that ought of the things which he possessed, was his own, but they had all things common.

33 And with great power gave the apostles witnesse of the resurrection of the Lord Jesus, and great grace was upon them all.

34 ¶ Neither was there any among them that lacked, for as many as were possessours of lands or houses, sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles feet: and distribution was made unto every man ac- cording as he had need.

36 And Joses, who by the apostles was sur- named Barnabas (which is, being interpreted, The sonne of consolation) a Levite, and of the countrey of Cyprus,

37 Having land, sold it, and brought the mo- ney, and laid it at the apostles feet.

CHAP. V.

After that Ananias and Sapphira his wife for their hypocrisie at Peters rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith: 17 the apostles are again imprisoned, 19 but delivered by an angel, bidding them to preach openly to all. 21 When, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed; through the advice of Gamaliel, a great coun- sellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorifie God, and cease no day from preaching.

BUt a certain man named Ananias with Sap- phira his wife, sold a possession,

2 And^a kept back part of the price, his wife also being privie to it, and brought a certain part, and laid it at the apostles feet.

3 But Peter said, Ananias, why hath Satan filled thine heart^b to^c lie to the holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou^d conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three houres after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together, to^e tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the^f doore, and I shall carry thee out.

10 Then fell she down straightway at his feet, and yeelded up the ghost: and the young men came in and found her dead, and carrying her forth, buried her by her husband.

11 ¶ And great fear came upon all the church, and upon as man as heard these things.

12 ¶ And by the hands of the apostles were many signes and wonders wrought among the people; (and they were all with one accord in Solomons porch.

13 And of the rest durst no man joyn him- self to them: but the people^g magnified them.

14 And beleev- ers were the more added to the Lord, multitudes both of men and wo- men)

15 Insomuch that they brought forth the sick^h into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is theⁱ sect of the Sadduces) and were filled with indigna- tion,

18 And laid their hands on the apostles, and put them in the common prison.

19 ¶ But the angel of the Lord by night o- pened the prison doores and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the^j words of this life.

21 ¶ And when they heard that, they entred into the temple early in the morning, and taught: but the high priest came, and they that were with him, and called the council toge- ther, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safetie, and the keepers standing with- out before the doores: but when we had open- ed, we found no man within.

24 Now when the high priest, and the ca- ptain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

25 ¶ Then came one and told them, saying, behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

the more increaseth the madnesse of his enemies, which conspire against him.

e Look how oft men do things with an evil con- science, so oft they pronounce sen- tence against them- selves, and as much as in them lieth, provoke God to anger, as of set pur- pose, minding to try whether he be just and almighty or no. f Are at hand. g The Lord by his marvellous ver- tue brideleth some, that they may not hurt the church: otherwise he keepeth in his awe and fear: and otherwise he allow- eth unto him. h Highly praised them.

i Or, in every street.

j The more that the church in- creaseth, the more increaseth the rage of Satan, and there- fore they proceed from threatnings to prisoning. h The word which is used here, is he- retic, which signi- fieth a choise, and so is taken for a right form of lear- ning, or faction, or studie, and course of life, which the Latines call, A sect, at the first this word was indiffe- rently used, but at length it came to be taken onely in evil part, where- upon came the name of Heretic, which is taken for one that goeth astray from sound and wholesome doctrine, after such sort, that he setteth light by the judge- ment of God and his church, and continueth in his opinion, and brea- keth the peace of the church.

k Or, envy.

l Angels are made servants of the ser- vants of God.

m God doth there- fore deliver this, that they may more stoutly pro- voke his enemies.

n Words, whereby the way unto life is shewed.

o God mocketh his enemies at- tempts from a- bove.

p The more open- ly that Christs ver- tue sheweth it self,

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8 Tyrants which fear not God, are constrained to fear his servants.

9 It is the property of tyrants to set out their own commandments as right and reason, be they never so wicked.

* Chap. 4, 18. k Make us guilty of murdering that man whom yet they will not vouchsafe to name.

10 We ought to obey no man, but so farre forth as obeying him we may obey God. 11 Christ is appointed and in deed declared Prince and prefeer of his church in despite of his enemies.

12 It is not sufficient for us, that there is a right end, but we must also according to our vocation go on forward till we come unto it.

13 This betokeneth that they were in a most vehement rage, and marvelously disquieted in minde, for it is a borrowed kinde of speech taken from them which are hastily cut in sunder with a saw. 14 Christ findeth defenders of his cause, even in the very root of his enemies, so oft as he thinketh it needfull.

15 In matters of religion we must take good heed, that we attempt nothing under a colour of zeal, beside our vocation: m To be of some fame.

† Or, beleevd.

n He disswadeth his fellowes from murdering the apostles, neither doth he think it good to referre the matter to the Roman magistrate: for the Jews could abide nothing worse, then to have the tyrannie of the Romanes confirmed.

o If it be counterfeite and devised.

15 The apostles accustomed to suffer and bear words, are at length inured to bear stripes, but yet so, that by that means they become stronger. p Both publicly and privately.

26^s Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned)

27 And when they had brought them, they set them before the counsel: and the high priest asked them,

28⁹ Saying, * Did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to^b bring this mans blood upon us.

29 ¶ ¹⁰ Then Peter and the other apostles answered and said, We ought to obey God rather then men.

30 ¹¹ The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of finnes.

32 ¹² And we are his witnesses of these things, and so is also the holy Ghost, Whom God hath given to them that obey him.

33 ¶ When they heard that, they were cut to the heart, and took counsel to slay them.

34 ¹³ Then stood there up one in the counsel, a Pharisee, named Gamaliel, a doctour of law, had in reputation among all the people, and commanded to put the apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.

36 ¹⁴ For before these dayes rose up Theudas^m boasting himself to be some bodie, to whom a number of men, about so^re hundred, joyned themselves: who was slain, and all, as many as † obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the dayes of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were perfected.

38 And now I say unto you, ^a Refrain from these men, and let them alone: for if this counsel, or this work^o be of men, it will come to nought.

39 But it if be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ ¹⁵ And they departed from the presence of the counsel, rejoycing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

C H A P. VI.

¹ The apostles desirous to have the poore regarded for their bodily sustenance, as also carefull themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men: 5 of whom, Stephen, a man full of faith, and of the holy Ghost, is one: 12 who is taken of those whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law and the temple.

And¹ in those dayes, when the number of the disciples was multiplied, there arose a murmuring of the^a Grecians against the Hebrews, because their widows were neglected in the^a daily ministration.

2² Then the twelve called the multitude of the disciples unto them, and said, It is not^c reason that we should leave the word of God, and serve^d tables.

3³ Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this businesse.

4 But we will give our selves continually to prayer; and to the ministerie of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a profelyte of Antioch.

6⁴ Whom they set before the apostles: and when they had prayed, they^e laid their hands on them.

7⁵ And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the^f faith.

8⁶ And Stephen full of faith and power, did^g great wonders and miracles among the people.

9⁷ Then there arose certain of the synagogue, which is called^h the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10⁸ And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12⁹ And they stirred up the people, and the elders, and the Scribes, and came upon him, and caught him, and brought him to the counsel,

13¹⁰ And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change theⁱ customes which Moses delivered us.

with imprisonments, afterward with scourgings, and by these means prepareth it in such sort, that at length he causeth it to encounter with Satan and the world, even to bloudshed and death, and that with good successe. g Excellent and singular good gifts. 7 Schooles to blow abroad fities were of old time addicted to false pastours, and were the instruments of Satan to blow abroad, and defend false doctrines. h Of the company and colledge, as it were. 8 False teachers, because they will not be overcome. flee from disputations to manifest and open flandering and false accusations. 9 The first bloody persecution of the church of Christ, begun and sprung from a council of priests, by the suggestion of the universitie doctours. 10 An example of cavillers, or false accusers, which gather false conclusions of things that are well uttered and spoken.

† Or, rites.

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15 And all that sat in the councel, looking stedfastly on him, saw his face as it had been the face of an angel.

Hereby it appeareth that Steven had an excellent and goodly countenance, having a quiet and settled minde, a good conscience and sure perswasion that his cause was just: For seeing he was to speak before the people, God beautified his countenance, to the end that with the very beholding of him, the Jews mindes might be pierced and amazed.

CHAP. VII.

1 Stephen permitted to answer to the accusation of blasphemie, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers, 20 before Moses was born, and before the tabernacle and temple were built: 37 That Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the just one, whom the prophets foretold should come into the world: 54 whereupon they stone him to death: who commendeth his soul to Iesus, and humbly prayeth for them.

Then said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers hearken, The God of glorie appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, * Get thee out of thy countrey, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Caldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no childe.

6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil foure hundred yeares.

7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: * and so Abraham begat Isaac, and circumcised him the eighth day: * and Isaac begat Jacob, and * Jacob begat the twelve patriarchs.

9 And the patriarchs moved with envie, sold Joseph into Egypt: but God was with him.

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governour over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction, and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren, and Josephs kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, * and died, he and our fathers,

16 And were carried over into Sichem, and laid in the sepulchre that Abraham bought for a summe of money of the sonnes of Emmor the father of Sichem;

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his fathers house three moneths:

21 And when he was cast out, Pharaohs daughter took him up, and nourished him for his own sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mightie in words, and in deeds.

23 And when he was full forty yeares old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one gain, saying, Sirs, ye are brethren, why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sonnes.

30 And when fourtie yeares were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondred at the sight: and as he drew neare to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groning, and am come down to deliver them

* Gen. 46, 5; Gen. 49, 33.

h The Patriarchs; the sonnes of Jacob, though there be mention made of no more then Joseph, Ios. 24, 32.

i He deviseth a subtil intention against our stock, in that he commanded all the males to be cast out.

* Exod. 2, 2.

* Heb. 11, 13. k Or, fair to God. k That childe was born through Gods mercifull goodness and favour, to be of a goodly and faire countenance.

* Exod. 2, 11, 12.

* Exod. 2, 13.

* Exod. 3, 2.

l Now he calleth the Sonne of God an angel, for he is the angel of great counsel, and therefore straitwayes after he sheweth him, saying to Moses, I am the God of thy Fathers, &c.

110 them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the ^m hands of the angel which appeared to him in the bush.

36 He brought them out, after that he had ^{* shewed wonders and signes in the land of Egypt, and in the Red sea, * and in the wilderness fourtie yeares.}

37 ¶ This is that Moses which said unto the children of Israel, * A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye heare.

38 * This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 * Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a ^a calf in those dayes, and offered sacrifice unto the idol, and rejoyced in the works of their own hands.

42 Then God turned, and ^o gave them up to worship the ^p host of heaven, * as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of fourtie yeares in the wilderness?

43 Yea ^q ye took up the tabernacle of Moloch, and the starre of your god Remphan, figures which ye made to worsh. ^p them: and I will carrie you away beyond Babylon.

44 Our fathers had the tabernacle of ^r witness in the wilderness, as he had appointed, speaking unto Moses, * that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, brought in with Jesus into the ^t possession of the Gentiles, whom God drave out before the face of our fathers, unto the dayes of David.

46 Who found favour before God, and desired to finde a tabernacle for the God of Jacob.

47 * But Solomon built him an house.

48 * Howbeit the most High dwelleth not in temples made with hands; as faith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me, faith the Lord? or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiff-necked, and ^{* uncircumcised} in heart and eares, ye do alwayes resist the holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them

which shewed before of the coming of the just one, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the ^y disposition of angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Sonne of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their eares, and ran upon him with one accord,

58 And cast him out of the citie, and stoned him: and the ^b witnesses laid down their clothes at a young mans feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sinne to their charge. And when he had said this, he fell asleepe.

Lord, and for so doing, was accused before Albinus the president of the country. b It was appointed by the law, that the witnesses should cast the first stones. Deut. 17:7. c Faith in charitie never forsake the true servants of God, even to the last breath. d The word which useth here, noteth out such a kinde of impuring or laying to ones charge, as remaineth firme and finally for ever, never to be remitted. d Look 1 Thess. 4:13.

CHAP. VIII.

By occasion of the persecution in Ierusalem, the church being planted in Samaria by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people; 14 Peter and Iohn come to confirm, and enlarge the church: where by prayer, and imposition of hands, giving the holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproveth his hypocrisie, and covetousnesse, and exhorting him to repentance, together with Iohn preaching the word of the Lord, return to Ierusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Ierusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen to his buriall, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But

m By the power.

* Exod. 7, 9.

* Exod. 16, 1.

4 He acknowledged Moses for the law giver, but so, that he proveth by his own witness, that the law had respect to a more perfect thing, that is to say, to the prophetical office which tended to Christ, the head of all prophets. * Deut. 18, 15. † Or, as my self. * Exod. 19, 3.

* Exod. 32, 1.

n This was the superfluous of the Egyptians idolatry: for they worshipped Apis a strange and marvellous calf, and made goodly images of kine, Herod lib. 2. o Being destitute and void of his spirit, he gave them up to Satan, and wicked lusts, to worship statues. p By the host of heaven here, he meaneth not the angels, but the moon, and sunne and other starres, Deut. 17, 3.

* Amos 5, 25.

q You take it upon your shoulders, and carried it.

5 Moses indeed erected a tabernacle, but that was to call them back to that form which he had seen in the mountain.

r That is, of the covenant.

* Exod. 25, 40.

f Delivered from hand to hand.

t By the figure Meronymia, for the countreys which the gentiles possessed.

u God drave them out, that they should yeeld up the possession of those countreys to our fathers, when they entered into the land.

* 1 Chr. 17, 12.

6 Solomon built a temple, according to Gods commandment, but not with any such condition, that the Majestie of God should be inclosed therein.

* Chap. 17, 24.

7 Steven moved with the zeal of God.

at length judgeth his own judges.

x They are of uncircumcised hearts, which lie drowned still in the finnes of nature, and stick fast in them: for otherwise all the Jews were circumcised as touching the flesh, and therefore there were two kindes of circumcision, Rom. 2, 28.

y By the minister of angels.

8 The more Saul is provoked, the more he burleth out to an open rage.

9 The nearer the Martyrs approach to death, the nearer they be holding Christ rise up even into heaven.

z Ready to confirm him in the confession of the truth, and to receive him to him.

io The zeal of hypocrites and perfidious people breaketh out at length into open madnesse.

a This was done in a rage and fury for at that time Jews could put no man to death by law, as they confessed before Pilate, saying, it was not lawful for them to put any man to death, and therefore it is reported by Josephus lib. 2.

That Ananias a Saducee slew James the brother of the

b It was appointed by the law, that the witnesses should cast the first stones. Deut. 17:7.

c Faith in charitie never forsake the true servants of God, even to the last breath.

d The word which useth here, noteth out such a kinde of impuring or laying to ones charge, as remaineth firme and finally for ever, never to be remitted.

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q You take it upon your shoulders, and carried it.

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9 But there was a certain man called Simon, which before-time in the same city used forcerie, and bewitched the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with forceries.

12 But when they beleaved Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself beleaved also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signes which were done.

14 Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the holy Ghost.

16 (For as yet he was fallen upon none of them: onely they were baptized in the name of the Lord Jesus)

17 Then laid they their hands on them, and they received the holy Ghost.

18 And when Simon saw that through laying on of the apostles hands, the holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritanes.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians,

who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go neare, and joyn thy self to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? and he desired Philip that he would come up, and sit with him.

32 The place of the scripture which he read, was this, * He was led as a sheep to the slaughter, and like a lambe dumbe before his shearer, so opened he not his mouth:

33 In his humiliation, his judgement was taken away: and who shall declare his generation? for his life is taken from the earth:

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized?

37 And Philip said, If thou beleevest with all thine heart, thou mayest. And he answered and said, I beleve that Jesus Christ is the Sonne of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoycing.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cefarea.

CHAP. IX.

1 Saul going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him, 29 so do the Grecians: but he escapeth both. 31 The church having rest, Peter healeth Aeneas of the palsy, 36 and restoreth Tabitha to life.

And Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whither they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed he came neare Damascus, and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

that Sauls stomach boiled and cast out great threatnings to murder the disciples: trade of life which a man taketh himself unto, the Jews call a Way.

k To shew me the way how to understand it.

l Those things which seem most to come by change or fortune (as men term it) are governed by the secret providence of God.

m Isa. 53. 7.

n The Hebrew text readeth it thus, out of a narrow strait,

and out of judgement was he taken:

whereby the narrow strait he meant

eth the grave and the very bands of death: and by

judgement, the punishment which

was laid upon him; and that miserable

state which Christ took upon him for

our sakes, in bearing his Fathers wrath.

o How long his age shall last: for

Christ having once risen from the dead

dieth no more, Rom. 6. 9.

p Profession of faith is requisite in

baptizing of them; which are at years;

and therefore it is evident that we are

not then first ingrafted into Christ,

when we are baptized, but being

already ingrafted, are then confirmed.

q The summe of the confession,

which is necessary for baptisme;

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c This is a proverb which is spoken of them, that through their own stubbornesse hurt themselves.

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechlesse, hearing a voice, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three dayes without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to binde all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my names sake.

17 And Ananias went his way, and entred into the house, and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain dayes with the disciples which were at Damascus.

20 ¶ And straightway he preached Christ in the synagogues, that he is the Sonne of God.

21 But all that heard him were amazed, and said, Is not this he that destroyed them, which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

2 Paul beginneth straightwayes to execute the office which was enjoyed him, never consulting with flesh and blood.

3 Paul striveth not with his own authority alone, but with the testimonies of the prophets.

4 By conferring places of the Scripture together, as cunning craftsmen do, when they make up any thing, they use to gather all parts together, to make them agree fitly one with another.

23 ¶ And after that many dayes were fulfilled, the Jews took counsel to kill him:

24 ¶ But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 ¶ Then the disciples took him by night, and led him down by the wall in a basket.

26 ¶ And when Saul was come to Jerusalem, he assayed to joyn himself to the disciples, but they were all afraid of him, and beleevied not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 ¶ And he was with them coming in, and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 ¶ Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 ¶ Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.

32 ¶ And it came to passe, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight yeares, and was sick of the palseie.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did.

37 And it came to passe in those dayes, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose, and went with them when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lift her up:

4 Paul, who was before a persecutor: hath now persecution laid before himself, but yet a fare out. 2 Cor. 11, 32.

5 We are not forbidden to avoid and elchew the dangers and conspiracies that the enemies of God lay for us, to that we swerve not from our vocation. 6 In ancient time no man was raised or lightly received into the number and amongst the sheep of Christ, much lesse to be a pastor.

7 The constant servants of God must look for danger: yet God watcheth over them.

8 I wish Peter and James, for he said that he saw none of the apostles there. Gal. 2, 18. m Look chap. 6. 8 The ministers of the word may change their place by the advice and counsel of the congregation and church.

9 The end of persecutions is the building of the church, so that we will patiently wait for the Lord.

10 This is a borrowed kinde of speech which signifieth establishment and increase. 10 Peters apostleship is confirmed by healing of the man that was sick of the palseie.

10 Lydda, was a city of Palestine, and Saron a champion country, and a place of good situation, between Cæsarea of Palestine, and the mountain Tabitha, and the lake of Genesareth, which extendeth it self in great length beyond Joppa.

11 Peter declared evidently by raising up a dead body through the name of Christ, that he preached the glad tidings of life.

¶ Or, he grieved.

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up: and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa, and many beleevd in the Lord.

43 And it came to passe, that he tarried many dayes in Joppa with one Simon a tanner.

CHAP. X.

1 Cornelius a devout man, 5 being commanded by an angel, 11 who by a vision, 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the holy Ghost falleth on them, 48 and they are baptized.

THere was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth houre of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it Lord? And he said unto him, Thy prayers and thine alms are come up for a memoriall before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell what thou oughtest to do.

7 And when the angel which spake unto Cornelius, was departed, he called two of his household servants, and a devout souldier of them that waited on him continually.

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray, about the sixth houre:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the foure corners, and let down to the earth:

12 Wherein were all manner of foure-footed beasts of the earth, and wilde beasts, and creeping things, and fowls of the aire.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean: behold, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate,

18 And called, and asked whether Simon which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down; and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel; to send for thee unto his house, and to heare words of thee.

23 Then called he them in, and lodged them: and on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entred into Cesarea: and Cornelius waited for them, and had called together his kinsmen and neare friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up, I my self also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawfull thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean.

29 Therefore came I unto you without gain-saying, as soon as I was sent for: I ask therefore for what intent ye have sent for me.

30 And Cornelius said, Foure dayes ago I was fasting untill this houre, and at the ninth houre I prayed in my house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side; who when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation, he that feareth him,

him, or whom accepteth. * Deut. 10, 17, Rom. 2, 11, Pet. 1, 17. n That God judgeth not after the outward appearance. o By the feare of God the Hebrews understand the whole service of God, whereby we perceive that Cornelius was not void of faith, no more then they were which lived before Christs time: and therefore they deal foolishly which build preparative works and free will upon this place.

3 Religious adoration or worship agreeth only to God: but civill worship is given to the ministers of the word, although not without danger.

m He meant not the self-same houre, but the like, that is about nine of the clock the other day, as it was then nine when he spake to Peter. 4 Cornelius faith sheweth forth it self by prayer and charity. 5 As faith cometh by hearing, so is it nourished and groweth up by the same.

6 Distinction of nations is taken away by the coming of Christ: And it is evidently seen, by faith and righteousness, who is agreeable to

114 and worketh righteousness, is accepted with him.

p God gave the Israelites to understand, that whosoever liveth godly, is acceptable to God, of what nation soever he be, for he preached peace to men through Jesus Christ, who is Lord not of one nation only, that is, of the Jews, but of all.

7 The summe of the gospel (which shalbe made manifest at the latter day, when Christ himself shall sit as Judge both of the quick and dead) is this, That Christ promised to the fathers, and exhibited in his time with the mighty power of God, (which was by al means shewed) and at length crucified to reconcile us to God, did rise again the third day, thus whosoever beleeveth in him should be saved through the remission of sins.

q The stile is taken from an old custome of the Jews, who used to anoint their kings and priests, whereupon it grew, to call them anointed, upon whom God bestoweth gifts and vertues.

r This chusing of the apostles is properly given to God: for though God be president in the law full election of ministers, yet there is in this place a secret opposition and setting of Gods chusing and mens voices the one against the other, for the apostles are immediately appointed of God, and the church ministers by meanes.

* Jer. 31, 34.

Mic. 7, 18.

8 The spirit of God sealeth th. in the heart of the hearers, which the minister of the word speaketh by the commandment of God, as it appeareth by the effects.

q Baptisme doth not sanctifie or make them holy which receive it, but sealeth up and confirmeth their sanctification.

1 Peter being accused for going in to the Gentiles, & maketh his defence, 18 which is accepted. 19 The gospel being spread in: Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.

And the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning; and expounded it by order unto them, saying,

5 I was in the city of Joppa praying, and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by foure corners, and it came event to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw foure-footed beasts of the earth, and wilde beasts, and creeping things, and fowls of the aire,

7 And I heard a voice saying unto me, Arise Peter, slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entred into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entred into the mans house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, * as on us at the beginning. * Chap. 2, 4.

16 Then remembered I the word of the Lord, how that he said, * John indeed baptized with water: but ye shall be baptized with the holy Ghost. * John 1, 26.

17 Forasmuch then as God gave them the like gift as he did unto us, who beleevved on the Lord Jesus Christ, what was I that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as farre as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus, and Cyrene, which when they where come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number beleevved, and turned unto the Lord.

22 Then tidings of these things came unto the eares of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as farre as Antioch.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that

2 Such as asked question of the truth which they know not, ought to be quietly heard, and must also quietly yeeld to the declaration thereof.

* Chap. 8, 1.

3 The scattering abroad of the church of Jerusalem, is the cause of the gathering together of many other churches.

a He speaketh of Antiochia which was in Syria and bordered upon Cilicia.

4 The church of Antioch, the new Jerusalem of the Gentiles was extraordinarily called.

5 The apostles do not rashly condemn an extraordinary vocation but yet they judge it by the effects.

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that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord.

25 ¶ Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to passe, that a whole yeare they assembled themselves with the church, and taught much people, and the disciples were called Christians first in Antioch.

27 ¶ And in these dayes came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to passe in the dayes of Claudius Cesar.

29 ¶ Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAP. XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter, whom an angel delivereth upon the prayers of the church. 20 In his pride, taking to himself the honour due to God, he is stricken by an angel, and dieth miserably. 24 After his death the word of God prospereth.

NOW about that time, Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further, to take Peter also, (Then were the dayes of unleavened bread)

4 And when he had apprehended him, he put him in prison, and delivered him to foure quaternions of souldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains, and the keepers before the doore kept the prison.

7 And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thy self, and binde on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by

the angel: but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent this angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

13 And as Peter knocked at the doore of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peters voice, she opened not the gate for gladnesse, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened the doore, and saw him, they were astonished.

17 But he beckening unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stirre among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the kings chamberlain their friend, desired peace, because their countrey was nourished by the kings countrey.

21 And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministerie, and took with them John whose surname was Mark.

There was no mention at all of the apostles, or of the places and things.

in the church.

God doeth so much for his church with the word, in his wordes and promises which he sendeth upon the earth, that notwithstanding he provideth for it conveniently.

All congregations or churches make one body. That is, that the church is the body of Christ, which is the head, and the church is the body of Christ, which is the head, and the church is the body of Christ, which is the head.

God giveth his church peace but for a little time. This name Herod was common to all them that came of the stock of Herod Ascalonites, whose surname was Agabus: but he that is spoken of here, was nephew to Herod the great, famous Aristobolus, and father to the Agrippa who is spoken of afterwards.

Or, began. Violently, his case being not yet heard.

This is an old fashion of tyrants to procure the favour of the wicked with the blood of the goodly.

The tyrants and wicked make a game for themselves, even then when they do according to their own will and lust.

The prayers of the goodly overturn the counsel of the wicked, obtain angels of God, break prison, unloose chains, put Satan to flight, and preserve the church.

Or, instant and fervent prayer was made.

Holy meetings in the night, as well of men as women (when they cannot be suffered in the day time) are allowable by the example of the apostles.

We obtain more of God then we dare well hope for. Out of the place where they were assembled, but not out of the house. Or, to ask who was there.

We may sometimes give place to the rage of the wicked, but yet so that our diligence which ought to be used in Gods business, be not a whit slackened.

Evill counsel falleth out in the end to the hurt of the devisers of it.

A miserable and shamefull example of the end of the enemies of the church.

Or, bare an hostile mind, intending warre. Gr. That was over the kings bed-chamber.

The flatterie of the people, maketh fools faint.

God resisteth the proud.

Josephus recordeth, that this king did not repress those flatterers tongues, and therefore at his death he complained and cried out of their vanitie.

Tyrants build up the church by plucking it down.

They that heard the word of God. Or, charge, chap. 11, 29, 30.

¹ Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the forcerer. 13 Paul preacheth at Antioch, that Iesus is Christ. 42 The Gentiles beleeve: 45 but the Jews gainsay, and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life, beleeved.

¹ Paul with Barnabas is again the second time appointed apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghost.

² Or, Herod's forer-brother.

³ The same was Antipas, which put Iohn Baptist to death.

⁴ Whiles they were busie doing their office, that is, as Chrysostome expoundeth it, while they were preaching.

⁵ The Lord is said to call (whereof this word (calling) cometh, which is usual in the church) when he causeth that to be, which was not, whether you refer it to the matter itself, or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they have some names as God his mighty power is also declared thereby, who spake the word, and things were made.

⁶ Paul and his company doe at the first bring Cyprus to the subjection and obedience of Christ. d Seleucia, was a citie of Cilicia, so called of Seleucus one of Alexander's successors.

⁷ The devil maketh the conquest of Christ more glorious, in that he setteth himself against him.

⁸ The forcerer which was stricken of Paul with corporall punishment (although extraordinary) sheweth an example to lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the gospel.

⁹ He noteth out such a fault as who so hath it, runneth headlong and with great desire to all kinde of wickedness: with the least motion in the world.

¹⁰ This power which he sheweth in striking and beating down his enemies.

¹¹ An example in one and the self-same company both of singular constancie, and also of great weakness.

¹² This putteth a difference betwixt it, and Antiochia which was in Syria.

¹³ In the synagogs of the Jews (according to the pattern whereof Christian congregations were instituted) first the scriptures were read, then such as were learned, were licensed by the rulers of the synagoge to speak and expound.

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NOW there were in the church that was at Antioch, certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, † which had been brought up with ^a Herod the tetrarch, and Saul.

² As they ^b ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have ^c called them.

³ And when they had fasted and prayed, and laid their hands on them, they sent them away.

⁴ So they being sent forth by the holy Ghost, departed unto ^d Seleucia, and from thence they sailed to Cyprus.

⁵ And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

⁶ And when they had gone through the isle unto Paphos, they found a certain forcerer, a false prophet, a Jew, whose name was Barjesus:

⁷ Which was with the deputy of the country, Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to heare the word of God.

⁸ But Elymas the forcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

⁹ Then Saul (who also is called Paul) filed with the holy Ghost, set his eyes on him,

¹⁰ And said, O full of all subtilty and all mischief, thou childe of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right wayes of the Lord?

¹¹ And now behold, the hand of the Lord is upon thee, and thou shalt be blinde, not seeing the sunne for a season. And immediately there fell on him a mist and a darknesse, and he went about seeking some to lead him by the hand.

¹² Then the deputy when he saw what was done, beleeved, being astonished at the doctrine of the Lord.

¹³ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem.

¹⁴ But when they departed from Perga, they came to Antioch in ^e Pisidia, and went into the synagoge on the sabbath-day, and sat down.

¹⁵ And after the reading of the law and the prophets, the rulers of the synagoge

sent unto them, saying, Ye men and brethren, if ye ^h have any word of exhortation for the people, say on.

¹⁶ Then Paul stood up, and beckening with his hand, said, Men of Israel, and ye that fear God, give audience.

¹⁷ The God of this people of Israel chose out fathers, and ⁱ exalted the people * when they dwelt as strangers in the land of Egypt, * and with an ^k high arm brought he them out of it.

¹⁸ And about the time of fourty yeares † suffered he their manners in the wilderness.

¹⁹ And when he had destroyed seven nations in the land of Chanaan, * he divided their land to them by lot.

²⁰ And after that * he gave unto them judges, about the space of ^l foure hundred and fifty yeares, untill Samuel the prophet,

²¹ * And afterward they desired a king, and God gave unto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of ^m fourty yeares.

²² And when he had removed him, * he raised up unto them David to be their king, to whom also he gave testimonie, and said, * I have found David the sonne of Jesse, a man after mine own heart, which shall fulfill all my will.

²³ * Of this mans seed hath God according to his promise, raised unto Israel a Saviour Jesus:

²⁴ * When John had first preached ⁿ before his coming, the baptisme of repentance to all the people of Israel.

²⁵ And as John fulfilled his course, he said, * Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

²⁶ Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

²⁷ For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him.

²⁸ * And though they found no cause of death in him, yet desired they Pilate that he should be slain.

²⁹ And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

³⁰ * But God raised him from the dead:

³¹ And he was seen many dayes of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

³² And we declare unto you glad tidings, how that the promise which was made unto the fathers,

Saviour: and yet notwithstanding they are not to be excused, which did not only not receive him, but also persecute him most cruelly although he was innocent.

¹² We must see the glory of the resurrection against the shame of the crosse, and prove. And the resurrection is proved as well by witnesses which saw it, as by the testimonies of the prophets.

^h Word for word. If there be any word in

ⁱ you: and this is a kinde of speaking taken from the Hebrews, whereby it meant, That the gifts of Gods grace are in us, as it were in treasure-houses, and that they are not ours, but Gods. In these words I have said, I have said a new song in my mouth, Psal. 40, 1.

⁸ God bestowed many peculiar benefits upon his chosen Israel: but this especially, that he promised them the everlasting Redeemer.

¹ Advanced and brought to honour.

^{*} Exod. 1, 1.

^k Exod. 13, 1. 16.

^l Openly and with main force, breaking in pieces the enemies of his people.

[†] Gr. *ισο-*

μεφους, perhaps for

ισοφουδους, as a nurse beareth,

or feedeth her child.

¹ Deut. 1, 31.

² Macc. 7, 27.

³ according to the Sept. and Chrysost.

^{*} Josh. 14, 2.

^{*} Judg. 3, 9.

¹ There were from the birth of Isaac

unto the destruction of the Canaanites under the governance of

Jotham, four hundred and seven

and fourty yeares, and therefore he

addeth in this place, this word.

About, for there want three yeares, but the apostle

useth the whole greater number.

¹ Sam. 8, 5.

^m In this space of fourty yeares,

mult the time of Samuel be reckoned with the dayes

of Saul, for the kingdom did

as it were swallow up his government.

¹ Sam. 16, 13.

^{*} Psal. 89, 20.

¹ Isa. 11, 1.

⁹ He proveth by the witness of

Iohn, that Jesus is that Saviour which

should come of David.

^{*} Matth. 3, 1.

ⁿ John as an Heretick, did not these

Christ's coming as a new

affair off, as the other prophets did,

but hard at hand, and entered on his

journey.

^{*} John 1, 20.

¹⁰ Christ was promised and sent

properly to the Jews.

¹¹ All things came to passe to Christ,

which the prophets foretold of

Messias: so that hereby also it appeareth that he is

the true and only

Saviour: and yet notwithstanding they are not to be excused, which did not only not receive

him, but also persecute him most cruelly although he was innocent.

^{*} Matth. 27, 22.

¹² We must see the glory of the resurrection against the shame of the crosse, and prove. And the resurrection is proved as well by witnesses which saw it, as by the testimonies of the prophets.

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33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalme, * Thou art my sonne, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, * I will give you the sure mercies of David.

35 Wherefore he saith also in another psalme, * Thou shalt not suffer thine holy one to see corruption:

36 For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sinnes.

39 And by him all that beleeve are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of in the prophets,

41 Behold, ye despisers, and wonder, and perish: for I work a work in your dayes, a work which you shall in no wise beleeve, though a man declare it unto you.

42 And when the Jews were gone out of the synagoge, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews, and religious proselytes followed Paul and Barnabas, who speaking to them, perswaded them to continue in the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together to heare the word of God.

45 But when the Jews, saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge your selves unworthy of everlasting life; lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, * I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternall life, beleeved.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the holy Ghost.

CHAP. XIII.

1 Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a creeple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They passe through divers churches, confirming the disciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

And it came to passe in Iconium, that they went both together into the synagoge of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, beleeved.

2 But the unbelieving Jews stirred up the Gentiles, and made their mindes evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signes and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a creeple from his mothers wombe, who never had walked.

9 The same heard Paul speak, who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand up right on thy feet; and he leaped and walked.

11 And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter which was before their citie, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from

excellent, that which is proper to the only one God, that is, Invocation or Calling upon. as ye are, and partakers of the self-same nature of man as you.

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20 Such is the craft and subtiltie of the enemies of the gospel, that they abuse the simplicity of some which are not altogether evil men, to execute their crueltye. u Such as imbraced Moses his law. Math. 10. 14. 21 The wickednes of the world cannot let God to gather his church together, and to foster and cherish it when it is gathered together.

1 We ought to be no lesse constant in preaching of the gospel, then the perversenesse of the wicked is obstinate in persecuting of it. a Iconium was a city of Lycaonia. b Which obeyed not the doctrine.

2 We ought not to leave our places and give place to the sinners, either to open way, but when there is no other remedie, and that not for our own quietnes sake, but that the gospel of Christ may be spread further abroad.

c It is lawfull sometimes to flee dangers, in time convenient.

3 It is an old subtiltie of the devil either to cause the faithfull servants of God to be banished at once, or to be worshipped for idols: and that chiefly, taking occasion by miracles wrought by them.

d Of the house where Paul and Barnabas were.

4 That is also called Idolatry, which giveth to creatures, be they never so holy and excellent, that which is proper to the only one God, that is, Invocation or Calling upon. e Men as ye are, and partakers of the self-same nature of man as you.

these

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f He collecth
idols. Vanitie, af-
ter the manner of
the Hebrews.

* Gen. 1. 1.

Psal. 146. 6.

Revel. 14. 7.

* Psal. 81. 12.

g Custome, be it
never so old, doth
not excuse the
idolaters.

h Suffered them to
live as they listed,
prescribing and ap-
pointing them no
kind of religion.

6 The devil when
he is brought to
the last cast, at
length rageth o-
penly, but in vain,
even then when
he seemeth to have
the upper hand.

* 2 Cor. 11. 25.

7 We must goe
forward in our
vocation through
a thousand deaths.

8 It is the office
of the ministers,
not onely to teach,
but also to comfort
them that are
troubled, and prepare
them to the crosse.

9 The apostles
committed the churches
which they
had planted, to
proper and pecu-
liar pastors, which
they made, not
raskly, but with
prayers and fa-
stings going be-
fore: neither did
they thrust them
upon churches
through briberie,
or lordly superio-
ritie, but chose
and placed them
by the voice of
the congregation.

† The word in the
original is taken
from the custome
of the Greeks,
whose manner was
to chose their offi-
cers by the lifting
up of the hand.

10 Paul and Bar-
nabas having made
an end of their pe-
grination, and
being returned to
church.

these vanities unto the living God,* which made heaven, and earth; and the sea, and all things that are therein:

16 * Who in times past^g suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who perswaded the people,* and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that citie, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they beleaved.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia,

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the doore of faith unto the Gentiles.

28 And there they abode long time with the disciples.

Antiochia, doe render an account of their journey to the congregation, or
h Attalia was a sea citie of Pamphylia, neere to Lycia. i Antiochia of Syria.

C H A P. X V.

Great dissension ariseth touching circumcision. 6 The apostles consult about it. 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

And certain men which came down from Judea, taught the brethren, and said,* Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the

2 Meetings of congregations were instituted to suppress heresies, where-
unto certain were sent by common consent in the name of all. b Courteously, and lovingly
brought on their way by the church, that is, by certain appointed by the church.

church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which beleaved, saying, That it was needfull to circumcise them, and to command them to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them,* Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should heare the word of the gospel, and beleve.

8 And God which knoweth the hearts, bare them witness, giving them the holy Ghost, even as he did unto us:

9 And put no difference between us and them,* purifying their hearts by faith.

10 Now therefore why tempt ye God,* to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we beleve that through the grace of the Lord Jesus Christ, we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets, as it is written,

16 * After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruines thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, faith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

i From sacrifices, or from feasts which were kept in idols temple

22 ¶ Then

3 The matter is
first handled, both
parts being heard
in the assembly of
the apostles and
ancients, and af-
ter is communicat-
ed with the peo-
ple.

* Chap. 10. 20.

and 11. 13.

4 God himself in

calling of the Gen-

tiles which are un-

circumcised, did

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c Word for word

of old times, that is

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ly Ghost came

down upon us.

d He put no dif-

ference between us

and them, as touch-

ing the benefit of

his free favour.

* Chap. 10. 43.

1 Cor. 1. 2.

e Christ pronoun-

ceth them to be

blest, which are

pure of heart: as

here we are plain-

ly taught that we

are made such by

faith.

f Peter passing

from the cere-

monies to the law

in self generally,

sheweth that no

could be saved,

salvation were to

be sought for by

the law, and not

by grace onely.

g Jesus Christ: be-

cause that no man

could ever fulfil

the law, neither

patriarch nor a-

postle.

h Why tempt ye

God, as though

could not save by

faith.

* Math. 23. 4.

6 A true pattern

of a lawfull Council

where Gods tru-

ly reigneth.

g The son of Alpha-

us who is also cal-

led the Lords

brother.

7 James confir-

eth the calling

of the Gentiles out

of the word of God

therein agreeing

to Peter.

* Amos 9. 11.

h And therefore

nothing cometh

past by fortune

but by Gods ap-

pointment.

8 In matters in-

ferent, we may

farre beare with

the weakness of

brethren, as they

may have time to

be instructed.

gene 1:1 psa 33:6 & 136:3 ps 137:12 acts 17:24 hebr 1:10

11 rom 4:16 & 11:36 gala 2:21 eph 3:3 tit 3:7

Acts.

31

h 10614 was 1125 24 Feb 2 25 207 15 p 21 24 26 2 16

22⁹ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas, surnamed Barsabas, and Silas, chief men among the brethren.

23 And wrote letters by them after this manner, The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24¹⁰ Forasmuch as we have heard, that certain which ^awent out from us have ^btroubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law, to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

26 Men that have ^chazarded their lives, for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28¹¹ For it seemed good to the ^dholy Ghost, and to ^eus, to lay upon you no greater burden than these ^fnecessary things;

29¹² That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep your selves, ye shall do well. Fare ye well.

30¹³ So when they were dismissed, they came to Antioch, and when they had gathered the multitude together, they delivered the epistle.

31 Which when they had read, they rejoiced for the ^gconsolation.

32 And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in ^hpeace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36¹⁴ And some dayes after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and *see* how they do.

37¹⁵ And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39¹⁶ And the contention was so ⁱsharp between them, that they departed asunder one

from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

1 Paul having circumcised Timothee, 7 and being called by the spirit from one country to another, 14 converted Lydia, 16 casteth out a spirit of divination, 19 For which cause he and Silas are whipped and imprisoned, 26 The prison doores are opened. 31 The jailour is converted, 37 and they are delivered.

Then ^acame he to Derbe and Lystra: and behold, a certain disciple was there, ^bnamed Timotheus, the sonne of a certain woman which was a ^cJewesse, and beleaved: but his father was a Greek:

2 Which was ^dwell reported of by the brethren that were at Lystra and Iconium.

3^a Him would Paul have to go forth with him, and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4^b And as they went through the cities, they delivered them the ^cdecrees for to keep, ^dthat were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6^a Now when they had gone throughout Phrygia, and the region of Galatia, and were ^bforbidden of the holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9^a And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10^b And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is ^cthe chief city of that part of Macedonia, and a colony: and we were in that city abiding certain dayes.

13^a And on the sabbath we went out of the city by a rivers side, where ^bprayer was wont to be made, and we sat down, and spake unto the women which resorted thither.

14^b And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15^a And when she was baptized, and her household, she besought us, saying, If ye have judged

1 Paul himself doth not receive Timothee into the ministry without sufficient testimony, and allowance of the brethren.

2 Rom. 16. 21.

3 Paul in his latter epistle to Timothee, commendeth the godliness of Timothees mother

4 But for his godliness and honesty.

5 Timothee is circumcised, not simply for any necessity, but in respect of the time only to win the Jews.

6 Charitie is to be observed in things indifferent, that regard be had both of the weak, and the quietness of the church.

7 These decrees which he spake of in the former chapter.

8 Chap. 15. 28.

9 God appointeth certain and determinate times to open and set forth his truth, that both the election, and the calling may proceed of grace.

10 He sheweth not why they were forbidden, but only that they were forbidden, teaching us to obey, and not to enquire.

11 They are the ministers of the gospel, by whom he helpeth such as are like to perish.

12 The Saints did not easily beleieve every vision.

13 Or, the first.

14 God beginneth his kingdome in Macedonia by the conversion of a woman, and so sheweth, that there is no acceptance of person in the gospel.

15 Where they were wont to assemble themselves.

16 The Lord only opened the heart to hear the word which is preached.

17 An example of a godly housewife.

14 Congregations or churches do easily degenerate, unless they be diligently seen unto, and therefore went these apostles to oversee such as they had planted, and for this cause also Synagogues were instituted and appointed. 15 A lamentable example of discord between excellent men and very great friends, yet not for profane or their private affairs, neither yet for doctrine. 16 God useth the faults of his servants to the profit and building of the church: they were in great heat, even in the best matters, that we passe not measure in our heat. 17 They were in great heat: But herein we have to consider the force of Gods counsel: for by this means is came to passe, that the doctrine of the gospel was exercised in many places.

120 judged me to be faithfull to the Lord, come into my house and abide there. And she constrained us.

to Satan transformeth himself into an angel of light, and covereth to enter by undermining, but Paul openly letteth him and casteth him out.

Or, *of pythia*. This is a proper note of Apollo, which was wont to give answers to them that asked him.

Paul made no haste to this miracle, for he did all things as he was lea by the Spirit.

11 Covetousnesse of lucre and gain is an occasion of persecuting the truth. In the mean season, God sparing Timothee, calleth Paul and Silas as the stronger to battell.

Or, *court*. 12 Covetousnesse pretendeth a desire of common peace and godlinesse.

13 It is an argument of the devill to urge the authority of ancestors without any distinction.

14 An example of evil magistrates, to obey the furie and rage of the people.

2 Cor. 11. 25. 1 Thess. 2. 2.

h Because he would be more sure of them, he set them fast in the stocks.

15 The prayers of the godly do shake both heaven and earth.

16 The mercifull Lord, so oft as he listeth, draweth men to life even through the midst of death, and where as justly they deserved great punishment, he sheweth them great mercy.

17 In meanes which are especially extraordinary, we ought not to move one foot forward, unless that God go before us.

18 God with one self-same hand woundeth and healeth when it pleaseth him.

16 ¶ And it came to passe, as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying:

17 The same followed Paul, and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many dayes: but Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same houre.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place, unto the rulers,

20 And brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our citie,

21 And teach customes which are not lawfull for us to receive, neither to observe, being Romanes.

22 And the multitude rose up together against them, and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jaylour to keep them safely.

24 Wo having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doores were opened, and every ones bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doores open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thy self no harm, for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same houre of the night, and washed their stripes, and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced,

believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romanes, and have cast us into prison, and now do they thrust us out privily: nay verily, but let them come themselves and fetch us out.

38 And the sergiants told these words unto the magistrates: and they feared when they heard that they were Romanes.

22 And they came and besought them, and brought them out, and desired them, to depart out of the city.

40 And they went out of the prison, and entred into the house of Lydia, and when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul preacheth at Thessalonica: 4 where some beleeve, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth and preacheth the living God to them unknown, 34 whereby many are converted unto Christ.

Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-dayes reasoned with them out of the scriptures,

3 Opening and alledging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom I preach unto you, is Christ.

4 And some of them beleeved, and comforted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which beleeved not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uprore, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also,

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, that there is another king, one Jesus.

8 And they troubled the people, and the rulers of the citie, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews.

19 Shame and confusion is in processe of time the reward of wicked and unjust magistrates.

20 We must not render injury for injury, and yet withstanding it is lawfull for us to use such help as God giveth us, to bridle the outrageousnesse of the wicked, that they hurt not other like sort.

21 The wicked are not moved with the feare of God, but with the feare of men: and by that meanes, as so God provideth for his, when it is needfull.

22 We may eschew dangers, that we never neglect our dutie, Verse 14.

1 The casting out of Silas and Paul was the saving of many other.

2 Christ is therefore the Mediator, because he was crucified and rose again: much lesse is he to be rejected, because the crosse is ignominious.

3 Although the zeal of the unfaithfull seem never so godly, yet at length it is found to have neither truth nor equity: But yet the wicked cannot doe what they list for even among themselves God stirreth up some, whose help he useth to the disservice of his.

4 Certain companions which doe nothing but walk the streets, wicked men, so be hired to every mans meane to do any mischief such as we commonly call the rascals and very sink and dunghill knaves of all towns and cities.

5 Into what country and place soever they come, they cause sedition and tumult.

6 When Jason had put them in good assurance that they should appeare.

7 That is indeed the wisdom of the spirit, which always seeth the glory of God before it self, as a mark whereunto it directeth it self and never swaveth from it.

Acts

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isa 8:20:34 16 zech 16:10 h 15 3 act 18 28 rom 2:18:7-7:16 26 26:13 15

24 gen 1:1 psal 33:6 as 130:5 pro 3:17 act 14:15 heb 1:10

11 These were more noble then those in Thessalonica, in that they received the word with all readinesse of minde, and searched the scriptures daily, whether those things were so.

12 Therefore many of them beleved: also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him: and some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our cares: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there, spent their time in nothing els, but either to tel or to hear some new thing)

22 Then Paul stood in the mids of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and behold your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worshipped with mens hands, * as though he needed any thing, seeing he giveth to all life, and breath, and all things.

26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the time before ap-

pointed, and the bound of their habitation:

27 That they should seek the Lord if haply they might feel after him, and finde him, though he be not farre from every one of us.

28 For in him we live, and move, and have our being, as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, * we ought not to think that the God-head is like unto gold, or silver, or stone graven by art and mans device.

30 And the times of this ignorance God winked at, but now commandeth all men every where to repent:

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will heare thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and beleved: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city, he strengthened the disciples. 24 Apollos being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

After these things, Paul departed from Athens, and came to Corinth,

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tent-makers)

4 And he reasoned in the synagogue every sabbath, and perswaded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, * he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entred into a certain mans house, named Justus, one that worshipped God, whose house joyned hard to the synagogue.

8 And Crispus the chief ruler of the synagogue, beleved on the Lord with all his

house: and many of the Greeks, and of the women, beleved.

p For as blinde men we could not seek out God, but only by groping wife before the true light came and lighted the world.

* 1sa. 40, 18. Which stuffe, as gold, silver, stones, are customably graven as mans wit can devise, for men will not worship that grotte stuffe as it is, unless by some art it hath gotten some shape upon it.

15 The oldnesse of the error doth not excuse them that erre, but it commendeth and setteth forth the patience of God: who notwithstanding will be a just Judge to such as contemn him.

* Offered faith. By declaring Christ to be the Judge of the world, through the resurrection from the dead.

16 Men to shew forth their vanitie, are diversly affected and moved by one self-same gospel, which notwithstanding ceaseth not to be effectual in the elect.

1 The true ministers are to fare from seeking their own profit, that they do willingly depart from their right, rather then the course of the gospel should be hindered in the least wife that might be.

* Rom. 16, 3. a Suetonius recordeth, that Rome banished the Jews because they were always at disquiet, and that by Christs means

2 The truth ought always to be freely uttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profit that the people take thereby, shall require.

b Exhorred so that he perswaded, and so the word signified.

c Was very much grieved in minde: whereby is signified the great earnestnesse of his minde, which was greatly moved: for Paul was so zealous, that he clean forgave himself, and with a wonderful courage gave himself to preach Christ.

3 Although we have assayed all means possible, and yet in vain, we must not leave off from our work, but forsake the rebellious, and go to them that be more obedient. * Matth. 10, 14. d This is a kinde of speech taken from the Hebrews, whereby he meaneth that the Jews are cause of their own destruction, and as for him, that he is without fault in forsaking them, and going to other nations. * 1 Cor. 11, 14.

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house: and many of the Corinthians, hearing, beleeved, and were baptized.

⁴ God doth avouch and maintain the continuance of his servants.

⁹ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

¹⁰ For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

¹¹ And he continued there a yeare and six moneths, teaching the word of God among them.

¹² ¶ And when Gallio was the deputie of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgement seat,

¹³ Saying, This fellow perswadeth men to worship God contrary to the law.

¹⁴ And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewnesse, O ye Jews, reason would that I should bear with you.

¹⁵ But if it be a question of words and names, and of your law, look ye to it, for I will be no judge of such matters.

¹⁶ And he drave them from the judgement seat.

¹⁷ Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgement-seat: and Gallio cared for none of those things.

¹⁸ ¶ And Paul after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea: for he had a vow.

¹⁹ And he came to Ephesus, and left them there: but he himself entred into the synagogue, and reasoned with the Jews.

²⁰ When they desired him to tarry longer time with them, he consented not:

²¹ But bad them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem; but I will return again unto you, if God will: and he sailed from Ephesus.

²² And when he had landed at Cesarca, and gone up and saluted the church, he went down to Antioch.

²³ And after he had spent some time there, he departed, and went over all the countrey of Galatia and Phrygia in order, strengthening all the disciples.

²⁴ ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

²⁵ This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing onely the baptisme of John.

²⁶ And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

²⁷ And when he was disposed to passe into Achaia, the brethren wrote, exhorting the

disciples to receive him: who, when he was come, helped them much which had beleeved through grace.

²⁸ For he mightily convinced the Jews, and that publickly, shewing by the scriptures, that Jesus was Christ.

CHAP. XIX.

⁶ The holy Ghost is given by Pauls hands. ⁹ The Jews blaspheme his doctrine, which is confirmed by the miracles. ¹³ The Jewish exorcists ¹⁶ are beaten by the devill. ¹⁹ Conjuring books are burnt. ²⁴ Demetrius, for love of gain, raiseth an uprore against Paul, ³⁵ which is appeased by the town-clerk.

And it came to passe, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples,

² He said unto them, Have ye received the holy Ghost since ye beleeved? and they said unto him, We have not so much as heard whether there be any holy Ghost.

³ And he said unto them, Unto what then were ye baptized? and they said, Unto Johns baptisme.

⁴ Then said Paul, John verily baptized with the baptisme of repentance, saying unto the people, That they should beleeve on him which should come after him, that is, on Christ Jesus.

⁵ When they heard this, they were baptized in the name of the Lord Jesus.

⁶ And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophesied.

⁷ And all the men were about twelve.

⁸ And he went into the synagogue, and spake boldly for the space of three moneths, disputing and perswading the things concerning the kingdome of God.

⁹ But when divers were hardened, and beleeved not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

¹⁰ And this continued by the space of two yeares, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

¹¹ And God wrought speciall miracles by the hands of Paul.

¹² So that from his bodie were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

¹³ ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

¹⁴ And there were seven sonnes of one Sceva a Jew, and chief of the priests, which did so.

¹⁵ And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?

¹⁶ And the man in whom the evil spirit was, leapt on them, and overcame them, and

^p Through Gods gracious favour, by those excellent gifts which God had bestowed upon him.

¹ Paul being so thing offended at the rudenesse of the Ephesians, planteth a church amongst them.

⁴ Those excellent gifts of the holy Ghost, which were in those dayes in the church.

² John did only begin to instruct the disciples whom Christ would make perfect. ^b In what doctrine then are you taught and instructed?

^c To be baptized into John's baptism, is to profess the doctrine which John preached and taught with his baptism.

^{* Math. 3. 1.}

³ For a man to separate himself and others from infidels which are utterly desperate, it is not to divide the church, but rather to unite in and make it one. ^d By this word Way, the Hebrews understand any kinde of life, and here it is taken for Chistianity.

^e This was another proper name.

⁴ Satan is constrained to give witness against himself.

^f So were they called which cast out devils, by conjuring them in the name of God: and in the beginning of the church, they which had the gift of working miracles, and laid their hands on them that were possessed with devils, were also called.

^g pre-

[†] Gr. sat there. ^e Word for word, Sat, whereupon they in former time, took the name of their bishops-seat: but Paul sat, that is continued teaching the word of God: and this kinde of seat becometh nothing to them, which never saw their seats with a minde to teach in them.

⁵ The wicked are never weary of evil doing, but the Lord mocketh their endeavours marvellously.

^f That is, of Grecia, yet the Romanes did not call him deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subjection, by the Achaians, which in those dayes were Princes of Grecia, as Paulinus recordeth.

^g As much as in right I could. ^h As if man have not spoken well, as the case of your religion, standeth.

ⁱ For this profane man thinketh that the controversie of religion, is but a brawle about words, and for no matter of substance.

⁶ Paul is made all to all, to winne all to Christ.

^k Cenchrea was an haven of the Corinthians.

^l That is, Paul.

⁷ The apostles were carried about not by the will of man, but by the leading of the holy Ghosts.

^{* 1 Cor. 4. 19.}

^m So we should promise nothing without this clause, for we know not what the day following will bring forth.

¹ Cor. 1. 12.

⁸ Apollos, a godly and learned man, refuseth not to profit in the school of a base and abject handicraftsman, and also of a woman: and so becometh an excellent minister of the church.

ⁿ Very well instructed in the knowledge of the scriptures.

^o The way that leadeth to God.

28 mat 8:20:34.16 zech 1:6 ioh 1:3 act 18:28 rom 2:18:7.7:16 26 2 tim 3:15

Act

^g prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that beleevd came, and confessed, and shewed their deeds.

19 Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of silver.

20 So mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministred unto him, Timotheus and Erastus, but he himself stayed in Asia for a season.

23 And the same time there arose no small stirre about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen.

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they be no gods which are made with hands.

27 So that not onely this our craft is in danger to be set at nought: but also that the temple of the great goddesse Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was filled with confusion, and having caught Gaius and Aristarchus, men of Macedonia, Pauls companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entred in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckened with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two houres cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddesse.

38 Wherefore if Demetrius and the craftsmen which are with him, have a matter against any man, let the law is open, and there are deputies, let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this dayes uprore, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lords supper, and preacheth. 9 Eutychus having fallen down dead, is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befall to himself, 28 commendeth Gods flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

And after the uprore was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three moneths: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus and Secundus: and Gaius of Derbe and Timotheus: and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the dayes of unleavened bread, and came unto them to Troas in five dayes, where we abode seven dayes.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, readie to depart on the morrow, and continued his speech untill midnight.

8 And there were many lights in the upper

and by 1 Cor. 16. 2. it is not a mile gathered, that in those dayes the Christians were wont to assemble themselves solemnly together upon that day. * Chap. 2. 46. 4 The devil minding to trouble the church with a great offence, giveth Paul a singular occasion to confirm the gospel.

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9 In stead of reason, the idolaters are sufficiently contented with their own madnesse and outcries, and those are the greatest defences that they have: 10 An example of a politick man, who redeemeth peace and quietnesse with lies, which Paul would never have done. 11 Gr. the temple-keeper.

12 The Ephesians beleevd superstitiously, that the image of Diana came down from heaven to them. 13 Have ought to accuse any man of. 14 Or, the courts dayes are kept: 15 For there are certain dayes appointed for civill causes and matters of judgement, and the deputies sit.

16 By the deputies are meant also the deputies substitutes, that is, such as did sit for them. 17 Or, ordinarie. 18 He speaketh of a lawfull assembly, not only to except against the disorderd hurly burly of the people, but also against all meeting and coming together, which was not by order: for there were certain dayes appointed to call the people together in:

19 Paul departeth from Ephesus by the consent of the church, not to be idle or at rest, but to rake paines in another place.

20 For after so great trouble, there was need of a long exhortation. 21 A forward zeal is the guider and instructor to rangers: and we are not debarred by the wildome of God to prevent the endeavours of wicked men.

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chamber where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep, and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, said, Trouble not your selves, for his life is in him.

11 When he therefore was come up again, & had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humilitie of minde, and with many tears, and temptations which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the holy Ghost witnesseth in every city, saying, that bonds and afflictions shall abide me.

24 But none of these things move me, neither count I my life dear unto my self; so that I might finish my course with joy, and the ministerie, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto your selves, and to all the flock, over the which the holy

Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember that by the space of three yeares, I ceased not to warn every one night and day with tears.

32 And now brethren, I commend you to God, and to the work of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no mans silver, or gold, or apparell.

34 Yea, you your selves know, * that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give then to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Pauls neck, and kissed him.

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

1 Cor. 4, 12. 1 Thess. 2, 9. 2 Thess. 3, 8. m As it were by reaching out the hand to them, which otherwise are about to ship and fall away, and so to stay them. 12 The gospel doth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP. XXI.

Paul will not by any means be dissuaded from going to Jerusalem. 9 Philips daughters prophethesses. 17 Paul cometh to Jerusalem: 27 where he is apprehended, and in great danger. 31 but by the chief captain is rescued, and permitted to speak to the people.

And it came to passe, that after we were gotten from them, and had lunched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven dayes; who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those dayes, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship, and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the

5 Paul an earnest and diligent follower of Christ, making halte to his bonds without any ceasing or stopping in his race; doeth first of all as it were make his testament, wherein he giveth an account of his former life, defendeth the doctrine which he taught, and exhorteth the pastors of the church to persevere and go forward with continuance in their office.

c According as the situation of these places is set forth, that distance between Ephesus and Miletum, was about 400 furlongs, which maketh almost fiftie Dutch miles.

6 A lively image of a true pastor. d I refrained not to speak, neither disssembled in any respect whatsoever, either for feare or lucre sake.

7 He testifieth that he goeth to his bonds by the commandment of God.

e He calleth that motion of the holy Ghost, which enforced him to take his journey to Jerusalem, the bond of the spirit, whom he followed with all his heart.

¶ Or, wait for me.

f If you do perish, yet there shall be no fault in me, Look chap. 18, 6. 8 The doctrine of the apostles is most perfect and absolute.

g To keep it, to feed and govern it. h A notable sentence for Christs God-head: which sheweth plainly his person, how that by reason of the joyning together of the two natures in his own person, that which is proper to one is spoken of the other, being taken in the derivative, and not in the primitive: which in old time the godly fathers termed, a communicating or fellowship of properties, that is to say, a making common of that to two which belongeth but to one.

i This word, Thaweth the excellencie of this blood. 9 A prophetic of pastors that should straightway degenerate into wolves, against such as boast and brag only of a succession of persons.

k This is great mercie, to want the presence of such a shepherd, but greater to have wolves enter in. 10 The power of God, and his free promises revealed in his word, are the props and upholders of the ministry of the gospel.

l As children, and therefore of free love and good will. 11 Pastors must before all things beware of covetousnesse.

12 The

1 Not only men simply, but even our friends, and such as are endued with the Spirit of God, do sometimes go about to hinder the course of our vocation: but it is our part to go forward without all stopping or staggering, after that we are sure of our calling from God.

a They foretold through the Spirit what dangers should over Pauls head: and this they did as prophets, but of a fleshly affection they prayed him from going to Jerusalem.

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Acts

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*Chap. 6, 5.
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the brethren, and abode with them one day.

8 And the next day we that were of Pauls company departed, and came unto Cefarea, and we entred into the house of Philip the euangelist, (* which was one of the ^bseven) and abode with him.

9 And the same man had foure daughters, virgins, which did ^c prophesie.

10 And as we tarried there many dayes, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and said, Thus faith the holy Ghost, So shall the Jewsat Jerufalem binde the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when he heard these things, both we and they of that place, besought him not to go up to Jerufalem.

13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound onely, but also to die at Jerufalem for the name of the Lord Iesus.

14 ^a And when we would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes we took up our carriages, and went up to Jerufalem.

16 There went with us also certain of the disciples of Cefarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerufalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James, and all the elders were present.

19 ^a And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministerie.

20 ^a And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which beleve, and they are all zealous of the law.

21 And they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customes.

22 What is it therefore? the multitude must needs come together: for they will heare that thou art come.

23 Do therefore this that we say to thee: we have foure men which have a vow on them;

24 Then take, and ^a purifie thy self with them, and be at ^c charges with them, that they may ^a shave their heads: and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thy self also walkest orderly, and keepest the law.

25 As touching the Gentiles which beleve, * we have written and concluded, that they observe no such thing, save onely that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entred into the temple, * to ^a signifie the accomplishment of the dayes of purification, untill that an offering should be offered for every one of them.

27 ^a And when the seven dayes were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doores were shut.

31 ^a And as they went about to kill him, tidings came unto the chief captain of the band that all Jerufalem was in an uprore.

32 Who immediately took souldiers, and centurions, and ran down unto them: and when they saw the chief captain and the souldiers, they left beating of Paul.

33 Then the chief captain came neare and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certaintie for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was born of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 ^a Art not thou that ^b Egyptian which before these dayes madest an uprore, and leddest out into the wilderness foure thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckened with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue saying,

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* Chap. 15. 20.

* Chap. 6. 5.
The speaker of
the eleven deacons
which he menti-
oned before
Chap. 6.
They had a
peculiar gift of
travelling things
to come.

* The will of God
hilleth all affecti-
ons in them which
truly seek the
will of God.

* Galis to be
praised, who is the
author of all good
sayings and deeds.

* In things indif-
ferent (of which
there were not the
ordinances of the
law, but the
ceremonies of the
law, untill such
time as Christ
came) there was more
freely revealed to
the Jews) chari-
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thren which do not
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a whole multitude.

* This is, conse-
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struction of such
to be subject to
the law of the
Gentiles.
* That it may be
known, that thou
vaunt only pre-
sent at the law.

* Also a chief man in it; and therefore it is said afterwards, that Paul declared the dayes of puri-
fication: for although the charges for the N. z. rites offerings were appointed, yet they might
also be made unto them, Num. 6. 21. * Num. 6. 18. Chap. 18. 18.

* Num. 6. 13.
* If the priests were
to be advertised of
the accomplish-
ment of the dayes
of the purification,
because there were
sacrifices to be of-
fered the same day,
that their vow was
ended.

* A preposterous
zeal is the cause
of great confusion;
and great mis-
chiefs.

* God findeth
some, even a-
mongst the wick-
ed, and prophane
themselves, to
hinder the endea-
vours of the rest.

* Chap. 5. 36.
* Touching this
Egyptian which
assembled thirty
thousand men,
reade Josephus
book, 2 chap. 12.

¹ Paul declareth at large, how he was converted to the faith, 17 and called to his apostle-ship. ²² At the very mentioning of the Gentiles, the people exclaim on him. ²⁴ He should have been scourged, ²⁵ but claiming the privilege of a Roman he escapeth.

MEn, brethren, and fathers, heare ye my defence, which I make now unto you.

² (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith)

³ * I am verily a man which am a Jew, born in Tarsus a citie in Cilicia, yet brought up in this citie, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

⁴ * And I persecuted this way unto the death, binding and delivering into prisons both men and women.

⁵ As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

⁶ And it came to passe, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

⁷ And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

⁸ And I answered, Who art thou Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest.

⁹ And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

¹⁰ And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

¹¹ And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

¹² And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

¹³ Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same houre I looked up upon him.

¹⁴ And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just one, and shouldest heare the voice of his mouth.

¹⁵ For thou shalt be his witness unto all men, of what thou hast seen and heard.

¹⁶ And now why tarriest thou? arise, and be baptized, and wash away thy finnes, calling on the name of the Lord.

¹⁷ And it came to passe, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

¹⁸ And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they

will not receive thy testimony concerning me.

¹⁹ And I said, Lord, they know that I imprisoned, and beat in every synagogue them that beleeved on thee.

²⁰ * And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that ^b slew him.

²¹ And he said unto me, Depart: for I will send thee farre hence unto the Gentiles.

²² * And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

²³ And as they cried out and cast off their clothes, and threw dust into the aire,

²⁴ * The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

²⁵ * And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawfull for you to scourge a man that is a Romane, and uncondemned?

²⁶ When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest, for this man is a Romane.

²⁷ Then the chief captain came, and said unto him, Tell me, art thou a Romane? He said, Yea.

²⁸ And the chief captain answered, With a great summe obtained I this freedome. And Paul said, But I was free born.

²⁹ Then straightway they departed from him which should have [†] examined him: and the chief captain also was afraid after he knew that he was a ^d Romane, and because he had bound him.

³⁰ On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their counsel to appeare, and brought Paul down and set him before them.

C H A P. X X I I I.

¹ As Paul pleadeth his cause, ² Ananias commandeth them to smite him. ⁷ Diffension among his accusers. ¹¹ God encourageth him. ¹⁴ The Jews laying wait for Paul, ²⁰ it is declared unto the chief captain. ²⁷ He sendeth him to Felix the governour.

And Paul earnestly beholding the counsel, said, Men and brethren, I have lived in all good conscience before God, untill this day.

² * And the high priest Ananias commanded them that stood by him, to smite him on the mouth.

³ * Then said Paul unto him, God^a shall smite thee, ^b thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten ^c contrary to the law?

⁴ And they that stood by, said, Revilest thou Gods high priest?

⁵ * Then said Paul, I wist not brethren, that he

^a It appeareth plainly by the Greek phrase, that Paul did not curse the high priest, but only pronounce the punishment of God against him. ^b This is a vehement and sharp speech, but yet not reprochfull: For the godly may speak so unduly and yet be void of the bitter affliction of a sharp and angry minde. ^c For the law commandeth the judge to heare the person that is accused patiently, and to pronounce the sentence advisedly. ⁴ We must willingly and from the heart give honour to magistrates, although they be tyrants.

* Chap. 7, 58.

^b This is properly spoken: for Stephen was murdered of a sort of cut throats, not by order of justice, but by open force: for at that time the Jews could not put any man to death by law.

² Steuen an Arab-born pride will neither let himself imbrace the truth, neither suffer oth-er to receive it. ^c The description of a seditions busy body, and of an haretained and made multitude.

³ The wilddome of the flesh doth not consider what is just but what is profitable, and therewithall measure the profit, according as it appeareth presently. ⁴ There is no cause why we may not use those lawfull means which God giveth us, to repel or put away an injurie.

* Or, tortures.

^d Not by nation, but by the law of the citie.

¹ Paul aged of the false accusations of his enemies, setteth a good conscience for proof whereof he re-peateth the whole course of his life. ² Hypocrites are constrained at length to bewray themselves by their intemperance.

³ It is lawfull for us to complain of injuries, and to summon the wicked to the judgement seat of God, so that we do it without hatred, and with a quiet and peaceable minde.

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Exod. 22, 28.

We may lawfully sometimes for the wicked together by the eares, that they may leave off to ask us, so that we be done with no lawrence of the wrath.

Phil. 3, 5. Chap. 24, 21. The concord of the wicked is weak, although they conspire together to oppose the church.

Math. 22, 23. It is an old heresie of the Sadducees, to deny the substance of angels and souls, and therefore all the resurrection of the dead.

Names that want bodies.

The Lord when he pleth him, finisheth defenders of his cause, even among his enemies. The Scribes office was a publick office, and the name of the Pharisees, was the name of a sect.

God will not forsake his to the end.

to Such as are carried away with a foolish zeal, think that they may lie, and murder, and do whatsoever mischief they list. Or, with an end of execution. They cursing, and blessing themselves, promised.

Te and the Senate requiring the same to be done, lest that the tribune should think that it was demanded of him at some private mans suit.

The wisdom of the Spirit must be joyed with simplicity.

was the high priest: For it is written, * Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadduces, and the other Pharisees, he cried out in the council, Men and brethren, * I am a Pharisee, the sonne of a Pharisee: * of the hope and resurrection of the dead, I am called in question.

7 And when he had so said, there arose a diffention between the Pharisees and the Sadduces: and the multitude was divided.

8 For the Sadduces say that there is no resurrection, neither angel nor spirit; but the Pharisees confesse both.

9 And there arose a great cry: and the Scribes that were of the Pharisees part arose, and strove, saying, We finde no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great diffention, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the souldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And they were more then fourty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound our selves under a great curse, that we will eat nothing untill we have slain Paul.

15 Now therefore ye with the council, signify to the chief captain, that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come neare, are ready to kill him.

16 And when Pauls sisters sonne heard of their lying in wait, he went and entred into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yeeld unto them: for there lie in wait for him of them more then fourty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred souldiers to go to Cesiarea, and horsemen threescore and ten, and spearmen two hundred, at the third houre of the night.

24 And provide them beasts, that they may set Paul on, and bring him safe unto felix the governour.

25 And he wrote a letter after this manner.

26 Claudius Lysias, unto the most excellent governour Felix, sendeth greeting.

27 This man was taken of the Jews; and should have been killed of them: then came I with an armie, and rescued him, having understood that he was a Romane.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewell.

31 Then the souldiers, as it was commanded them, took Paul and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cesiarea and delivered the epistle to the governour, presented Paul also before him.

34 And when the governour had read the letter, he asked of what province he was. And when he understood that he was of Cilicia:

35 I will heare thee, said he, when thine accusers are also come. And he commanded him to be kept in Herods judgement hall.

CHAP. XXIIII.

1 Paul being accused by Tertullus the oratour, 19 answereth for his life and doctrine. 24 He preacheth Christ to the governour and his wife. 26 The governour hopeth for a bribe, but in vain. 27 At last going out of his office, he leaveth Paul in prison.

And after five dayes, Ananias the high priest descended with the elders, and with a certain oratour named Tertullus, who enformed the governour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that a

great crueltie and covetousnes, and yet Iosephus recordeth that he did many worthy things, as that he took Eleazar the captain of certaine cut-throats, and put that deceiving wretch the Egyptian to flight, which caused great troubles in Judea.

12 There is no counsel against the Lord and his servants.

13 Lysias is suddenly made by the Lord, Pauls patron.

1 Hypocrites, when they cannot doe what they would do by force and deceit, at length they go about to compass it by a shew of law.

a Felix ruled that province with worthy things.

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b He useth a word which the Stoicks deemed to be a perfect durtie and behaviour.

thee we enjoy great quietnesse, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it alwayes, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest heare us of thy clemencie a few words.

c Word for word, A plague.

d As you would say, a ringleader, or engine bearer.

e So they called the Christians, scoffingly, of the towns name where they thought that Christ was born, whereupon it came, that Julian the Apostate called him Galilean.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lyfias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom, thy self mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying, that these things were so.

f Confirmed Tertullus his saying.

g Tertullus by the devils rhetoric beginning with flattery, maketh

an end with lyes, but Paul using heavenly eloquence, and but a simple beginning, catcheth off from himself the

crime of sedition, wherewith he was

burdened, with a simple deniall.

h Paul pleadeth his cause two yeares, before Felix departed out of the province, Chap. 27.

i but he had governed Trachonite, Batavia, and Galatnate, before that

Claudius made him governour of Judea: Josephus in the historie of the Jews warre, lib. 2. Chap. 11.

j They cannot lay forth before thee, and prove by good reasons.

k Paul goeth in the case of religion, from a state of conjecture to a state of qualitie, not onely not denying that religion, which was objected against him, but also proving it to be true, to be heavenly, and from God, and to be the oldest of all religions.

l Here this word Herefie, or Sect, is taken in good part.

m Paul in conclusion telleth the thing, which was done truly, which Tertullus had before divers wayes corrupted.

n Chap. 21, 27.

o And while I was busie about those things.

p Hereby it appeareth that these of Asia were Paul his enemies, and those that stirred up the people against him.

q Whither the tribune brought me.

r Chap. 23, 6.

10 Then Paul, after that the governour had beckened unto him to speak, answered, Forasmuch as I know that thou hast been of many yeares a judge unto this nation, I do the more cheerfully answer for my self:

11 Because that thou mayest understand, that there are yet but twelve dayes since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the citie:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my fathers, believing all things which are written in the law and the prophets:

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise my self to have alwayes a conscience void of offence toward God, and toward men.

17 Now after many yeares, I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead, I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, when Lyfias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have libertie, and that he should forbid none of his acquaintance to minister, or come unto him.

24 And after certain dayes, when Felix came with his wife Drusilla, which was a Jewesse, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

27 But after two yeares, Portius Festus came into Felix room: and Felix willing to shew the Jews a pleasure, left Paul bound.

was sometime Nero his bondman. 7 In a naughtie minde, that is, guiltie to it self, although sometime there be some shew of equitie, yet by and by it will be extinguished: but in the meane season we have need of patience, and that continually. 8 For whereas he had blamed himself very wickedly in the province, had it not bene for favour of his brother Pallas, he should have dyed for it: so that we may gather hereby, why he would have pleased the Jews.

C H A P. XXV.

2 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.

NOW when Festus was come into the province, after three dayes he ascended from Cesarea to Jerusalem.

2 Then the high priest, and the chief of the Jews enformed him against Paul, and besought him,

3 And desired favour against him that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickednesse in him.

6 And when he had tarried among them more then ten dayes, he went down unto Cesarea, and the next day sitting in the judgement seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

The judge suspendeth his sentence, because the matter is doubtful.

Felix could not judge whether he had done wickedly in the matters of his religion or no, until he had better understanding of that way which Paul professed: and as for other matters, touching the sedition, he thought good to deferre it till he heard Lyfias, and therefore he gave Paul somewhat more libertie.

God is a most faithfull keeper of his servants, and the force of the truth is wonderful, even amongst men which are otherwise prophane.

This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot and licentious woman, and being the wife of Azizus King of the Emelens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who

was sometime Nero his bondman.

In a naughtie minde, that is, guiltie to it self, although sometime there be some shew of equitie, yet by and by it will be extinguished: but in the meane season we have need of patience, and that continually.

For whereas he had blamed himself very wickedly in the province, had it not bene for favour of his brother Pallas, he should have dyed for it: so that we may gather hereby, why he would have pleased the Jews.

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24 And after certain dayes, when Felix came with his wife Drusilla, which was a Jewesse, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

27 But after two yeares, Portius Festus came into Felix room: and Felix willing to shew the Jews a pleasure, left Paul bound.

was sometime Nero his bondman.

In a naughtie minde, that is, guiltie to it self, although sometime there be some shew of equitie, yet by and by it will be extinguished: but in the meane season we have need of patience, and that continually.

For whereas he had blamed himself very wickedly in the province, had it not bene for favour of his brother Pallas, he should have dyed for it: so that we may gather hereby, why he would have pleased the Jews.

8 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

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10 Then said Paul, I stand at Cæsars judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 ^a And after certain dayes, king ^b Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many dayes, Festus declared Pauls cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgement against him.

16 To whom I answered, It is not the manner of the Romanes to deliver any man to be punished before, &c.

17 Therefore when they were come hither, without any delay on the morrow I sat on the judgement-seat, and I commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 ^c But had certain questions against him of their own ^d superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because ^e I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the ^f hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 ^g Then Agrippa said unto Festus, I would also heare the man my self. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice, with great ^h pompe, and was entred into the place of hearing, with the chief captains, and principall men of the citie, at Festus commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself

hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my ⁱ lord: wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withall to signify the crimes laid against him.

C H A P. X X V I.

² Paul in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

Then Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretched forth the hand, and answered for himself.

2 ^j I think my self happy, king Agrippa, because I shall answer for my self this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially, because I know thee to be expert in all customes and questions which are among the Jews: wherefore I beseech thee to heare me patiently.

4 ^k My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5 Which ^l knew me from the ^m beginning, (if they would testifie) that after the ⁿ most straitest sect of our religion, I lived a Pharisee.

6 ^o And now I stand, and am judged for the hope of the promise made of God unto our fathers.

7 Unto which promise our twelve tribes instantly serving God day and night, hope to come: for which hopes sake, king Agrippa, I am accused of the Jews.

8 ^p Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with my self, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 ^q Which thing I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests, and when they were put to death I gave my ^r voice against them.

11 And I punished them oft in every synagogue, and ^s compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities.

12 ^t Whereupon as I went to Damascus, with authoritie and commission from the chief priests:

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sunne, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard

^f To Augustus. Good princes refused this name at the first, to wit, to be called Lords, but afterward they admitted it; as we read of Traianus.

ⁱ To have a skillfull judge, is a great and singular gift of God.

² Paul divideth the historie of his life into two times: for the first he calleth his adventures; witnesseth for the latter, the Fathers and Prophets.

^a What I was, and where, and how I lived.

^b That I was a pharisee from my childe-hood.

^c The sect of the Pharisees was the most exquisite among all the sects of the Jews, for it was better then all the rest.

^d There are three chief and principall witnesses of true doctrine, God, the true Fathers, and the consent of the church.

^e He proveth the resurrection of the dead; first by the power of God, then by the resurrection of Christ, whereof he is a sufficient witness.

^f Chap. 8, 3.

^g I consented to, and allowed of their doing: for he was not a Judge.

^h By extreme punishment.

ⁱ Chap. 9: 22

^a Festus thinking no such thing, even before kings, bringing to light the wickedness of the Jews, and Pauls innocencie, doth marvellously confirm the church of God.

^b This Agrippa was Agrippa his sonne, whose death Luke spake of before, and Bernice was his sister.

^c The Romanes use not to deliver any man to be punished before, &c.

^d The profane and wicked take an occasion to condemn the true doctrine, by reason of private controversies, and contentions of men between themselves: but the much nevertheless abide in the meane season, life and sure.

^e This profane man calleth the Jewish religion, superstition, and that before King Agrippa, but no marvel: for the rulers of provinces by reason of the empire of Rome, used to preferre themselves before Kings.

^f Or, I was doubtful how to enquire thereof.

^g Or, judgement. That is fulfilled in Paul, which the Lord before had said to Ananias of him, Chap. 9, 15. Georgeously like a Prince.

130 I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me; it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord; And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee,

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

5 The end of the gospel is to save them which are brought to the knowledge of Christ, and are justified and sanctified in him, being laid hold on by faith.

6 Paul alledgeth God to be author of the office of his apostleship, and his grace, as a witness.

7 Christ is the end of the law and the prophets.

f To every one.

g That Christ should not be such a king as the Jews dreamed of, but one appointed to bear our miseries, and the punishment of our finnes.

h The first of them, which are raised from the dead.

i Life, yea and that a most blessed life, which shall be endless: and this is set against darkness, which almost in all tongues signifieth, sometimes death, and sometimes miserie and calamitie.

k The wisdom of God is manifest to fools, yet notwithstanding we must boldly avouch the truth.

l Secretly and privately.

m Paul as it were forgetting himself that he stood a prisoner to defend his cause.

n forgetteth not the office of his apostleship.

o I would to God that not only almost, but thoroughly and altogether both thou and all that heare me this day, might be made as I am, my bonds only excepted.

p Paul is solemnly quit, and yet not humble.

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of finnes, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus saith with a loud voice, Paul thou art beside thy self, much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and sobernesse.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner.

27 King Agrippa, beleevest thou the prophets? I know that thou beleevest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not onely thou, but also all that heare me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governour, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAP. XXVII.

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not beleaved, 14 They are tossed to and fro with tempest, 41 and suffer shipwrack, 22, 34, 44 yet all come safe to land.

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion of Augustus band.

2 And entring into a ship of Adramyttium, we lanchd, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had lanchd from thence, we sailed under Cyprus, because the windes were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italie, and he put us therein.

7 And when we had sailed slowly many dayes, and scarce were come over against Cnidus, the winde not suffering us, we sailed under Crete, over against Salmone:

8 And hardly passing it, came unto a place which is called, The fair havens, nigh whereunto was the citie of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not onely of the lading and ship, but also of our lives.

11 Nevertheless, the centurion beleaved the master and the owner of the ship, more then those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south-west, and north-west.

13 And when the south-winde blew softly, supposing that they had obtained their purpose, loosing thence they sailed close by Crete.

14 But not long after there arose against it a tempestuous winde, called Euroclydon.

15 And when the ship was caught, and could not bear up into the winde, we let her drive.

16 And running under a certain island which is called Claudia, we had much work to come by the boat:

17 Which when they had taken up, they used

1 Paul with many other prisoners, and through the trust of many deaths, is brought to Rome, but yet by Gods own hand as it were, and set forth and commended unto the world with many singular testimonies.

f Or, Candy. a Which was an high hill of Crete.

2 Gods providence taketh not away the causes which God used as means, but rather ordereth and disposeth their right use, even then when he openeth an extraordinary issue.

b This is meant of the Jews fast which they kept in the feast of expiation, as we read, Levit. 23, 27, which fell in the seventh moneth, which we call October, and is not good for navigation or sailing.

c Or, injury. 3 Men call themselves willingly into an infinite sort of dangers, when they chuse to follow their own wisdom, rather then Gods, speaking by the mouth of his servants.

f Or, beat. c By Crete, from whose shore our ship was driven by that means. d North-east winde.

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used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 ^a And being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sunne, nor starres in many dayes appeared, and no small tempest lay on us, all hope that we should be saved, was then taken away.

21 ^b But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and losse.

22 And now I exhort you to be of good cheer: for there shall be no losse of any mans life among you, but of the ship.

23 For there stood by me this night the angel of God whose I am, and whom I serve,

24 Saying, Fear not Paul, thou must be brought before Cesar; and lo, God hath given thee all them that sail with thee.

25 ^c Wherefore sirs, be of good cheer: for I beleieve God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 ^d But when the fourteenth night was come, as we were driven up and down in ^e Adria about midnight, the shipmen deemed that they drew neare to some countrey:

28 And founded, and found it twenty fathoms: and when they had gone a little further, they founded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast foure anchors out of the stern, and wished for the day.

30 ^f And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship,

31 ^g Paul said to the centurion, and to the souldiers, Except these abide in the ship, ye cannot be saved.

32 Then the souldiers cut off the ropes of the boat, and let her fall off.

33 ^h And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

24 Wherefore I pray you to take some meat, for this is for your health: for there shall not an ⁱ hair fall from the head of any of you,

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls. 131

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 ^j And when it was day, they knew not the land: but they discovered a certain ^k creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoised up the main sail to the winde, and made toward shore,

41 And falling into a place where ^l two seas met, they ran the ship aground, and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 ^m And the souldiers counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 ⁿ But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land:

44 ^o And the rest, some on boards, and some on broken pieces of the ship: And so it came to passe that they escaped all safe to land.

CHAP. XXVIII.

1 Paul after his shipwrack is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were perswaded, and some beleaved not. 30 Yet he preacheth there two yeares.

And when they were escaped, then they knew that the island was called ^p Melitia.

2 And the barbarous people shewed us no little kindnesse: for they kindled a fire and received us every one because of the present rain, and because of the cold.

3 ^q And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 ^r And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet ^s vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have ^t swollen, or fallen down dead suddenly: ^u but after they had looked a great while, and saw no harm come to him, they changed their mindes, and said that he was a God.

7 ^v In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us and lodged us three dayes courteously.

8 And it came to passe that the father of Publius lay sick of a fever, and of a bloody flux, to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

9 ^w So

^a The end proposed that none provide worse for themselves, then they which commit themselves to be governed only by their own wisdom.

^b God spareth the wicked for a time, for his elect and chosen sake.

^c The promise is made effectual through faith.

^d We are in and come to the promised and sure salvation through the midst of tempests and death it self. e For Paul was with them, that the Adriaticall sea beareth upon the east shore of Sicilia. f That some country approach unto them.

^e There is none so full an act, whereunto distrust and an evil conscience do not enforce men.

^f Although the performing of Gods promises doth not simply depend upon feare of censure, yet they make themselves unworthy of Gods bounty, which do not embrace those menaces which God offereth them, either upon infidelity or sin.

^g When the word trembleth, the faithful alone be not only quiet, but confirm others by their example. h This is a proverb which the Hebrews use, whereby is meant, that they shall be safe, and not one of them perish.

ⁱ Then are tempests most of all to be feared and looked for, when the port or haven is nearest.

^j A creek is a sea within land, as the Adriaticall sea, and the Persian sea.

^k Or, cut the anchors, they left them in the sea, &c.

^l So is Isthmus called, because the sea toucheth it on both sides.

^m There is no where more unfaithfulness, and unthankfulness, then in unbelievers.

ⁿ God findeth, even amongst his enemies, them whose help he useth to preserve his.

^o The goodness of God overcometh mans malice.

^p That is it, which at this day we call Malta.

^q The godly are sure to have danger upon danger, but they have always a glorious issue.

^r Although adversity be the punishment of sin, yet seeing that God in punishing of men doth not always respect sin, they judge rashly, which either do not wait for the end, or doe judge and esteem of men, according to prosperitie or adversity.

^s Right and reason.

^t The Greek word signifieth, To be inflamed, or To swell: moreover, Dicforides in his 6 book, chap. 38. witnesseth that the biting of a viper causeth a swelling of the body, and so faith Nicander, in his remedies against poysons.

^u There is nothing more uncertain every way, then they which are ignorant of true religion.

^v It never yet perished any man, that received the servant of God: were he never so miserable and poore.

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5 Although Paul were a captive, yet the virtue of God was not captive.
6 God doeth well to strangers for his childrens sake.

7 Idols do not defile the saints, which do in no wise consent unto them.
d So they used to deck the fore-part of their ships, whereupon their ships were called by such names.

8 God boweth and bendeth the hearts even of prophane men, as it pleaseth him to favour his.
9 God never suffereth his to be afflicted above their strength.
e Appius way, was a pavement made by Appius the blinde, with the help of his souldiers, long and bread, and runneth out toward the sea, and there were three tavernes in it.
f Not in a common prison, but in a house which he hired for himself.
10 Paul in every place remembreth himself to be an apostle.

11 We may use the meanes which God giveth us, but so, that we seek the glory of God, and not our selves.

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours, and when we departed, they laded us with such things as were necessary.

11 And after three moneths we departed in a ship of Alexandria, which had wintered in the isle, whose signe was Castor and Pollux.

12 And landing at Syracuse, we tarried there three dayes.

13 And from thence we set a compasse, and came to Rhegium, and after one day the southwinde blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven dayes: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as farre as Appii-forum, and the Three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoner to the captain of the guard, but Paul was suffered to dwell by himself, with a souldier that kept him.

17 And it came to passe, that after three dayes, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customes of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romanes.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cesar, not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, we neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But we desire to heare of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdome of God, perswading them concerning Jesus, both out of the law of Moses, and out of the prophets from morning till evening.

24 And some beleeved the things which were spoken, and some beleeved not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the prophet, unto our fathers,

26 Saying, * Go unto this people, and say, Hearing ye shall heare, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed grosse, and their eares are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and heare with their eares, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will heare it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole yeares in his own hired house, and received all that came in unto him,

31 Preaching the kingdome of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him,

12 The law and the gospel agree well together.
g By good reason, and proved, that the kingdome of God, foretold them by the prophets, was come.

13 The gospel is a favour of life to them that beleeve, and a favour of death to them that be disobedient.

14 The unbelievers do willingly resist the truth, and yet not by chance.
* Isa. 6, 9, Matth. 13, 14, Mark 4, 12, Luke 8, 10, John 12, 40, Rom. 11, 8.

h They made as though they saw, not that which they saw against their wills, yea they did see, but they would not see.

15 The unbelief of the reprobate and callowes, cannot cause the truth of God to be of none effect.

16 Not the gospel, but the contempt of the gospel is the cause of strife and debate.

17 The word of God cannot be bound.

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The epistle of PAVL the apostle, TO THE ROMANES.

CHAP. I.

1 Paul commendeth his calling, to the Romanes, 9 and his desire to come to them. **16** What his gospel is, and the righteousness which it sheweth. **18** God is angry with all manner of sinne. **21** What were the sinnes of the Gentiles.

PAUL a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

(Which he had promised afore by his prophets in the holy scriptures)

3 Concerning his Sonne Jesus Christ our Lord, which was made of the seed of David according to the flesh,

4 And declared to be the Sonne of God with power, according to the spirit of holiness, by the resurrection from the dead,

5 By whom we have received grace and apostleship for obedience to the faith among all nations for his name.

6 Among whom are ye also the called of Jesus Christ.

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Sonne, that without ceasing I make mention of you alwayes in my prayers,

10 Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, that I may impart unto you some spirituall gift, to the end you may be established,

12 That is, that I may be comforted together with you, by the mutuall faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might

have some fruit among you also even as among other Gentiles.

14 I am debter both to the Greeks, and to the barbarians, both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that beleeveeth, to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men; who hold the truth in unrighteousness.

19 Because that which may be known of God, is manifest in them, for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternall power and Godhead, so that they are without excuse.

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools:

23 And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and foure-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more then the Creatour, who is blessed for ever. Amen.

fore are subject to condemnation: Therefore must they needs seek righteousness in some other. **a** Against all kinds of ungodliness. **b** By truth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into favour with God, but that their own reason might condemn them of wickedness both against God and man. **9** Their ungodliness he proveth hereby, that although all men have a most clear & evident glasse where to behold the everlasting and almighty nature of God, even in his creatures, yet have they fallen away from those principles, to most foolish and fond devices of their own brains, in constituting and appointing the service of God. **c** Or, to themselves. **d** Thou test not God, and yet thou acknowledgest him as God by his works. **e** Or, that they may be. **f** They did not honour him with thanksgiving and service which was meet for his everlasting power and God-head. **g** As if he said, became so mad of themselves. **h** Or, Though themselves. **i** For the true God they took another. **j** Psal 106, 20. **k** The unrighteousness of men's hearts is such, that even against nature following their lusts, they defiled themselves one with another by the just judgement of God. **l** The contempt of religion is the fountain of all mischief. **m** As a just judgement.

u He meaneth all them that dwell at Rome, though some of them were not Romanes; Look the end of the epistle.

5 The second part of the epistle unto the beginning of the 9 chapter. Now the whole end and purpose of the disputation is this: that is to say, to shew that there is but one way to attain unto salvation (which is set forth unto us of God in the gospel, without any difference of nations) and that is Jesus Christ apprehended by faith.

x God his mighty and effectual instruments to save men by.

y When this word Grecian, is set against this word Jew, then doth it signify a gentile.

6 The confirmation of the former proposition: we are taught in the gospel, that we are justified before God by faith, which increaseth daily; and therefore also loved.

z From faith which increaseth daily.

7 The proof as well of the first as of the second proposition, out of Habakuk, who attributed, and giveth unto faith both justice and life before God.

Hab. 2. 4.

8 Another confirmation of that principal question: All men being considered within themselves, or without Christ are guilty both of ungodliness and also unrighteousness, and therefore

The first part of the epistle containing a most profitable preface, unto verse 10.

a He moving the Romanes to give diligent care unto him, is that he sheweth that he cometh not in his own name, but as Gods messenger unto the Gentiles, exhorteth unto them of the rightest manner, that is, promised largesse of Gods grace, and how at the length persecuted in Israel.

b Minister for this word servant is here taken in this place as set against the word Freeman but denoteth the ministerial office.

c whereas he said before in a general manner, that he was a minister, now he cometh to a more special name, and faith, he is an apostle, and the text took it upon him this office of his own hand, but being called of God, and therefore in this his writing to the Romanes, doth nothing but his office.

d Acts 13, 2. **e** Appointed of God to preach the gospel.

f By declaring the truth of the doctrine of the Gospel, he sheweth up the Romanes to good consideration of the matter whereunto he is called: so that he sheweth that Christ (who is the very substance and sum of the Gospel) is the person of God, our Father, who is touching his humanity, is made of the seed of David, but touching his divinity and spirituall nature, whereby he sanctified him-

g self, is begotten of the Father from everlasting, as by his mighty resurrection manifestly appear-

h eth. **d** This is a plain testimonie of the person of Christ, that hee is but one, and of his two natures, and their properties.

e Which took flesh of the Virgine, David his daughter.

f As he is man: for this word, Flesh, by the figure Synecdoche, is taken for man.

g Or, determined. **h** Shewed and made manifest. **i** The divine and mighty powers set against the weakness of the flesh, for that overcame death.

j Of whom. **k** This marvellous, li et all and gracious gift, which is given me, the least of all the saints, to preach, &c. Ephesians 3, 8.

l That men through might obey God. **m** For his names sake. **n** Which through Gods goodness are made free.

o Gods free good will: by peace, the Hebrews meane a prosperous successe in all their doings. **p** He procurereth their favourable patience, in that he reckoneth up their true commendation, and his true apostolique good will toward them, confirmed by taking God himself unto witness.

q In all churches. **r** Or, in my spirit. **s** Very willingly and with all my heart. **t** In preaching this Son. **u** Though Paul were never so excellent, yet by teaching the church, he might be followed by it. **v** Or, in you.

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1 A meet reward for their desert.

11 He proveth the unrighteousness of man by a large rehearsal of many kinds of wickedness, from which (if not from all, yet at the least from many of them) no man is altogether free.

12 Or, to acknowledge.

13 Or, a minde void of judgement.

14 Into a mad and froward minde whereby it cometh to passe, that the conscience being once put out, and having almost no more remembrance of sin, men run headlong into all kinde of mischief. 15 Unmindfull of their covenants and bargains.

16 Or, unsociable.

17 By the judgement of God he meaneth that which the Philosophers called the law of nature, and the lawyers themselves termed the law of nations.

18 Or, consens with them.

19 Are fellows and partakers with them in their wickedness, and beside that, commend them which do amisse.

26 For this cause God gave them up unto vile affections: for even their women did change the naturall use into that which is against nature.

27 And likewise also the men, leaving the naturall use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate minde, to do those things which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,

30 Backbiters, haters of God, despitefull, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without naturall affection, implacable, unmercifull;

32 Who knowing the judgement of God, (that they which commit such things are worthy of death) not onely do the same, but have pleasure in them that do them.

CHAP. II.

1 They that sinne, though they condemn it in others, cannot excuse themselves, 6 and much lesse escape the judgement of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor the Jews, 35 whom their circumcision shall not profit, if they keep not the law.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest, doest the same things.

2 But we are sure that the judgement of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgement of God.

6 Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-doing, seek for glory, and honour, and immortalitie, eternall life:

8 But unto them that are contentious, and

2 He convinceth them which would seem to be excused out of the number of other men, because they reprehend other mens faults, and sith, that they are least of all to be excused, for if they were well and narrowly searched (as God surely doeth) they themselves would be found guilty in those things which they reprehend, and punish in others: so that in condemning other, they pronounce sentence against themselves.

3 Paul alledgeth no places of scripture, for he reasoneth generally against all men: but he bringeth such reasons as every man is perswaded of in his minde, so that the devil himself is not able to pluck them clean out.

4 Considering and judging things aright, and not by any outward show.

5 A vehement and grievous crying out against them that please themselves, because they see more the other do, and yet are no whit better then others are.

6 Whil'it thou givest thyself to pleasures, thinking to increase thy goods, thou shalt finde Gods wrath.

7 The ground of the former disputation. That both the Jews and Gentiles have altogether need of righteousness. 8 Plac. 62, 12. Matt. 16, 27. Revel. 22, 12.

9 Glory which followeth good works, which he layeth not out before us, as though there were any that could attain to salvation by his own strength, but by laying this condition of salvation before us, which no man can perform, to bring men to Christ, who alone justifieth the believers, as he himself concludeth, chap. 2, 21, 22, following.

do not obey the truth, but obey unrighteousness; indignation, and wrath;

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law,

13 (For not the hearers of the law are justified before God, but the doers of the law shall be justified.

14 For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and reatest in the law, and makest thy boast of God:

18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law,

19 And art confident that thou thyself art a guide of the blinde, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preacheest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles, through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his

testimonie of David, and the other Prophets, that God bestowed greatest benefits upon the Jews, in giving them also the law, but that they are most unthankfull and unkindest of all men, when as indeed, they did nothing lesse then observe the law.

9 He precisely preventeth their objection, which set an holiness in circumcision, if it be separated from the inward, doeth not only not justify, but also condemn them that are indeed circumcised, of whom it requirerh that, which it signifieth, that is to say cleanness of the heart and the whole life according to the commandment of the law, so that if there be a man uncircumcised according to the flesh, who is circumcised in heart, he is far better and more to be counted of, then any Jew that is circumcised according to the flesh onely.

10 The way to teach and frame other in the knowledge of the truth. 11 As though he said, that the Jews under a colour of an outward serving of God, chal enged all to themselves when as indeed, they did nothing lesse then observe the law. 12 As 52, 5. Ezek. 36, 20, 23.

13 He precisely preventeth their objection, which set an holiness in circumcision, if it be separated from the inward, doeth not only not justify, but also condemn them that are indeed circumcised, of whom it requirerh that, which it signifieth, that is to say cleanness of the heart and the whole life according to the commandment of the law, so that if there be a man uncircumcised according to the flesh, who is circumcised in heart, he is far better and more to be counted of, then any Jew that is circumcised according to the flesh onely.

14 This is the figure Metonymia, for if the uncircumcised.

By truth, he meaneth the knowledge which we have of nature. f Gods indignation against sinners which is quick ly be kindled. 7 Gr. Greek. 8 God doeth not measure men either by their blood or by their country, either to receive them or to cast them away.

4 He appeareth the general accusation of mankind, particularly both to the Gentiles, and to the Jews.

5 He preventeth an objection which might be made by the Jews, whom the law doth not excuse, but condemne, because that not the hearing of the law, but the keeping of the law doth justify.

h Shall be pronounced just before Gods judgement seat: which is true indeed if any such could be found that had fulfilled the law: but seeing Abraham was not justified by the law, but by faith, it followeth that no man can be justified by works.

6 He preventeth an objection which might be made by the Gentiles, who although they have not the law of Moses, yet they have no reason whereby they may excuse their wickedness, in that they have some what written in their hearts in stead of a law, as men, that sith and punish some things as wicked, and commend other as good.

i Not simply, but in comparison of the Jews.

k Command honest things, and forbid dishonest.

l Or, the conscience witnessing with them.

1 This knowledge is a natural knowledge.

2 Or, between themselves.

3 God denoteth many judgements, which notwithstanding he will execute at their convenient time by Iesus Christ with a most strait examination, not onely of words and deeds, but of thoughts also, but they never so hidden or secret.

4 As this my doctrine witnesseth which I am appointed to preach.

5 He proveth by the

6 As this my doctrine witnesseth which I am appointed to preach.

7 He proveth by the

8 As this my doctrine witnesseth which I am appointed to preach.

9 He proveth by the

10 This is the

16 Gal 5:11-12 14-15 10:20 11:24 20 11:24 11:24 12:3

18 11:18 20:34-10 21:16 10:14 17 11:18 28:10 7 7:16 26 24m 3 15

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¹ The state and condition of the uncircumcised.

² He which is uncircumcised by nature and blood, shall often offend against the law: but in this sense, the circumcision which is according to the letter, is the cutting off of the flesh, but the circumcision of the spirit, is the circumcision of the heart, that is, to lay, the spirit of holiness and righteousness, whereby the people of God is known from people of the world, and in the heart.

uncircumcision be counted for ¹ circumcision? 27 And shall not ¹ uncircumcision which is by nature, if it fulfill the law, judge thee, who by the ¹ letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one ¹ outwardly, neither is that circumcision, which is outward in the flesh.

29 But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the ¹ spirit, and not in the letter, whose praise is not of men but of God.

^u By the outward ceremony on y. ^x Whole force is known from

CHAP. III.

¹ The Jews prerogative: 3 which they have not lost. 9 Howbeit, the law convinceth them also of sinne. 20 Therefore on flesh is justified by the law, 28 but all without difference, by faith onely: 31 and yet the law is not abolished.

What ¹ advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the ¹ oracles of God.

3 For what if some did not ¹ beleve? shall their unbelief make the ¹ faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar, as it is written, * That thou mightest be ¹ justified in thy sayings, and mightest overcome ¹ when thou art judged.

5 ¹ But if our ¹ unrighteousnesse commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a ¹ man)

6 God forbid: for then how shall God judge the world?

7 ¹ For if the ¹ truth of God hath more abounded through my lie unto his glorie; why yet am I also judged as a sinner?

8 And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come: whose damnation is just.

9 ¹ What then? are we better then they? No in no wise: for we have before ¹ proved both Jews and Gentiles, that they are all ¹ under sinne,

10 As it is written, There is none righteous, no not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

13 Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness.

15 Their feet are swift to shed blood.

16 Destruction and misery are in their ways:

¹ Some that to the former: If sins doe turn to the glory of God, they are not only not to be punished, but we ought rather to give our selves to them: which blasphemie Paul contenting himself to curse and detest, pronounceth just punishment against such blasphemers. ² The same confidence. ³ Another answer to the first objection: that the Jews, if they be considered in themselves, are no better then other men are: as it hath been long since pronounced by the mouth of the prophets. ⁴ Gr. charged. ⁵ Are guilty of sin.

17 And the ¹ way of peace have they not known.

18 There is no fear of God before their eyes.

19 ¹ Now we know that what things soever the ¹ law faith, it faith ¹ to them who are under the law: that every mouth may be stopped, and all the world may become ¹ guilty before God.

20 Therefore by the deeds ¹ of the law, there shall no ¹ flesh be ¹ justified in his ¹ sight: for by the law is the knowledge of sinne.

21 ¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

22 ¹ Even the righteousness of God, which is by faith of ¹ Jesus Christ unto all, and upon all them that beleve: for there is no difference:

23 For all have sinned, and come short of the ¹ glory of God.

24 ¹ Being justified ¹ freely by his grace, through the redemption that is in Jesus Christ:

25 ¹ Whom God hath ¹ set forth to be a propitiation, through faith in his ¹ blood, to declare his righteousness for the ¹ remission of sinnes that are ¹ past, through the ¹ forbearance of God.

26 To declare, I say, ¹ at this time his righteousness: that he might be ¹ just, and the ¹ justifier of him which ¹ beleeveth in Jesus.

27 ¹ Where is boasting then? it is excluded: By what ¹ law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 ¹ Is he the God of the ¹ Jews onely? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God which shall justify the ¹ circumcision by faith, and uncircumcision through faith.

31 ¹ Do we then make ¹ void the law through faith? God forbid: yea, we ¹ establish the law.

to say, A way whereby we may be justified and save before him without the law. ² The matter, as it were, of this righteousness is Christ in us, apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdom of God.

¹ Which we give to Jesus Christ, or which relecth upon him. ² By the glory of God, is meant that mark which we all shoot at, that is, everlasting life, which is the end in that we are made partakers of the glory of God.

³ Therefore this righteousness touching us, is altogether freely given, for it standeth upon those things which we have not done ourselves, but such as Christ hath suffered for our sakes, to deliver us from sinne. ⁴ Of his free gift, and meere liberality.

⁵ God then is the author of that free justification, because it is leaved him: and Christ is he which suffered punishment for our sinnes, and in whom we have remission of them: and mean whereby we apprehend Christ, is faith. To be short, the end is the setting forth of the goodness of God, that by this means it may appeare, that he is mercifull indeed, and constant in his promises, as he that freely, and of meere grace, justifieth the believers.

⁶ Or, foreordained. ⁷ This name of blood, calleth us back to the figure of the old sacrifices, the truth and substance of which sacrifice is in Christ. ⁸ Or, passing over. ⁹ Of those sinnes which we have committed, when we were his enemies.

¹⁰ To wit, when Paul wrote this. ¹¹ That he might be found exceeding true and faithful. ¹² Making him just, and without blame, by imputing Christs righteousness unto him. ¹³ Of the number of them which by faith lay hold upon Christ: contrary to whom are they, which look to be saved by circumcision, that is, by the law.

¹⁴ An argument to prove this conclusion, that we are justified by faith, without works, taken from the end of justification. The end of justification is the glory of God alone: therefore we are justified by faith without works: for if we were alone justified, either by our own works only, or partly by faith, and partly by works, the glory of this justification should not be wholly given to God.

¹⁵ By what doctrine? now the doctrine of works hath this condition joyned with it, if thou doest: and the doctrine of faith, hath this condition, if thou beleevest. ¹⁶ Another argument of an absurditie: if justification depended upon the law of Moses, then should God be a Saviour to the Jews onely: Again, if he should save the Jews as for one sort, and the Gentiles after another, he should not be one, and like himself.

¹⁷ Therefore he will justify both of them, after one self-same manner, that is to say, By faith. Moreover, this argument must be joyne to that which followeth next: that his conclusion may be firm and evident. ¹⁸ God is said to be their God, after the manner of the scripture, who in love and tenderness.

¹⁹ The uncircumcised. ²⁰ The taking away of an objection: yet is not the law taken away therefore, but is rather established, as it shall be declared in his proper place. ²¹ Vain, void, to no purpose, and of no use. ²² We make it effectual and strong.

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¹ An innocent and peaceable life.

² He proveth that this grievous accusation which is uttered by David and Elias, doth properly concern the Jews.

³ The law of Moses.

⁴ A conclusion of all the former dispute, in the 18 ver. of the first chapter. There one faith the apostle.

⁵ No man can hope to be justified by any law, whether it be that general law, or the particular law of Moses, and therefore to be saved, seeing it appeareth (as we have already proved) by comparing the law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

⁶ Or, justified to the judgement of God.

⁷ Be found guilty before God.

⁸ By that, that the law can by us be performed.

⁹ Flesh is here taken for man, as in many other places, and furthermore hath greater force for to show the contrarie.

¹⁰ Let us see God and man: as if you would say, Man who is nothing else but a piece of flesh defiled with sin, and God who is most pure and most perfect in himself.

¹¹ Abolished before the judgement seat of God.

¹² A secret setting of the righteousness which is before men, be they never so just, against the justice which can stand before God, but the righteousness of Christ onely.

¹³ Therefore faith the apostle. Let that men should perish, God doeth now exhibit that which he promised of old, that is

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1 *Abrahams faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith onely he and his seed received the promise. 16 Abraham is the father of all that beleeve. 24 Our faith also shall be imputed to us for righteousness.*

What shall we say then, that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 For what faith the scripture? Abraham beleeved God, and it was counted unto him for righteousness.

4 Now to him that *worketh*, is the reward not *reckoned* of grace, but of debt.

5 But to him that *worketh* not, but beleeveth on him that *justifieth* the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessednesse of the man unto whom God imputeth righteousness without works,

7 *Saying*, Blessed are they whose iniquities are forgiven, and whose finnes are covered.

8 Blessed is the man to whom the Lord will not impute sinne.

9 *Cometh* this *blestnesse* then upon the circumcision *onely*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

11 And he received the *signe* of circumcision, a *seal* of the righteousness of the faith, which *he had* yet being uncircumcised: that he might be the father of all them that beleeve, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision *onely*, but also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

13 For the promise that he should be the heir of the world, *was* not to Abraham, or to his seed through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

15 Because the law *worketh* wrath: for where no law is, *there is* no transgression.

16 Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

17 By whom also we have *access* by faith into this grace *wherein* we *stand*, and *rejoice* in hope of the glory of God.

18 And not *onely so*, but we glory in tribulations also, *knowing* that tribulation *worketh* patience:

19 And patience, experience: and experience, hope:

20 And hope maketh not ashamed, because

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that onely which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, * I have made thee a father of many nations) † before him whom he beleeved, *even* God who quickeneth the dead, and calleth those things which be not as though they were:

18 Who against hope beleeved in hope, that he might become the father of many nations: according to that which was spoken, * So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred yeare old, neither yet the deadnesse of Sara's wombe.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God:

21 And being fully perswaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him:

24 But for us also, to whom it shall be imputed, if we beleeve on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our offences, and was raised again for our justification.

17 A description of true faith, wholly resting in the power of God, and his good will for us in the example of Abraham. 18 The rule of justification is a wayes one, both in Abraham, and in all the faithful: that is to say, faith in God, who after that there was made a full satisfaction for our sins in Christ our mediator, raised him from the dead, that we also being justified, might be saved in him. 19 To pay the ransom for our finnes.

CHAP. V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that sith we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sinne and death came by Adam, 17 so much more righteousness and life by Iesus Christ. 20 Where sinne abounded, grace did superabound.

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4 And patience, experience: and experience, hope:

5 And hope maketh not ashamed, because

of faith it self, and in whom faith it self is effectual.

6 Our minde is not only quiet and settled, but also we are marvellously glad: and conceive great joy for that heavenly inheritance, which waiteth for us.

7 Afflictions accustom us to patience, and patience assureth us of the goodnesse of God, and this experience confirmeth and fostereth our hope, which never deceiveth us.

8 The ground of hope is an assured testimony of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith, whereof it followeth, that through faith our consciences are quieted.

14 The conclusion of this argument: The salvation and justification of the posterity of Abraham (that is, of the church which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made unto Abraham, and which promise Abraham himself first of all laid hold on.

15 That is to say, not onely of them which beleeve, and are also circumcised according to the law, but of them also which without circumcision, and in respect of law onely, are counted amongst the children of Abraham.

16 This fatherhood is spiritual, depending onely upon the veritie of God, who made the promise.

17 Or, like unto him.

18 Before God, that is, by a spiritual kindred which hath place before God, and maketh us acceptable to God.

19 Who resteth to life.

20 With whom those things are already, which as yet are not indeed, as he that can with a word make what he will of nothing.

21 Very strong and constant.

22 Acknowledged and praised God, as most gracious and true.

23 The rule of justification is a wayes one, both in Abraham, and in all the faithful: that is to say, faith in God, who after that there was made a full satisfaction for our sins in Christ our mediator, raised him from the dead, that we also being justified, might be saved in him.

24 To pay the ransom for our finnes.

25 Another argument taken of the effects: we are justified with that which truly appeareth our conscience before God: but faith in Christ doth appeare our conscience and not the law, as it was before said, therefore by faith we are justified and not by the law.

26 Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giver

of faith it self, and in whom faith it self is effectual.

27 He sheweth that our acceptance with the Author is by the Sonne.

28 By which grace, that is, by which gracious love and good will, or that state whereinto we are graciously taken.

29 We stand steadfast.

30 A preventing of an objection against them, which beholding the daily miseries and calamities of the church, think that the Christians dream, when they brag of their felicity: to whom the apostle answereth, That their felicity is laid up under hope in another place: which hope is so certain and sure, that they doe no lesse rejoyce for that happiness, then if they did presently enjoy it.

31 Our minde is not only quiet and settled, but also we are marvellously glad: and conceive great joy for that heavenly inheritance, which waiteth for us.

32 Tribulation it self giveth us divers, and sundry wayes, occasion to rejoyce, much lesse doth it make us miserable.

33 Afflictions accustom us to patience, and patience assureth us of the goodnesse of God, and this experience confirmeth and fostereth our hope, which never deceiveth us.

34 The ground of hope is an assured testimony of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith, whereof it followeth, that through faith our consciences are quieted.

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the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

9 Much more then being now justified by his blood, we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne: much more being reconciled, we shall be saved by his life.

11 And not onely so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sinne entered into the world, and death by sinne: and so death passed upon all men, for that all have sinned.

13 For untill the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression, who is the figure of him that was to come:

15 But not as the offence, so also is the free gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgement was by one to condemnation: but the free gift is of many offences unto justification.

17 For if by one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

18 Therefore as by the offence of one judgement came upon all men to condemnation: even so by the righteousness of one, the free

gift came upon all men unto justification of life. 19 For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

20 Moreover, the law entered, that the offence might abound: but where sinne abounded, grace did much more abound.

21 That as sin hath reigned unto death, even so might grace reigne through righteousness unto eternal life, by Jesus Christ our Lord.

spring doth for upon others. y So then, sinne entered not into us only by the one sinner, but we take corruption of him by inheritance. z his word, Many, is left against this word, A few. 19 A preventing of an objection: why then did the law of Moses enter thereupon? that men might be so much the more guilty, and the benefit of God in Christ Jesus be so much the more glorious. a Besides that disease, which had men were infected withall by being defiled with one mans sinne, the law entered. b Grace was powered plentiful from heaven, that it did not onely countervail sinne, but above measure passed it.

10 From Adam in whom all have sinned, both guiltiness and death (which is the punishment of the guiltiness) came upon all. 11 By Adam, who is compared with Christ, he is to him in this, that both of them make those which are their partakers of that they have: they are unlike in this, that Adam deriveth sinne into them that are his, even of nature, and that to death: but Christ maketh them that are his, partakers of his righteousness by grace, and that unto life.

12 By sinne, is meant that disease which is ours by inheritance, and men commonly call it original sinne: for so he useth to call that sinne in the singular number, whereas if he spake of the fruits of it, he useth the plural number, calling them sinnes.

13 That is, in Adam. 14 That this is so, that both guiltiness and death began not after the giving and transgressing of Moyses law, it appeareth manifestly by that men died before that law was given, for in that they died, sinne which is the cause of death, was then: and in such sort, that it was also imputed: whereupon it followeth that there was then some law, the breach whereof was the cause of death.

15 Where there is no law made, no man is punished as faulty and guilty. 16 For that this law was not that universall law, and that that death did not proceed from any actual sinne of every one particularly, it appeareth hereby, that the very infants which neither could ever know or transgress that naturall law, are notwithstanding dead as well as Adam.

17 Nor after that sort as they sinne that are of more yeares, following their lusts: but by the whole posterity was corrupted in Adam, when as he wittingly and willingly sinned.

18 Now that first Adam answereth the latter, who is Christ, as it is afterwards declared. 19 Adam and Christ are compared together in this respect, that both of them doe give and yield to others, that which is their own: but herein first they differ, that Adam by nature hath passed his fault to the destruction of many, but Christs obedience hath by grace overflowed many.

20 That is, Adam. 21 Another inequality consisteth in this, that by Adams offence we are guilty, but the righteousness of Christ imputed to us freely, doth not only absolve us from that one fault, but from all other. 22 To the sentence of abolition, whereby we are pronounced righteous. 23 The third difference is, that the righteousness of Christ is imputed unto us by grace, is of greater power to bring life, then the offence of Adam is to bring death.

24 Or, by one offence. 25 Or, by one righteousness. 26 Therefore to be short, as by one mans offence, the guiltiness came upon all men, to make them subject to death: so on the contrary side, the righteousness of Christ, which by Gods mercy is imputed to all believers, justified them, that they may become partakers of eternal life.

gift came upon all men unto justification of life.

19 For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

20 Moreover, the law entered, that the offence might abound: but where sinne abounded, grace did much more abound.

21 That as sin hath reigned unto death, even so might grace reigne through righteousness unto eternal life, by Jesus Christ our Lord.

spring doth for upon others. y So then, sinne entered not into us only by the one sinner, but we take corruption of him by inheritance. z his word, Many, is left against this word, A few. 19 A preventing of an objection: why then did the law of Moses enter thereupon? that men might be so much the more guilty, and the benefit of God in Christ Jesus be so much the more glorious. a Besides that disease, which had men were infected withall by being defiled with one mans sinne, the law entered. b Grace was powered plentiful from heaven, that it did not onely countervail sinne, but above measure passed it.

CHAP. VI.

1 We may not live in sinne, 2 for we are dead unto it, 3 as appeareth by our baptisme. 12 Let not sinne reigne any more, 18 because we have yielded our selves to the service of righteousness, 23 and for that death is the wages of sinne.

What shall we say then? shall we continue in sinne, that grace may abound?

2 God forbid: how shall we that are dead to sinne, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

4 Therefore we are buried with him by baptisme into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newnesse of life.

5 For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serve sin.

7 For he that is dead, is freed from sinne.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him.

10 For in that he died, he died unto sinne once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also your selves to be dead in deed unto sinne: but alive unto God through Jesus Christ our Lord.

12 Let not sinne therefore reigne in your mortall body, that ye should obey it in the lust thereof.

13 There are three parts of this sanctification: to wit, the death of the old man, of sin, his buriall, and the resurrection of the new man, descending into us from the virtue of the death, buriall, and resurrection of Christ, of which benefit our baptisme is a signe and pledge.

14 Or, are. c To the end that growing up in one with him, we should receive his strength, to quench sin in us, and to make us new men. d That Christ himself being discharged of his infirmities and weakness, might live in glory with God for ever. e And we which are his members rise for this end, that being made partakers of the self-same virtue, we should begin to lead a new life, as though we were already in heaven. f The death of sin and the life of righteousness or our ingrafting into Christ, and growing up into one with him, can not be separated by any means, neither in death nor life: whereby it followeth, that no man is sanctified, which liveth still to sin, and therefore is no man made partaker of Christ by faith, which repenteth not and turneth not from his wickedness: for as he said before, the law is not subverted but established by faith. f Inasmuch as by means of the strength which cometh from him to us, we do die to sin, as he is dead. g For we become every day more perfect then other: for we shall never be perfectly sanctified, as long as we live here. h All our whole nature, as we are conceived and born into this world with sin, which is called old, partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new. i Our corrupt nature is attributed to Christ, not indeed, but by imputation. k That naughtiness which sticketh fast in us. l The end of sanctification which we shoot at and shall at length come to, to wit, when God shall be all in all. m He proveth it by the effects of death, using a comparison. n Christ the head with his members. o Once for all. p With God. q An exhortation to contend and strive with corruption & all the effects thereof. r By resigning. s Paul meaneth that chiefe and high rule, which no man may resist against, and if any do, yet it is in vain.

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x Not onely because our sins are forgiven us, but also because the righteousness of Christ is imputed unto us.

18 The ground of this whole comparison is this, that these two men are set as two stocks, or roots, so that out of the one, sin by nature, out of the other, righteousness by grace.

19 A preventing of an objection: why then did the law of Moses enter thereupon? that men might be so much the more guilty, and the benefit of God in Christ Jesus be so much the more glorious.

20 Grace was powered plentiful from heaven, that it did not onely countervail sinne, but above measure passed it.

1 He passeth how to another benefit of Christ, which is called sanctification or regeneration.

2 In that corruption, for though the guiltiness of sinne be not imputed to us, yet the corruption remaineth still in us: the which sanctification, that followeth justification, killeth by little and little.

3 The benefit of justification and sanctification are always joyed together inseparably, and both of them proceed from Christ by the grace of God.

4 Now sanctification is the abolishing of sinne, that is of our natural corruption, into whose place succeedeth the cleanliness and purenesse of nature reformed.

5 They are said of Paul to be dead to sin, which are in such sort made partakers of the virtue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits.

6 And on the other side they are said to live to sinne, which are in the flesh, that is, whom the Spirit of God hath not delivered from the slavery of the corruption of nature.

7 There are three parts of this sanctification: to wit, the death of the old man, of sin, his buriall, and the resurrection of the new man, descending into us from the virtue of the death, buriall, and resurrection of Christ, of which benefit our baptisme is a signe and pledge.

8 To the end that growing up in one with him, we should receive his strength, to quench sin in us, and to make us new men. d That Christ himself being discharged of his infirmities and weakness, might live in glory with God for ever.

9 And we which are his members rise for this end, that being made partakers of the self-same virtue, we should begin to lead a new life, as though we were already in heaven. f The death of sin and the life of righteousness or our ingrafting into Christ, and growing up into one with him, can not be separated by any means, neither in death nor life: whereby it followeth, that no man is sanctified, which liveth still to sin, and therefore is no man made partaker of Christ by faith, which repenteth not and turneth not from his wickedness: for as he said before, the law is not subverted but established by faith.

10 Inasmuch as by means of the strength which cometh from him to us, we do die to sin, as he is dead. g For we become every day more perfect then other: for we shall never be perfectly sanctified, as long as we live here. h All our whole nature, as we are conceived and born into this world with sin, which is called old, partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new.

11 Our corrupt nature is attributed to Christ, not indeed, but by imputation. k That naughtiness which sticketh fast in us. l The end of sanctification which we shoot at and shall at length come to, to wit, when God shall be all in all. m He proveth it by the effects of death, using a comparison. n Christ the head with his members. o Once for all. p With God. q An exhortation to contend and strive with corruption & all the effects thereof. r By resigning. s Paul meaneth that chiefe and high rule, which no man may resist against, and if any do, yet it is in vain.

12 Let not sinne therefore reigne in your mortall body, that ye should obey it in the lust thereof.

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1, 8

p To sinne, as to
alord or tyrant.
q Your minde and
all the powers of it.
† Gr. *armi* or
weapons.
r As instruments to
commit wickednes
withall.

7 He granteth,
that sinne is not
yet so dead in us
that it is utterly
extinct: but he
promiseth victory
to them that con-
tend manfully, be-
cause we have the
grace of God gi-
ven us, which
worketh so, that
the law is not
now in us the
power and instru-
ment of sinne.

8 To be under the
law and under
sinne, signifi-
ing all one, in respect
of them which are
not sanctified, as
on the contrary
side, to be under
grace and right-
eousnesse, agree
to them that are
regenerate. Now
these are contra-
ries, so that one
cannot agree with
the other: There-
fore let righteous-
nesse expell sinne.

9 By nature we are
slaves to sinne and
free from right-
eousnesse, but by
the grace of God
we are made ser-
vants to righteous-
nesse, and therefore
free from sinne.

f This kinde of
speech hath a force
in it: for he
meaneth thereby
that the doctrine
of the gospell is like
unto a certain
mould which we
are cast into, to be
framed and fashion-
ed like unto it.

† Gr. *whereto ye*
were delivered.
‡ Righteousnesse
had no rule over
you.

† Gr. *to right-
eousnesse*. 10 An exhortation to the studie of righteousness and hatred of sin, the contrary en-
of both being set down before us. u The reward or payment. 11 Death is the punishment due
to sinne, but we are sanctified freely, unto life everlasting.

CHAP. VII.

1 No law hath power over a man longer then he liveth. 4 But
we are dead to the law. 7 Yet is not the law sinne, 12 but
holy, just, good, 16 as I acknowledge who am grieved be-
cause I cannot keep it.

1 By propounding
the similitude of
marriage, he com-
pareth the state of
man, both before
and after regene-
ration together.
The law of matri-
monie, faith he, is
this, that so long
as he is bound li-
veth, the marriage
is death in force,
but if he be dead,
the woman may
marry again.

a That is (hee shall
be an adulteresse,
by the consent and
judgement of all
men.

2 An application
of the similitude
th s. So, faith he,
doth it fare with
us: for now we
are joynted to the
Spirit, as it were
to the second hus-
band, by our owne
must bring forth new children: we are dead in respect of the first husband, but in respect of the
latter, we are as it were raised from the dead. b That is, in the body of Christ, to give us to
understand, how strait and near that fellow ship is bewixt Christ and his members. c He calleth
the children, which the wife hath by her husband, fruit. d Which are acceptable to God.

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the children, which the wife hath by her husband, fruit. d Which are acceptable to God.

13 Neither yeeld ye your members as
† instruments of unrighteousnesse unto
sinne: but yeeld your selves unto God, as those
that are alive from the dead, and your mem-
bers as instruments of righteousness unto
God.

14 For sinne shall not have dominion over
you: for ye are not under the law, but under
grace.

15 What then? shall we sinne, because we
are not under the law, but under grace? God
forbid.

16 Know ye not, that to whom ye yeeld
your selves servants to obey, his servants ye
are to whom ye obey: whether of sinne unto
death, or of obedience unto righteousness?

17 But God be thanked, that ye were the
servants of sinne, but ye have obeyed from the
heart that form or doctrine † which was deli-
vered you.

18 Being then made free from sinne, ye be-
came the servants of righteousness.

19 I speak after the manner of men, because
of the infirmity of your flesh: for as ye have
yeelded your members servants to unclean-
nesse and to iniquity, unto iniquity, even so
now yeeld your members servants to right-
eousnesse, unto holiness.

20 For when ye were the servants of sinne,
ye were free † from righteousness.

21 What fruit had ye then in those things,
whereof ye are now ashamed? for the end of
those things is death.

22 But now being made free from sin, and
become servants to God, ye have your fruit
unto holiness, and the end everlasting life.

23 For the wages of sin is death: but the
gift of God is eternall life, through Jesus
Christ our Lord.

5 For when we were in the flesh, the motions
of sinnes which were by the law, did
work in our members to bring forth fruit
unto death.

6 But now we are delivered from the law,
† that being dead wherein we were held,
that we should serve in newnesse of spirit,
and not in the oldnesse of the letter.

7 What shall we say then? is the law sinne?
God forbid. Nay, I had not known sinne, but
by the law: for I had not known † lust, except
the law had said, Thou shalt not covet.

8 But sinne taking occasion by the com-
mandment, wrought in me all manner of
concupiscence. For without the law sinne
was dead.

9 For I was alive without the law once,
but when the commandment came, sinne
revived, and I died.

10 And the commandment which was or-
dained to life, I found to be unto death.

11 For sinne taking occasion by the com-
mandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the
commandment holy, and just, and good.

13 Was then that which is good, made death
unto me? God forbid. But sinne that it might
appeare sinne, working death in me by that
which is good: that sinne by the command-
ment might become exceeding sinfull.

14 For we know that the law is spirituall:
but I am carnall, sold under sinne.

15 For that which I do, I allow not: for
what I would, that do I not; but what I hate,
that do I.

16 If then I do that which I would not, I
consent unto the law, that it is good.

possession, for he brought us in bondage of sinne and himself, deceitfully: and yet notwithstanding
so long as we are sinners, we sinne willingly. m As becometh them which after the death
of their husband, are joynted to the Spirit: as whom the Spirit of God hath made new men.
n By the letter, he meaneth the law, in respect of that old condition: for before that our will
be framed by the holy Ghost, the law speaketh but to deaf men, and therefore it is dumbe and
dead to us, as touching the fulfilling of it. o An objection, What then? are the law and
sinne all one, and doe they agree together? nay, faith he: Sinne is reproved and condemned
by the law. But because sinne cannot abide to be reproved, and was not in a manner felt,
until it was provoked and stirred up by the law, it taketh occasion thereby to be more out-
raged, and yet by no fault of the law. † Or, *concupiscence*. o By the word, Lust, in this place
he meaneth not evil lusts themselves, but the fountain from whence they spring, for the very
heathen Philosophers themselves condemned wicked lusts, though somewhat darkly. But as for
this fountain of them, they could not so much as suspect it, and yet it is the very fount of that
natural and unclean spot and filth. p Though sinne be in us, yet it is not known for sinne,
neither doth it so rage, as it rageth after that the law is known. q He setteth himself before us
for an example, in whom all men may behold, first, what they are by nature before they earnestly
think upon the law of God: to wit, blockish, and heady to sinne and wickednesse, without all
true sense and feeling of sinne, then what manner of persons they become, when their conscience
is reproved by the testimony of the law, to wit, stout hearted and more inflamed with the fire of
sinne, then ever they were before. r When I knew not the law, then me thought I lived in
deed: for my conscience never troubled me, because I knew not my disease. s When I began
to understand the commandment. t In sinne, or by sinne. 6 The conclusion, That the
law of it self is holy, but all the fault is in us which abuse the law. u Touching not
coveting. 7 The proposition: that the law is not the cause of death, but our corrupt nature
being therewith not only discovered, but also stirred up: and took occasion thereby to rebel, as
when the more things are forbidden us, the more we desire them, and from hence cometh
the guiltinesse, and occasion of death. u Beareth it the blame of my death? x That
sinne might shew it self to be sinne, and bewray it self to be that, which it is in deed. y As
evil as it could, shewing all the venom it could. 8 The cause of this matter, is this,
because that the law requireth a heavenly purenesse, but men such as they be born, are bondslaves
of corruption in which they willingly live. 9 He setteth himself being regenerate, before us,
for an example, in whom may easily appeare the strife of the Spirit and the flesh, and therefore of
the law of God, and our wickednesse: For since that the law in a man not regenerate bringeth forth
death only, therefore in him, it may easily be accused: but seeing that in a man which is regene-
rate, it bringeth forth good fruit, it doth better appeare that evil actions proceed not from the
law but from sinne, that is, from our corrupt nature: And therefore the apostle teacheth us
what the true use of the law is, in reproving sinne in the regenerate, unto the end of the chapter:
as a little before (to wit, from the seventh verse unto this fiftenth) he declareth the use of it
in them which are not regenerate. † Gr. *know*. 10 The deeds of my life, faith he, answer not,
nay, they are contrary to my will: Therefore by the consent of my will with the law, and re-
pugnance with the deeds of my life it appeareth evidently, that the law and a right ruled will,
doe perswade one thing, but corruption which hath her seat also in the regenerate, another thing.
11 It is to be noted, that one self-same man is said to will and not to will, in divers respects: to
wit, he is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not
regenerate, or in that, that he is such an one as he was born. But because the part which is regene-
rate at length becometh conquerour, therefore Paul sustaining the part of the regenerate is said
in such sort as if the corruption which sinneth willingly, were something without
a man: although afterward he granteth that this evil is in his flesh, or in his members.

7
6 isaiah 20:34-36 zech 16:14-3 ad 17:11:18 28 yom 2 18:16 26 2 tim 3 14

Romans

²
: 6 gala 220 - 75 Ephe 3:17 2 Cor 13:13

111 gala 220

17 Now then, it is no more I that do it : but

^a sinne that dwelleth in me.

18 ^a For I know, that in me (that is, in my flesh) dwelleth no good thing : for to will is present with me, but *how* to perform that which is good, ^a I finde not.

19 For the good that I would, I do not : but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sinne that dwelleth in me.

21 ^a I finde then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God, after the inward man.

23 But I see another law in my members, warring against the law of my ^a minde, and bringing me into captivitie to the law of sinne, which is in my members.

24 ^a O wretched man that I am, who shall deliver me from [†] the body of this death !

25 I ^a thank God, through Jesus Christ our Lord. So then, with the minde I ^a my self serve the law of God : but with the flesh, the law of sin.

^a That naturall corruption, which cleaveth fast even to them that are regenerate, and is not clean conquest. ^b This vice, or sinne, or law of sinne, doth wholly possess the men which are not regenerate, and hindereth them or holdeth them back that are regenerate. ^c This doth in deed agree to that man, whom the grace of God hath made a new man : for where the spirit is not, how can there be any fruit there. ^d The conclusion : As the law of God exhorteth to goodnesse, so the law of sinne (that is, the corruption where-in we are born) force us to wickednesse : but the spirit, that is, our minde, in that it is the regenerate, consenteth with the law of God, but the flesh, that is, the whole naturall man, is bound to the law of sinne.

Therefore to be short, wickednesse and death are not of the law, but of sinne, which reigneth in them that are not regenerate : for they neither will nor do good : but will, and do evil : but in them that are regenerate, it striveth against the spirit or law of the minde, so that they cannot neither live so well as they would, or be so void of sinne as they would. ^b The inward man, and the new man are all one, and are inseparable : for as contrary to the old man, neither doth this world, inward man, signifie mans minde and reason, and the old man, the powers that are under them as the Philosophers imagine, but by the outward man is meant whatsoever is either without or within a man from top to toe, so long as that man is not born anew by the grace of God. ^c The law of the minde in this place, is not to be understood of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the spirit of God. ^d It is a miserable thing to be yet in part subject to sinne, which of its own nature maketh us guilty of death : but we must crie to the Lord, who will by death : 1. If at length make us conquerors, as we are already so conquerors in Christ. ^e Wearied with miserable and continual conflicts. ^f O, the body of death. ^g He recovereth himself, and sheweth us that he resteth only in Christ. ^h This is the true perfection of them that are born anew, to confesse that they are imperfect.

CHAP. VIII.

1 They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit, 17 and what of being Gods child, 19 whose glorious deliverance all things long for, 29 was before and decreed from God. 38 What can sever us from his love?

There is ^a therefore now no condemnation to them which are in Christ Jesus, who ^a walk not after the ^a flesh, but after the Spirit.

2 ^a For the ^b law of the Spirit of ^c life, in Christ Jesus, hath made me ^c free from the law of sinne and death.

3 ^a For what the law could ^a not do, in that it was weak through the ^b flesh, God sending his own Sonne, in the likenesse of ^b sinfull flesh,

^a A conclusion of all the former distinction, from the 16 chap. I came to this place, shewing that we being justified by faith in Christ, do obtain remission of sins, an imputation of righteousness, and are fully sanctified, and are delivered from the law, that they that are grafted into Christ by faith, are out of all fear of condemnation.

^b The fruits of the Spirit, or effects of sanctification which is begun in us, do not ingraft us into Christ, but do declare that we are grafted into him. ^c Follow not the flesh for their guide : for he is not able to live after the flesh, that hath the holy Ghost for his guide, though sometimes he step away. ^d Preventing of an objection : seeing that the virtue of the Spirit which is in us, is so weak, how may we gather the eby, that there is no condemnation to them that have that virtue? Because faith he, that virtue of the quickening spirit which is so weak in us, is most perfect and most mighty in Christ and being imputed unto us which he believeth, causeth us to be so accepted of as though there were no reliques of corruption and death in us. Therefore hitherto, Paul declared of remission of sinnes, and imputation of fulfilling the law, and also of sanctification which begun in us : but now he speaketh of the perfect imputation of Christs manhood, which part was necessarily required to the full appeasing of our consciences. For our sinnes are defaced by the blood of Christ, and the guiltinesse of our corruption is covered with the imputation of Christs obedience, and the corruption itself (which the apostle calleth sinfull sinne) is healed in us by little and little by the gift of sanctification : but yet lacketh beside that another remedy, to wit, the perfect sanctification of Christs own flesh, which also is to us imputed. ^e The power and authority of the Spirit, against which is set the tyranny of sinne. ^f Which mortifieth the old man, and quickeneth the new men. ^g To wit, absolutely and perfectly. For Christs sanctification being imputed to us, perfecteth our sanctification which is begun in us. ^h He useth no argument here, but expoundeth the mystrie of sanctification, which is imputed unto us : for because, faith he, that the virtue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfect, and that it rather kindled the disease of sinne, then did put it out to extinguish it, therefore God clothed his Sonne with flesh like unto our sinfull flesh, wherein he utterly abolished our corruption, that being accepted throughly pure and without fault in him, apprehended a nd laid hold on by faith, we might be made to have fully that singular perfection which the law requireth, and therefore that there might be no condemnation in us. ⁱ Which is not proper to the law, but cometh by our faith. ^j In man not born anew, whose disease the law could point out, but it could not heal it. ^k Of mans nature which is corrupt through sinne, untill he be sanctified.

and [†] for ^a sinne ^b condemned sinne in the flesh :

4 That the ^a righteousness of the law might be fulfilled ^a in us, who walk not after the flesh, but after the spirit.

5 ^a For they that are after the ^a flesh, do minde the things of the flesh : but they that are after the Spirit, the things of the Spirit.

6 ^a For [†] to be carnally minded, is death : ^a but [†] to be spirituall minded, is life and peace :

7 ^a Because [†] the carnall minde is enmitie against God : for it is not subject to the law of God, neither indeed can be.

8 ^a So then they that are in the flesh, cannot please God.

9 ^a But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 ^a And if Christ be in you, the ^a body is dead because of sinne : but the Spirit is life, because of righteousness.

11 ^a But if the Spirit of him that raised up Jesus from the dead, dwell in you : he that raised up Christ from the dead, shall also quicken your mortall bodies, [†] by his Spirit that ^a dwelleth in you.

12 ^a Therefore brethren, we are debtors, not to the flesh, to live after the flesh.

13 ^a For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortifie the deeds of the body, ye shall live.

14 ^a For as many as are led by the Spirit of God, they are the Sonnes of God.

15 ^a For ye have not received the ^a spirit of bondage ^a again to fear : but ye have received the Spirit of ^a adoption, whereby we crie, Abba, Father.

16 The Spirit it self beareth witnesse with our spirit, that we are the children of God.

17 ^a And if children, then heirs, ^a heirs of God, and joynt heirs with Christ : ^a if so be

[†] Gr. the minding of the Spirit. ^a A reason why the flesh is enemie to God, because it neither will, neither can, be subject to him, and by flesh he meaneth a man not regenerate. [†] Gr. the minding of the flesh. ^b The conclusion. Therefore they that walk after the flesh, cannot please God : whereby it followeth, that they are not grafted into Christ. ^c He cometh to the other side, to wit, to them which walk after the spirit, of whom we have to understand contrary things to the former : and first of all, he defineth what it is to be in the Spirit, or to be sanctified : to wit, to have the spirit of God dwelling in us. Then he declareth that sanctification is so joyne and knit to our graving in Christ, that it can by no means be separated. ^d He confirmeth the faithfull against the reliques of flesh and sinne granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lump) which is not yet purged from this earthly filthinesse in death : but therewithall willing them to doubt nothing of the happy successe of this combat, because that even this little spark of the spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, is the seed of life. ^e The flesh, or all that, which as yet sticketh fast in the clefts of sinne and death. ^f A confirmation of the former sentence. You have the self-same Spirit which Christ hath : Therefore at length it shall doe the same in you, that it did in Christ, to wit, when all infirmities being utterly laid aside, and death overcome, it shall clothe you with heavenly glory. [†] Or, because of his Spirit. ^g By the virtue and power of it which sheweth the same might, first in our head, and daily worketh in his members. ^h An exhortation to oppress the flesh daily more and more by the virtue of the spirit of regeneration, because (faith he) you are debtors unto God, so much as you have received so many benefits of him. ⁱ Another reason of the profit that ensueth : for such as strive and fight valiantly, shall have everlasting life. ^j A confirmation of this reason : for they be the children of God, which are governed by his Spirit, therefore shall they have life everlasting. ^k He declareth and expoundeth by the way in the two verses, by what right this name to be called the children of God, is given to the believers : because faith he, they have received the grace of the gospel, wherein God sheweth himself, not (as before in the publishing of the law) terrible and fearful but a most benigne and loving Father in Christ, so that with great boldnesse we call him Father the holy Ghost testifying this adoption in our hearts by faith. ^l By the Spirit, is meant the holy Ghost whom we are said to receive, when he worketh in our minnes. ^m Which feare is stirred up in our mindes by the preaching of the law. ⁿ Which faith our adoption in our mindes, and therefore openeth our mouthes. ^o A proof of the in the consequent of the confirmation : because that he which is the Sonne of God, doth enjoy God with Christ. ^p Partakers of our fathers goods, and that freely, because we are children by adoption. ^q Now Paul teacheth by what way the sonnes of God do come to that felicitie, to wit, by the crosse, as Christ himself did : and therefore withall openeth unto them fountains of comfort : as first that we have Christ a companion and fellow of our afflictions : secondly, that we shall be also his fellows in that everlasting glory.

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[†] Or, by a sacrifice for sinne. ⁱ To abolish sinne in our flesh. ^k Sheweth that sinne hath no right in us. ^l The very substance of the law of God might be fulfilled, or that same which the law requireth, that we may be found just before God : for if with our justification there be joyne that sanctification which is imputed to us, we are just, according to that perfect form which the law requireth. ^m He returneth to that which he said : that the sanctification which is begun in us, is a sure testimony of our ingrafting into Christ, which is a most plentiful fruit of a godly and honest life. ⁿ A reason why to walk after the flesh, agreeth not to them which are grafted in Christ, but to walk after the spirit, agreeth and is meet for them : Because faith he, that they which are after the flesh favour the things of the flesh, but they that are after the Spirit, the things of the spirit. ^o They that live as the flesh leadeth them. ^p He proveth the consequent, because that whatsoever the flesh favoureth, that engendereth death : and whatsoever the spirit favoureth, that engendereth life everlasting. [†] Gr. the minding of the flesh. ^q A reason and proof why the wisdom of the flesh is death, because faith he, it is the enemy of God.

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that we suffer with *him*, that we may be also glorified together.

18 ²⁰ For I reckon, that the suffering of this present time, are not worthie to be compared with the glorie which shall be revealed in us.

19 ²¹ For the earnest expectation of the creature waiteth for the manifestation of the sonnes of God.

20 For the creature was made subject to *vanitie*, ² not willingly, but by reason of *him* who hath subjected the same in *hope*:

21 Because the creature it self also shall be delivered from the *bondage* of corruption, into the glorious libertie of the children of God.

22 For we know that *the whole creation* groaneth, and *travelleth in pain* together until now.

23 ²² And not only *they*, but our *selves* also, which have the first-fruits of the spirit, even we our selves groane within our selves, waiting for the adoption, *to wit*, ² redemption of our body.

24 ²³ For we are saved by hope: but hope that is seen, is not *hope*: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

24 ²⁴ Likewise the Spirit also ⁸ helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh *intercession* for us with groanings which cannot be uttered.

27 And he that searcheth the hearts, knoweth what is the *minde* of the Spirit, [†] because he maketh intercession for the saints ² according to *the will* of God.

28 ²⁵ And we know that *all things* work together for good, to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Sonne, that he might be the first-born among many brethren.

30 Moreover, whom he did ^a predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 ²⁶ What shall we then say to these things: If God be for us, who *can be* against us?

^a Even from the bottom of our hearts. ^b Luke 21, 28. ^c That last restoring, which shall be the accomplishment of our adoption. ^d Sixty. hope is necessarily joyned with faith: seeing then that we believe those things which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently wait for that which we believe shall come to passe. ^e This is spoken by the figure metonymic: Hope, for that which is hoped for. ^f Seventy. there is no cause why we should faint under the burden of afflictions, seeing that prayers minister unto us a most sure help: which cannot be frustrate, seeing they proceed from the Spirit of God which dwelleth in us. ^g Beareth our burden, as it were, that we faint not under it. ^h Provoketh us to prayers, and telleth us, as it were, within, what we shall say, and how we shall groane. ⁱ What jobs and sighs proceed from the instinct of his spirit. ^j Or, that. ^k Because he teacheth the godly to pray according to Gods will. ^l Eighty. we are not afflicted either by chance, or to our harm, but by Gods providence, for our great profit: who as he chose us from the beginning, so hath he predestinate us to be made like to the image of his Sonne: and therefore will bring us in his time, being called and justified to glory, by the cross. ^m Not onely affliction, but whatsoever else. ⁿ He calleth that purpose, which God hath from everlasting appointed with himself according to his good will and pleasure. ^o He useth the time past for the time present, as the Hebrews use, who sometime set down the thing that is to come, by the time that is past to signifie the certainty of it: and he hath also a regard to gods continual working. ^p Ninety. we have no cause to feare that the Lord will not give us whatsoever is profitable for us, seeing that he hath not spared his own Sonne, to save us.

32 He that spared not his own Sonne, but delivered him up for us all: how shall he not with him also freely ^o give us all things?

33 ²⁷ Who shall lay any thing to the charge of Gods elect? It is ² God that justifieth:

34 Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of ² Christ? *shall* tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?

36 (As it is written, ² For thy sake we are killed all the day long, we are accounted as sheep for the slaughter)

37 ²⁸ Nay in all these things we are more than conquerors, through *him* that loved us.

38 For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

guiltlesse, but also perfectly just in his Sonne.

²² We are not only not overcome with so great and many miseries and calamities, but also more then conquerours in all of them.

^q Wherewith Christ loveth us.

^p Who pronounceth us not only

CHAP. I X.

¹ Paul is sorie for the Jews. ² All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles, and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.

I Say ¹ the truth in Christ, I lie not, my conscience also bearing me witnesse in the holy Ghost.

2 That I have great heavinesse and continually sorrow in my heart.

3 For I could wish that my self were [†] accursed from Christ, for my brethren my kinsmen according to the *flesh*: ² X.

4 Who are Israelites: to whom *pertaineth* the adoption, and the *glorie*, and the *†* covenants, and the giving of the *law*, and the *†* service of God, and the *†* promises:

5 Whose are the fathers, and of whom as concerning the *flesh* Christ *came*, who is over all, ² God blessed for ever. Amen.

6 ³ Not as though the word of God hath taken none effect. For they are not all *†* Israel, which are of Israel:

7 Neither because they are the seed of Abraham, *are they* all children: ⁴ but in ² *†* Isaac shall thy seed be called.

^a betokeneth as much in this place. ^b Being brethren by flesh, as of one nation and country. ^c The ark of the covenant, which was a token of Gods presence. ^d Or, *†* promises. ^e Of the tables of the covenant, and this is spoken by the figure metonymic. ^f The ceremonial law. ^g Which were made to Abraham and to his posterity. ^h A most manifest testimony of the God head and divinity of Christ. ⁱ He entrench into the handling of predestination, by a kinde of preventing an objection: How may it be, that Israel is cast off, but that therewithall we must also make the covenant which God made with Abraham and his seed, frustrate and void? He answereth therefore, that Gods word is true, although that Israel be cast off, for the election of the people of Israel is so general and common, that notwithstanding the same God chuseth by his secret counsel, such as it pleaseth him. So then, this is the proposition and state of this treatise: The grace of salvation is offered generally in such sort that notwithstanding it, the efficacy thereof pertaineth onely to the elect. ^j Israel in the first place, is taken for Jacob, and in the second for the Israelites. ^k The first proof is taken from the example of Abrahams own house, wherein Isaac only was accounted the sonne, and that by Gods ordinance: although that Isaac also was born of Abraham and circumcised before Isaac. ^l Gen. 21, 12. ^m Isaac shall be thy true and naturall sonne, and therefore heire of thy blessing.

8 ² That

Gal 2:20 phel 1:29 2 Tim 3:12

20570 mat 1:28 Jul 17 7.2222 rom 2:7 10 20 26 27 17 40 10 34 12 of 27 84 5 1119

4.3 The passage as it now stands is inconclusive;
it declares the apostle's conviction, but makes no men-
tion of the cause of it. This may be remedied by join-
ing the two verses into one period, & showing that
each of us, which we under stand will be in a
parenthesis. Thus I have great reason to be in my
heart, for my brethren.
The sentence I could wish to read thus in the original
wordings of the apostle, as it stands in the 10th verse.
The word you have no idea of a word here. The single
sentence which occurs in the original, even a word of honor will
have this. So the first verse is not properly
that it was, or simply he was the son of man.
St Paul's phraseology is the same. I read thus,
I have great reason to be in my heart
(for I myself was once an outcast from Christ) on
account of my brethren, my kindred according to
the flesh.

29
Gal 2:20 mat 1:28 2:1 2:4 10 2:7 11 10 18 18

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A general application of the former proof or example.

Which are born of Abraham by the promise of nature.

Which are born by virtue of the promise.

A reason of that application: Because that Isaac was born by the promise and therefore he was not chosen, but by the free will of God.

Whereby it followeth, that the promise is the foundation of predestination, and not the free will, from which the promise is partially taken away.

Gen. 13. 10.

Another forcible proof taken from the example of Isaac and Jacob, which were both born of the same Isaac, which was the son of the promise, of one mother, and at one birth, and not at others, as Isaac and Jacob were.

And yet notwithstanding, Isaac being called off only, Jacob was chosen: and that before their birth, that neither any good-nor-evil of Jacob, might be

thought to be the cause of his election, neither any wickedness of Esau, of his casting away. In God's decree which proceeded of his mere good will, whereby it pleaseth him to choose one, and refuse the other.

8 Paul saith not, Might be made, but, Being made might remain. Therefore they are deceived which make foreseen faith the cause of election, and foreknown iniquity the cause of reprobation.

9 He proveth the casting away of Esau, by that, that he was made servant to his brother: and I proveth the chusing of Jacob, by that, that he was made head of his brother, although his brother was the first begotten. And left any man might take this saying of God, and referre it to external things, the apostle sheweth out of Malachi, who is a good interpreter of Moses, that the service of Esau was joyed with the hatred of God, and the loving of Jacob, with the love of God.

Gen. 25. 23. Or, greater. Or, lesser. * Mal. 1. 2. 3. 10 The first objection, If God doth love or hate upon no consideration of worthinesse, or unworthinesse, then is he unjust, because he may love them which are unworthy, and hate them that are worthy. The apostle detesteth this blasphemie, and afterward answereth it several points by point.

n Mans wit knoweth no other causes of love or hatred, but those that are in the persons, and thereupon this objection riseth. 11 He answereth first, touching them which are chosen to salvation: in the chusing of whom he denieth that God may seem unjust, although he chuse an I predestinate to salvation them that are not yet born, without any respect of worthinesse: because he bringeth not the chosen to the appointed end, but by the means of his mercy, which is a cause next under predestination. Now mercie presupposeth justice, and again, justice presupposeth sinne or voluntary corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreover, mercie is shewed by her degrees: first, by calling, by faith, by justification and sanctification, so that at length we come to glory: then, by the apostle will shew afterward. Now all these things orderly following the purpose of God, doe clearly prove that he can by no means seem unjust in loving and saving his.

12 The conclusion of the answer: therefore God is not unjust in chusing and saving of his free goodnesse, such as it pleaseth him: as he also answered Moses when he prayed for all the people. q By will, he meaneth the thought and endeavour of heart, and by running good works, to neither of which he giveth the praise, but only to the mercie of God. 13 Now he answereth concerning the reprobate, or them whom God hateth, being not yet born, and hath appointed to destruction without any respect of unworthinesse. And first of all he proveth this to be true, by alledging the testimonie of God himself, touching Pharaoh, whom he stirred up to this purpose, that he might be glorified in his hardening and just punishing. r God so speaketh unto Pharaoh in the scripture, or, the scripture bringeth in God, so speaking to Pharaoh. s Brought thee into this world. 14 Secondly, he bringeth in the word of Gods counsel, to shew that there is no unrighteousnesse in him. Now this chiefest end is not properly and simply the destruction of the wicked, but Gods glory which appeareth in their rightfull punishment. 15 A conclusion of the full answer to the first objection: therefore seeing God doth not save them whom he freely chooseth according to his good will and pleasure, but by justifying and sanctifying them by his grace, his counsel in saving them cannot seem unjust. And again there is no injustice in the ever lasting counsel of God, touching the destruction of them whom he listeth to destroy, for that he hardeneth before he destroyeth: Therefore the third answer for the maintenance of Gods justice in the everlasting counsel of reprobation, consisteth in this world, hardening: which notwithstanding he concealed in the former world, because the historie of Pharaoh was well known. But the force of the world is great, for hardening which is set against mercie, presupposeth the same things that mercie did, to wit, a voluntary corruption, wherein the reprobates are hardened: and again, corruption presupposeth a perfect state of creation. Moreover, this hardening also is voluntary, for God so hardeneth, being offended with corruption, that he useth their own will whom he hardeneth, to the executing of that judgement. Then follow the fruits of hardening, to wit, unbelief and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doth he then appoint to destruction? Because he will: Why doth he harden? Because they are corrupt: Why doth he condemn? Because they are sinners. Where is then unrighteousnesse? None, if he should destroy all after this sort, to whom should he doe injury? t Whom he pleased him to appoint to shew his favour upon.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, * At this time will I come, and Sara shall have a sonne.

10 And not only this, but when Rebecca also had conceived by one, even by our father Isaac,

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth)

12 It was said unto her, The * elder shall serve the younger.

13 As it is written, * Jacob have I loved, but Esau have I hated.

14 What shall we say then: is there unrighteousnesse with God? God forbid.

15 For he saith to Moses, * I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, * Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he

will have mercy, and whom he will, he hardeneth.

19 Thou wilt say then unto me, Why doth he yet finde fault? For who hath resisted his will?

20 Nay but O man, who art thou that repliest against God? * shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the * potter power over the clay, of the same lump to make one vessel unto * honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews onely, but also of the Gentiles.

25 As he saith also in Osee, * I will call them my people, which were not my people: and her, beloved, which was not beloved.

26 And it shall come to passe, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God.

27 Esaias also crieth concerning Israel, * Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, * Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorra.

30 What shall we say then? That the Gen-

whereby also it appeareth that Gods determinate counsel is set of Paul the highest of all causes: so that it dependeth not upon any respect of the second causes, but doth rather frame and direct them.

u This similitude agreeth very fitly to the first creation of mankind. 19 Alluding to the creation of Adam, he compareth mankind not yet made, (but in the creature's minde) to a lump of clay: whereof afterward God made and doth daily make according as he purposed from everlasting, both such as should be elect, and such as should be reprobate, as also this word, Making, declareth. * Jer. 18. 6. Wils. 15. 7.

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24 Having established the doctrine of the eternall predestination of God on both parts, that is, as well of the reprobates, as of the elect, he cometh now to shew the use of it, teaching us that we ought not to seek the testimonie of it in the secret counsel of God, but by the vocation which is made manifest, and set forth in the church, propounding unto us the example of the Jews and Gentiles, that the doctrine may be better perceived.

a He saith not that all and every one of the Jews are called, but some of the Jews, and some of the Gentiles.

25 Our vocation or calling is free, and of grace, even as our predestination is: and therefore there is no cause, why either our own unworthinesse, or the unworthinesse of our ancestors should cause us to think that we are not the elect and chosen of God, if we be called of him, and so embrace through faith the salvation that is offered us.

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17 The apostle doth not answer that it is not Gods will, for that God doth not either re-ject or elect according to his pleasure, which thing the wicked call blasphemie, but rather granteth his absolute both the antecedents, to wit, that it is Gods will, and that it must of necessity fall out, yet he denieth that God is therefore to be thought an unjust revenger of the wicked: for seeing it appeareth by manifest proof, that this is the will of God, and his doing, what impudencie is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into judgement? Now if any man say that the court is not so dissolved and answered, I answer, that there is no fairer demonstration in any matter, because it is grounded upon this principle, That the will of God is the rule of righteousness.

* Or, answereth again, or disputeth with God.

* Isa. 45. 9.

18 An amplification of the former answer, taken from a comparison,

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20 Whereas

21 Seeing

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23 Therefore

24 Having

25 Our

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A general application of the former proof or example. Which are born of Abraham by the promise of nature. Which are born by virtue of the promise.

A reason of that application: Because that Isaac was born by the promise and therefore he was not chosen, but by the free will of God: whereby it followeth, that the promise is the foundation of predestination, and not the elect, from which promise the particular election proceedeth, that is, the elect he is, and not that he is not elect, and that after elected in respect of God who hath predestinate.

Gen. 18. 10. Another forcible proof taken from the example of Esau and Jacob, which were both born of the same Isaac, which was the son of the promise, of one mother, and at one birth, and not at others, as Isaac and Esau were: and yet notwithstanding, Esau being cast off only, Jacob was chosen: and that before their birth, that neither any good-nor-evil of Jacob, might be thought to be the cause of his election, neither any wickedness of Esau, of his casting away.

Gen. 25. 23. The first objection, If God doth love or hate upon no consideration of worthiness, or unworthiness, then is he unjust, because he may love them which are unworthy, and hate them that are worthy. The apostle detesteth this blasphemie, and afterward answereth it several points by point.

1. Mans wit knoweth no other causes of love or hatred, but those that are in the persons, and thereupon this objection riseth. 11 He answereth first, touching them which are chosen to salvation: in the choosing of whom he denieth that God may seem unjust, although he chuse an I predestinate to salvation them that are not yet born, without any respect of worthiness: because he bringeth not the chosen to the appointed end, but by the means of his mercy, which is a cause next under predestination. Now mercie presupposeth miserie, and again, miserie presupposeth sinne or voluntary corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreover, mercie is shewed by her degrees: first, by calling by faith, by justification and sanctification, so that at length we come to glorification: the apostle will shew afterward. Now all these things orderly following the purpose of God, doe clearly prove that he can by no means seem unjust in loving and saving his.

2. I will be merciful and favourable to whom I list to be favourable. I will have compassion on whomsoever I list to have compassion. 12 The conclusion of the answer: therefore God is not unjust in choosing and saving of his free goodnesse, such as it pleaseth him: as he also answered Moses when he prayed for all the people. q By will, he meaneth the thought and endeavour of heart, and by running good works, to neither of which he giveth the praise, but only to the mercie of God. 13 Now he answereth concerning the reprobate, or them whom God hateth, being not yet born, and hath appointed to destruction without any respect of unworthiness. And first of all he proveth this to be true, by alleging the testimonie of God himself, touching Pharaoh, whom he fitted up to this purpose, that he might be glorified in his hardening and just punishing. r God spakech unto Pharaoh in the scripture, or, the scripture bringeth in God, so speaking to Pharaoh.

Exod. 9. 1. I brought thee into this world. 14 Secondly, he bringeth the end of Gods counsel, to shew that there is no unrighteousness in him. Now this chiefest end is not properly and simply the destruction of the wicked, but Gods glory which appeareth in their rightfull punishment. 15 A conclusion of the full answer to the first objection: therefore seeing God doth not save them whom he freely choe according to his good will and pleasure, but by justifying and sanctifying them by his grace, his counsel in saving them cannot seem unjust. And again, there is no injustice in the everlasting counsel of God, touching the destruction of them whom he listeth to destroy, for that he hardeneth before he destroyeth: Therefore the third answer for the maintenance of Gods justice in the everlasting counsel of reprobation, consisteth in this world, hardening: which notwithstanding he concealed in the former world, because the history of Pharaoh was well known. But the voice of the world is great, for hardening which is set against mercie, presupposeth the same things that mercie did, to wit, a voluntary state of corruption. Moreover, this hardening also is voluntary, for God to hardeneth a perfect state of creation. Moreover, this hardening also is voluntary, for God to hardeneth a perfect state of corruption, that he ueth their own will whom he hardeneth, to the executing of that judgement. Then follow the fruits of hardening, to wit, unbelief and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doth he then appoint to destruction? Because he will: Why doth he harden? Because they are corrupt: Why doth he condemn? Because they are sinners. Where is then unrighteousness? Why, if he should destroy all after this sort, to whom should he doe injury? t Whom he listeth him to appoint to shew his favour upon.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, * At this time will I come, and Sara shall have a sonne.

10 And not only this, but when Rebecca also had conceived by one, even by our father Isaac,

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth)

12 It was said unto her, The * elder shall serve the younger.

13 As it is written, * Jacob have I loved, but Esau have I hated.

14 What shall we say then: is there unrighteousness with God? God forbid.

15 For he saith to Moses, * I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, * Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he

will have mercy, and whom he will, he hardeneth.

19 Thou wilt say then unto me, Why doth he yet finde fault? For who hath resisted his will?

20 Nay but O man, who art thou that repliest against God? * shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews onely, but also of the Gentiles.

25 As he saith also in Osee, * I will call them my people, which were not my people: and her, beloved, which was not beloved.

26 And it shall come to passe, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God.

27 Esaias also crieth concerning Israel, * Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, * Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorra.

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So then the Gentiles had no works to prepare and procure Gods mercy before-hand: and as for that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it: and in that the Jews attained not to that which they sought after, they can thank none for it but themselves, because they sought it not aright.

28 The pride of men is the cause that they contemne vocation, so that the cause of their damnation need not be sought for any other where but in their elves. Feeking to come by righteousness, they followed the law of righteousness.

* 1sa. 8, 14. and 28, 16. 1 Pet. 2, 6. † Or, confounded.

C H A P. X.

5 The scripture sheweth the difference betwixt the righteousness of the law, and that of faith, 11 and that all, both Jew and Gentile, that beleeve, shall not be confounded, 18 and that the Gentiles shall receive the word, and beleeve. 19 Israel was not ignorant of these things.

1 Purposing to set forth in the Jews an example of marvellous obstinacie, he useth an inflation.

2 The first entrance into the vocation unto salvation, is to renounce our own righteousness: the next is to embrace that righteousness by faith, which God freely offereth us in the gospel.

3 The ignorance of the law which we ought to know, excuseth none before God, especially it excuseth not them that are of his household.

4 Ignorance hath alway pride joynted with it.

5 The proof: the law it self hath respect unto Christ, that such as beleeve in him should be saved. Therefore the calling to salvation by the works of the law, is vain and foolish: but Christ is offered for salvation to every beleever.

6 The end of the law is, to justify them that keep the law: but seeing we do not observe the law through the fault of our flesh, we attain not unto this end: but Christ salueth this disease, for he fulfilled the law for us.

7 Not only to the Jews, but also to the Gentiles. 4 That the law regarded and tendereth to Christ, this is a manifest proof, for that it propoundeth such a condition as can be, and is fulfilled of none but of Christ only: which being imputed unto us by faith, our conscience is quieted, so that now no man can ask, who can ascend up to heaven, or bring us from hell, seeing the gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them. * Levit. 18, 5. Ezek. 20, 11. Gal. 3, 12.

8 Vocation cometh by the word preached. * Deut. 30, 14.

9 By the word, Moses understood the law which the Lord put libeth with his own voice: and Paul applieth it to the preaching of the gospel, which was the perfection of the law. 6 That is, indeed true faith which is set not only in the head, but also in the heart of man, whereof also we give testimonie by outward life, and which tendeth to Christ as to our alone and only Saviour, even as he setteth forth himself in his word.

g If thou professe plainly, sincerely, and openly, that thou takest Jesus only to be thy Lord and Saviour.

h The Father, who is said to have raised the Sonne from the dead: and this is not spoken to stir out the divinitie of the Sonne: but to set forth the Fathers counsell touching our redemption in the resurrection of the Sonne.

i Faith is said to justify, and furthermore seeing the confession of the mouth, is an effect of faith, and confession is the way to come to salvation, it followeth that faith is also said to save.

7 Now he proveth the other part which he propounded afore in the fourth verse, to wit, that Christ calleth whomsoever he listeth without any difference, and this he confirme h by a double testimonie.

titles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

31 28 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it, not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone,

33 As it is written, * Behold, I lay in Sion a stumbling stone, and rock of offence: and whosoever beleeveeth on him, shall not be ashamed.

11a. 8, 14. and 28, 16. 1 Pet. 2, 6. † Or, confounded.

1 Brethren my hearts desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that beleeveeth.

5 For Moses describeth the righteousness which is of the law, that the man which doth those things, shall live by them.

6 But the righteousness which is of faith, speaketh on this wise, * Say not in thine heart, Who shall ascend into heaven: (that is to bring Christ down from above)

7 Or who shall descend into the deep? (that is to bring up Christ again from the dead)

8 But what faith it? * The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach,

9 That if thou shalt confesse with thy mouth the Lord Jesus, and shalt beleeve in thine heart, that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man beleeveeth unto righteousness, and with the mouth confession is made unto salvation.

11 For the scripture faith, * Whosoever

beleeveeth on him, shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord, shall be saved:

14 How then shall they call on him in whom they have not beleeved? and how shall they beleeve in him of whom they have not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, * Lord, who hath beleeved our report?

17 So then, faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, * their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First, Moses saith, * I will provoke you to jealousy, by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, * I was found of them that sought me not: I was made manifest unto them that asked not after me.

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12 For there is no nation which hath not been called? much lesse can I say, that the Jews were not called. * 1sa. 19, 4. 13 The defender and maintainer of the Jews cause, goeth on still to ask, whether the Jews also knew not God which called them, Esai (saith the apostle) denieth it: and with this that the gospel was translated from them to the gentiles, because the Jews neglected it. And there withall the apostle teacheth, that that outward and universall calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it self of small or no efficacy, unless it be apprehended or laid hold on by faith, by the gift of God, otherwise by unbelief it is made unprofitable, and that by the only fault of man, who can pretend no ignorance. * Deut. 32, 21. n He calleth all prophane people, because not being the Lords people, they are as no people. o Speaketh without feare. * 1sa. 65, 1. * 11a. 65, 2.

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k To beleeve in God, is to yield and consent to God his promise of our salvation by Christ, and that not only in general, but when we know that the promises pertain to us, whereupon riseth a future trust.

* Jos. 2, 21.

8 True calling upon the name of God is the testimonie of true faith, and true faith of true vocation or calling, and true calling of true election.

9 That is, true faith, which seeketh God in his word, and that preached: according as God hath appointed in the church.

* 1sa. 52, 7.

Nahum 1, 15.

10 Whosoever faith is, there is also the word, but not contrariwise, wherefore the word is, there is faith also: for many refuse and reject the word.

1 He speaketh this because of the Jews.

* 1sa. 53, 1.

John 12, 38.

† Or, the hearing of a.

† Or, preaching.

11 A conclusion of the former gradation: we must ascend from faith to our vocation, as by our vocation we came to the testimonie of our election.

12 An objection: If calling be a testimonie of election,

we were not the Jews called? why should I not grant that, saith the apostle, seeing that there is no nation which hath not been called? much lesse can I say, that the Jews were not called.

* 1sa. 19, 4.

13 The defender and maintainer of the Jews cause, goeth on still to ask, whether the Jews also knew not God which called them, Esai (saith the apostle) denieth it: and with this that the gospel was translated from them to the gentiles, because the Jews neglected it. And there withall the apostle teacheth, that that outward and universall calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it self of small or no efficacy, unless it be apprehended or laid hold on by faith, by the gift of God, otherwise by unbelief it is made unprofitable, and that by the only fault of man, who can pretend no ignorance.

* Deut. 32, 21.

n He calleth all prophane people, because not being the Lords people, they are as no people.

o Speaketh without feare.

* 1sa. 65, 1.

* 11a. 65, 2.

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v. 24. contrary to nature. A branch of the good is grafted into the wild of Rom. 11:17.

digged down thine altars, and I am left alone, and they seek my life.

4 But what faith the answer of God unto him? * I have^b reserved to my self seven thousand men, who have not bowed the knee to the *image of^c Baal.*

5 Even so then at this present time also there is a remnant according to the *election of grace.*

6 *And if by grace, then is it^e no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.*

7 What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were *† blinded:*

8 *According as it is written, * God hath given them the spirit of [†] slumber, * eyes that they^b should not see, and ears that they should not heare unto this day.*

9 And David faith, * *Let their table be made a snare, and a trap, and a stumbling block, and recompense unto them.*

10 * *Let their eyes be darkened, that they may not see, and bowe down their back alway.*

11 *I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.*

12 Now if the fall of them be the riches of the world, and the *†* diminishing of them the riches of the Gentiles: how much more their *fulnesse?*

13 *For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, ^m I magnifie mine office:*

14 *If by any means I may provoke to emulation, them which are my flesh, and might save some of them.*

15 *For if the casting away of them be the reconciling of the world: what shall the receiving of them be, ⁿ but life from the dead?*

16 *For if the ^o first-fruit be holy, the lump is also holy: and if the root ^p be holy, so are the branches.*

17 *And if some of the branches be broken*

off, and thou being a wilde olive-tree, wert grafted in^a amongst them, and with them partake^q of the root and fatnesse of the olive-tree:

18 *Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.*

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well: because of unbelief they were broken off, and thou standest by faith. Be not high minded, but *†* fear.

21 For if God spared not the *natural* branches, take heed lest he also spare not thee.

22 *Behold therefore the ^r goodnesse, and severitie of God: on them which fell, severitie; but towards thee, goodnesse, if thou continue in his goodnesse: otherwise thou also shalt be cut off.*

23 *And they also, if they bide not still in unbelief, shall be grafted in: for God is able to graff them in again.*

24 For if thou wert cut out of the olive-tree which is wilde by *nature*, and wert grafted contrarie to nature into a *good olive-tree*: how much more shall these which be the *natural branches*, be grafted into their own olive-tree?

25 *For I would not, brethren, that ye should be ignorant of this mysterie (lest ye should be wise in your own^b conceits) that [†] blindness in part is happened to Israel, untill the fulnesse of the Gentiles be^c come in.*

26 And so all Israel shall be saved, as it is written, * *There shall come out of Sion the deliverer, and shall turn away ungodlinesse from Jacob.*

27 For this is my covenant unto them, when I shall take away their sinnes.

28 *As concerning the ^d gospel, they are enemies for your sake: but as touching the ^e election, they are beloved for the fathers sake.*

29 *For the gifts and calling of God are without repentance.*

30 *For as ye in times past have not [†] believed God, yet have now obtained mercie through their unbelief:*

31 *Even so have these also now not [†] believed, that through your mercie they also may obtain mercie.*

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7 Or, *that them all up together.*
f Both Jews and Gentiles.

17 The apostle cryeth out as astonished with this wonderful wisdom of God, which he teaches us, ought to be religiously received, and not curiously, and profanely to be searched beyond the compass of that, that God hath revealed unto us.

g The course that he holdeth in governing all things

both generally and particularly. h The order of his counsels and doings. * 1sa. 40, 13. Will. 9, 13. 1 Cor. 2, 16. 18 He brideth three manner of ways, the wicked boldness of man; First, because that God is above all most wise, and therefore it is very absurd, and plainly goeless to measure him by our follie. Moreover, because he is detour to no man, and therefore no man can complain of in iudicio unto him. Secondly, because all things are made for his glory, and therefore we must rene all things to his glorie, much less may we contend and debate the matter with him. i This saying overthroweth the doctrine of fore-ten works and merits. k To wit, for God, to whose all things are referred, not only things that were made, but especially his new works which he worketh in his elect.

C H A P. X I I.

1 Gods mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that, calling, wherein he is placed, 9 Love, and many other duties are required of us. 19 Revenge is specially forbidden.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your minde, that ye may prove what is that good, and acceptable and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly according as God hath dealt to every man the measure of his faith.

4 For as we have many members in one bodie, and all members have not the same office:

5 So we being many are one bodie in Christ, and every one members one of another.

6 Having then gifts, differing according to the grace that is given to us, whether prophetic, let us prophetic according to the proportion of faith.

7 Or ministerie, let us wait on our ministering: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercie, with cheerfulness.

9 Let love be without dissimulation: abhorre that which is evil, cleave to that which is good.

10 Be kindly affectioned one to another, with brotherly love, in honour preferring one another.

11 Not slothfull in business: fervent in spirit, serving the Lord.

12 Rejoycing in hope, patient in tribulation, continuing instant in prayer.

13 Distributing to the necessity of saints, given to hospitalitie.

14 Bless them which persecute you, blessed and curse not.

15 Rejoyce with them that do rejoyce, and weep with them that weep.

16 Be of the same minde one towards another. Minde not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

Who in other places is called the patron. To wit, the names, that he distributeth them without respect of persons.

Or, literally. p The elders of the church.

q They that are busied about tending on the poor, must do it with cheerfulness, let they add sorrow to sorrow.

6 Now he cometh to the duties of the second table, which he deriveth from charity, which is, as it were, the fountain of them all. And he deneth Christian charity, by sincerity, hatred of evil, cannot flay of good things, good affection to help our neighbour, and whose final end is the glory of God.

7 Or, in the love of the brethren.

r This piece is well put in, for it maketh difference between Christian duties and philosophical duties.

7 He reckoneth up divers other virtues together with their effects, to wit, hope, patience in tribulation, equanimity, continuance in prayer, liberality toward the saints, hospitalitie, moderation of minde, even in helping our enemies, a self-love feeling with others, as well in adversity as prosperitie, modestie, endeavour to maintain honest concord, so nigh as we may

with a linen, which cannot be extinguished by any mans injuries. f A true rule of charity, when we are no less touched with other mens wants, then with our own, and having that feeling, help them as much as we can. t Not upon pleasures and needlesse duties, but upon needlesse duties. 4 Or, be contented with mean things. u There is not ing that doth much break concord as ambition, when as every man toucheth a base estate, and seeketh unholily to be aloft. x Be not puffed up with opinion of your own wisdom. * Text 33, 35. * Prov. 25, 21. y After this sort doeth Solomon point out the wrath of God that hangeth over a man.

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afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil.

5⁷ Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6⁸ For this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing.

7 Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

8⁹ Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self.

10 Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is farre spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

CHAP. XIII.

3 Men may not contemne nor condemne one the other for things indifferent: 13 But take heed that they give no offence in them: 15 For that the apostle proveth unlawful by many reasons.

1¹ Him that is weak in the faith receive you, but not to doubtful disputations.

2² For one believeth that he may eat all things: another who is weak, eateth herbs.

3³ Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him that eateth. For God hath received him.

4⁴ And thus he teacheth that they are to be instructed gently, and patiently, and so that we apply our selves to their ignorance in such matters, according to the rule of charity.

5⁵ Doe not have matter or thing that is indifferent, and such as you may doe or not doe, flun his company, but take him to you.

6⁶ Or, not to judge his doubtful things.

7⁷ To make him by your doubtfull and uncertain disputations, go away more in doubt then he came, or start back with a troubled conscience.

8⁸ He propoundeth for an example the difference of meats, which some thought was necessarily to be observed, as a thing prescribed by the law (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the gospel, knew well that this schoolmasterhip of the law was abolished.

9⁹ Kneweth by faith.

10¹⁰ In such a matter, saith the apostle, let neither them which know their libertie, proudly despise their weak brother, neither let the unlearned crabbedly or forwardly condemne them, that they understand not.

11¹¹ The first reason: Because that seeing both he that eateth, and he that eateth not, is notwithstanding the member of Christ, neither he which eateth not, can justly be contemned, neither he which eateth, be justly condemned: Now the first proposition is declared in the six verse following.

4⁴ Who art thou that judgest another mans servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5⁵ One man esteemeth one day above another: another esteemeth every day alike.

6⁶ Let every man be fully perswaded in his own minde.

7⁷ He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

8⁸ For none of us liveth to himself, and no man dieth to himself.

9 For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

10 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

11 But why doest thou judge thy brother? or why doest thou set at nought thy brother?

* we shall all stand before the judgement-seat of Christ.

12 For it is written, * As I live saith the Lord, every knee shall bow to me, and every tongue shall confesse to God.

13 So then every one of us shall give account of himself to God:

14 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way.

15 I know, and am perswaded by the Lord Jesus, that there is nothing unclean of itself:

omit: (forseeing that the difference of dayes and meates was appointed by God, how could they which say underfoot not the abrogating of the law, and yet otherwise acknowledge Christ as their Saviour, with good conscience neglect that which they knew was commanded of God? And on the contrary side, they that knew the benefit of Christ in his flesh, did with good conscience neither observe dayes nor meates: Therefore saith the apostle, ver. 10. Let not the strong condemne the weak for these things, seeing that the weak brethren are brethren notwithstanding. Now if a y man would draw this doctrine to these our times and ages, let him know that the apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the law, and were deceived by simple ignorance, and not of malice, (for to such the apostle yielded not, nor for a moment) nor superstition, but of a religious fear of God. Observe this precisely.

16 God shall judge whether he do well or no: And therefore you should rather strive about this; how every one of you may be a lover of God, then to think upon other mens doings.

17 That maketh no difference of meates. 9 So the apostle sheweth that he speaketh of the faithful, both strong and weak: But what if we have to do with infidels? Then must we take heed of two things, as also is declared in the epistle to the Corinthians. The one is, that we count not their superstition among things indifferent, as they did which late downe to meates in idols temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to idols, in the butchers shambles, and to eat it at home, or in a private banquet) we wound not the conscience of our weak brother.

18 He that toucheth not meats which he taketh to be unclean by the law. 10 We must not stick, saith he, in the meat itself, but in the use of the meat, so that he is justly to be reprehended that liveth so, that he casteth not his eyes upon God, for both our life, and our death is dedicated to him: and for this cause Christ hath properly died, and not simply, that we might eat this meat or that.

19 I have respect to himself only, which the Hebrews utter after this sort, Doeth well to his own soul.

20 The conclusion: we must leave to God his right, and therefore in matters, which according as the conscience is affected, are either good or evil, the strong must not despise their weak brethren, much lesse condemne them. Put this consequent cannot be taken of equal force in the contrary to wit, that the weak should not judge the strong, because the weak do not know that they which do not observe a day and eat, observe it not to the Lord, and eat to the Lord, as the strong men know that the weak which observe a day and eat not, observe the day to the Lord, and eat not to the Lord.

21 2 Cor. 5, 10. 14. 45, 23. This is a form of an oath, proper to God only, for he and none but he liveth, and hath his being himself.

22 I shall acknowledge me for God. 12 After that he hath concluded what is not to be done, he sheweth what is to be done: to wit, we must take heed that we do not utterly cast down with abusing our liberty, our brother which is not yet strong.

23 He rebuketh by the way these malicious judgers of others, which occupieth their heads about nothing, but to find fault with their brethrens life, whereas they should rather bestow their wits upon this, that they do not with their dissimulation either cast their brethren clean down, or give them some offence.

24 The preventing of an objection: It is true that the schoolmasterhip of the law is taken away by the benefit of Christ, to such as know it, but yet notwithstanding we have to consider in the use of this libertie, what is expedient, that we may have regard of our weak brother, seeing that our libertie is not lost thereby.

25 By the spirit of the Lord Jesus, or by the Lord Jesus, who I am sure brake down the wall at his coming.

26 By nature.

5 Another reason which hangeth upon the former: why the ruler and more unlearned ought not to be condemned of the more skilfull as men without hope of salvation because faith: the apostle, he that is ignorant to day, may be induced to morrow with further knowledge, of that he may stand sure: Therefore it belongeth to God and not unto man, to pronounce that sentence of condemnation.

6 Another example of the difference of dayes according to the law. 7 He setteth against this contempt, and haile or rash judgement: a continual desire to please, that the strong may be certainly perswaded of their libertie, of what manner and sort it is, and how they ought to use it: and again the weak may daily please, least either they abuse the gift of God, or these please themselves in their infirmities.

8 That he may say in his conscience, that he knoweth and is perswaded by Jesus Christ, that nothing is unclean of itself, and this persuasion must be grounded upon the word of God. Or, fully assured.

9 A reason taken from the nature of indifferent things, which a man may with a good conscience doe, and omit: (forseeing that the difference of dayes and meates was appointed by God, how could they which say underfoot not the abrogating of the law, and yet otherwise acknowledge Christ as their Saviour, with good conscience neglect that which they knew was commanded of God? And on the contrary side, they that knew the benefit of Christ in his flesh, did with good conscience neither observe dayes nor meates: Therefore saith the apostle, ver. 10. Let not the strong condemne the weak for these things, seeing that the weak brethren are brethren notwithstanding. Now if a y man would draw this doctrine to these our times and ages, let him know that the apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the law, and were deceived by simple ignorance, and not of malice, (for to such the apostle yielded not, nor for a moment) nor superstition, but of a religious fear of God. Observe this precisely.

10 God shall judge whether he do well or no: And therefore you should rather strive about this; how every one of you may be a lover of God, then to think upon other mens doings.

11 That maketh no difference of meates. 9 So the apostle sheweth that he speaketh of the faithful, both strong and weak: But what if we have to do with infidels? Then must we take heed of two things, as also is declared in the epistle to the Corinthians. The one is, that we count not their superstition among things indifferent, as they did which late downe to meates in idols temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to idols, in the butchers shambles, and to eat it at home, or in a private banquet) we wound not the conscience of our weak brother.

12 He that toucheth not meats which he taketh to be unclean by the law. 10 We must not stick, saith he, in the meat itself, but in the use of the meat, so that he is justly to be reprehended that liveth so, that he casteth not his eyes upon God, for both our life, and our death is dedicated to him: and for this cause Christ hath properly died, and not simply, that we might eat this meat or that.

13 I have respect to himself only, which the Hebrews utter after this sort, Doeth well to his own soul.

14 The conclusion: we must leave to God his right, and therefore in matters, which according as the conscience is affected, are either good or evil, the strong must not despise their weak brethren, much lesse condemne them. Put this consequent cannot be taken of equal force in the contrary to wit, that the weak should not judge the strong, because the weak do not know that they which do not observe a day and eat, observe it not to the Lord, and eat to the Lord, as the strong men know that the weak which observe a day and eat not, observe the day to the Lord, and eat not to the Lord.

15 2 Cor. 5, 10. 14. 45, 23. This is a form of an oath, proper to God only, for he and none but he liveth, and hath his being himself.

16 I shall acknowledge me for God. 12 After that he hath concluded what is not to be done, he sheweth what is to be done: to wit, we must take heed that we do not utterly cast down with abusing our liberty, our brother which is not yet strong.

17 He rebuketh by the way these malicious judgers of others, which occupieth their heads about nothing, but to find fault with their brethrens life, whereas they should rather bestow their wits upon this, that they do not with their dissimulation either cast their brethren clean down, or give them some offence.

18 The preventing of an objection: It is true that the schoolmasterhip of the law is taken away by the benefit of Christ, to such as know it, but yet notwithstanding we have to consider in the use of this libertie, what is expedient, that we may have regard of our weak brother, seeing that our libertie is not lost thereby.

19 By the spirit of the Lord Jesus, or by the Lord Jesus, who I am sure brake down the wall at his coming.

20 By nature.

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but

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† Gr. *common*.† Gr. *according to charity*.

* 1 Cor. 8, 11. 14 It is the part of a cruel minde to make more account of meat, then of our brother's salvation. Which thing they doe, that presume to eat with the offence of any brother, and to give him occasion to go back from the gospel.

15 Another argument: We must follow Christ's example: who was so farre from destroying the weak with meat, that he gave his life for them.

16 Another argument: For that by this means the libertie of the gospel is evil spoken of, as though it openeth the way to attempt any thing whatsoever, and boldeneth us to all things.

17 A generall reason, and the ground of all the other arguments: The kingdom of heaven consisteth not in these

outward things, but in the study of righteousness and peace, and comfort of the holy Ghost. p He that liveth peaceably, and dieth righteously, through the holy Ghost. 18 A generall conclusion: The use of this libertie, yea, and our whole life ought to be referred to the edifying one of another, in so much that we esteeme that thing unlawfull by reason of the offence of our brother, which is of itself pure and lawfull. * Tit. 1, 15. * 1 Cor. 8, 13. 19 He giveth a double warning in these matters: one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this libertie, keep that measure, to the end he may use it wisely, and profitably, as hath been said: the other which respecteth the weak, that they do nothing rashly by other mens example with a wavering conscience, for that cannot be done without sin, whereof we are not perswaded by the word of God, that he liketh and approveth it. q He shewed before, verse 14. what he meaneth by faith, to wit, for a man to be certain and out of doubt in matters and things indifferent. r Embrace. † Or, *differeth and putteth a difference between meats*. i Reasoneth with himself.

C H A P. X V.

1 The strong must bear with the weak. 2 We may not please our selves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews, 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.

WE then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself, but as it is written, * The reproches of them that reproched thee fell on me.

4 For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation, grant you to be like minded one towards another, † according to Christ Jesus:

6 That ye may with one minde and one mouth glorifie God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say that Jesus Christ was a mini-

1 Now the apostle reasoneth generally of tolerating or bearing with the weak by all means, so farre forth as may befor their profit.

a And despise others.

b For his profit and edification.

2 A confirmation taken of the example of Christ, who suffered all things, to bring not only the weak, but also his most cruel enemies, over coming them with patience, to his Father.

* Psal. 69, 9.

3 The preventing of an objection: Such things as are cited out of the examples of the ancients, are propounded unto us to this end and purpose, that according to the example of our Fathers, we should in patience and hope bear one with another.

c By Moses and the prophets. d The scriptures are said to teach and comfort, because God useth them to teach and comfort his people withall. 4 We must take an example of patience of God: that both the weak and the strong, serving God with a mutuall consent, may bring one another to God, as Christ also received us unto himself, although we were never so unworthy. * 1 Cor. 1, 10. † Or, *after the example of*. e He did not disdain us, but received us of his own accord, to make us partakers of Gods glory. 5 An applying of the example of Christ to the Jews, whom he vouchsafed this honour for the promises which he made unto their Fathers, although they were never so unworthy, that he executed the office of a minister among them with marvellous patience: therefore much lesse ought the Gentiles despise them, for certain faults, whom the Son of God so much esteemed.

ster of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorifie God for his mercy, as it is written, * For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, * Rejoyce ye Gentiles with his people.

11 And again, * Praise the Lord all ye Gentiles, and laud him all ye people.

12 And again Esaias saith, * There shall be a root of Jesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fillyou with all joy & peace in beleeving, that ye may abound in hope through the power of the holy Ghost.

14 And I myself also am perswaded of you my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Neverthelesse, brethren, I have written the more boldly unto you, in some sort, as putting you in minde, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministring the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signes and wonders, by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another mans foundation:

21 But as it is written, * To whom he was not spoken of, they shall see: and they that have not heard, shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many yeares to come unto you:

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia

militarily, his singular good will towards them, and the state of his affairs, but so, that he swarveth not a jot from the end of apostolical doctrine: for he declareth nothing but that which appertaineth to his office, and is godly: and commending by a little digression, as it were the liberalitie of the churches of Macedonia, he provoketh them modestly to follow their godly deed. † Or, *many wayes*. or *offentimes*.

p Doing this dutie for the saints, to carrie them that money which was gathered for their use,

f Of the circumcision, as he lived, he never went out of their quarters, g That good might be seen to be used. 6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodness had regard of, so that they are not to be contemned of the Jews, as strangers. * Psal. 18, 49. h I will openly professe, and let forth thy name. i 2 Cor. 3, 43. * Psal. 117, 1. * Isa. 11, 10.

7 He saileth up, as it were, all the former treatise with prayers, willing all that be given them of the Lord, that he has commanded them. i In whom we hope.

k Abundantly and plentifully.

8 The conclusion of the epistle, wherein he first excuseth himself, that he hath written somewhat at large unto them, rather to warn them, then to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the gentiles.

l Of your own accord, and of your selves.

† Or, *sacrificing*. m By the offering up of the gentiles, he meaneth the Gentiles themselves, whom he offered to God as a sacrifice.

9 He commendeth his apostleship highly by the effects, but yet so, that moreover and besides that, he speaketh all things truly, he giveth all the glory to God as the only author: and doth not properly respect himself, but this rather, that men might lesse doubt of the truth of the doctrine which he propounded unto them.

n Christ was with me in all things, and by all means, that if I would never so faine, yet I cannot say, what he hath done by me to bring the Gentiles to obey the gospel.

o In the first place this word, Signes, signifieth the force and working of the wonders in perswading mens mindes: and in the latter, it signifieth Gods mighty power which was the worker of these wonders.

* Psal. 52, 15.

10 He writeth at large to the Romanes, and that familiarly, but so, that he swarveth not a jot from the end of apostolical doctrine: for he declareth nothing but that which appertaineth to his office, and is godly: and commending by a little digression, as it were the liberalitie of the churches of Macedonia, he provoketh them modestly to follow their godly deed.

† Gr. *with you*. ver. 32.

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Romans

126 2 cor 10:13 16 2 cor 11:13 17 11:18 28 10 m 2 18:7 7 4 m 3 5

and Achaia, to make a certain contribution for the poore saints which are at Jerufalem.

27 ¹¹ It hath pleased them *verily*, & their debtors they are. For if the Gentiles have been made partakers of their spirituall things, their duty is also to minister unto them in carnall things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 ¹² And I am sure that when I come unto you, I shall come in the fulnesse of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me.

31 That I may be delivered from them that do not beleve in Judea, and that my service which I have for Jerufalem, may be accepted of the saints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

CHAP. XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations endeth with praise and thanks to God.

I Commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever businesse she hath need of you: for she hath been a succourer of many, and of my self also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus.

4 (Who have for my life laid down their own necks: unto whom not onely I give thanks, but also all the churches of the Gentiles)

5 Likewise greet the church that is in their house. Salute my welbeloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus household.

11 Salute Herodian my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who la-

bour in the Lord. Salute the beloved Peris, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nercus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kisse. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions & offences, contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my work-fellow, and Lucius and Jason and Sosipater my kinsmen salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole church saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith)

27 To God onely wise, be glory through Jesus Christ for ever. Amen.

¶ Written to the Romanes from Corinthus, and sent by Phebe servant of the church at Cenchrea.

ceive indeed. 4 We must fight with a certain hope of victorie. ¶ Or, read. 5 He annexeth salutations, partly to renew mutuall friendship, and partly to the end that this epistle might be of some weight with the Romanes, having the confirmation of so many that subscribed unto it. ¶ Wrote it as Paul uttered it. 6 Now taking his leave of them this third time, he willeth that unto them, whereupon dependeth all the force of the former doctrine. 7 He setteth forth the power and wisdom of God with great thanksgiving, which especially appear in the gospel, and maketh mention also of the calling of the gentiles, to confirm the Romanes in the hope of this salvation. 1 That secret and hidden thing, that is to say, the calling of the gentiles. m Offered and exhibited to all nations to be known.

e He called that an holy kisse, which proceedeth from an heart that is full of that holy love: now this is to be referred to the manner used in those dayes.

As by, namely, describing them which were worthy of commendation, he sufficiently declared whom they ought to hear and follow, so doeth he now paint out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.

f Waile and diligently, as though you should scout out for your enemies in a watch tower.

g The word which he useth, signifieth a promising, which performeth nothing, and if thou hearest any such, thou mayst assure thy self that he that promisseth thee, is more careful of thy matters than of his own.

h Furnished with the knowledge of the truth and wisdom, that you may embrace good things, and eschew evil, beware of the deceits and snares of false prophets, and resist them openly: and this place doeth plainly destroy the papists faith of credit, whereas they maintain it to be sufficient for one man to beleve as another man beleve, without further knowledge, or examination what the matter is, or what ground it hath: using these daily speeches, We beleve as our fathers beleved, and we beleve as the church beleve.

i As men that know no way to deceive, much lesse do deceive indeed.

¶ Or, read. 5 He annexeth salutations, partly to renew mutuall friendship, and partly to the end that this epistle might be of some weight with the Romanes, having the confirmation of so many that subscribed unto it. ¶ Wrote it as Paul uttered it. 6 Now taking his leave of them this third time, he willeth that unto them, whereupon dependeth all the force of the former doctrine. 7 He setteth forth the power and wisdom of God with great thanksgiving, which especially appear in the gospel, and maketh mention also of the calling of the gentiles, to confirm the Romanes in the hope of this salvation. 1 That secret and hidden thing, that is to say, the calling of the gentiles. m Offered and exhibited to all nations to be known.

The first epistle of P A V L the apostle, T O T H E C O R I N T H I A N S.

CHAP. I.

After his salutation and thanksgiving, 10 he exhorteth them to unite, 12 and reproveth their dissensions. 18 God destroyeth the wisdom of the wise 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

1 The inscription of the epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding, to that alwayes he letteth them to wit, that he is the servant of God, and not of men.

2 If he be an apostle, then he must be heard, although he sometime reprehendeth them sharply, seeing he hath not his own cause in hand, but is a messenger that bringeth the commandments of Christ.

3 He joyneth Sotthenes with himself, that this doctrine might be confirmed by two witnesses.

4 It is a church of God, although it hath great faults in it, so that it obey them which admonish it.

* Acts 15, 9.

5 A true definition of the Catholique church which is one.

6 The father sanctifieth us, that is to say, separateth us from the wicked, in giving us to his Son, that he may be in us, and we in him.

* Rom. 1, 7.

b Whom God of his gracious goodness and meet

ove hath separated for himself: or whom God hath called to holiness: the first of these two

expositions, it is to be seen from whence our sanctification cometh: and the second sheweth to what end it tendeth.

c He is said properly to call on God, who cryeth unto the Lord when he is in danger, and craveth help at his hands, and by the figure synecdoche it is taken for all the service of God: and therefore to call upon Christs name, is to acknowledge, and take him for very God.

6 The foundation and the life of the church, is Christ Jesus, given of the Father.

7 Going about to condemn many vices, he beginneth with a true commendation of their virtues, lest he might seem after to descend to chiding, being moved with malice or envie: yet so, that he referreth all to God, as the author of them, and that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holy gifts of God.

8 He toucheth that by name, which they most abused.

d Seeing that whiles we live here, we know but in part, and prophetic in part, this word (All) must be restrained to the present state of the faithfull: but by (utterance) he meaneth not a vain kinde of babling, but the gift of holy eloquence, which the Corinthians abused.

9 He sheweth, that the true use of these gifts consisteth herein, that the mighty power of Christ might thereby be set forth in them, that hereafter it might evidently appear, how wickedly they abused them to glory and ambition.

e By those excellent gifts of the holy Ghost.

10 He sayeth by the way, that there is no cause why they should please themselves so much in those gifts which they had received, seeing that those were nothing in comparison of them which are to be looked for.

f Gr. revelation.

11 He telleth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth that as well the beginning as the accomplishing of our salvation, is only the work of God.

g He calleth them blameless, not whom man never found fault with, but with whom no man can justly finde fault, that is to say, them which are in Christ Jesus in whom there is no condemnation. See Luke 1, 6.

* 1 Thess. 5, 24.

Paul called to be an apostle of Jesus Christ, through the will of God, and Sotthenes our brother,

unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

I thank my God alwayes on your behalf, for the grace of God which is given you by Jesus Christ,

That in every thing ye are enriched by him in all utterance, and in all knowledge:

Even as the testimony of Christ was confirmed in you.

So that ye come behinde in no gift, waiting for the coming of our Lord Jesus Christ,

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

God is faithful, by whom ye were called unto the fellowship of his Sonne Jesus Christ our Lord.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all

speake the same thing, and that there be no divisions among you: but that ye be per-

fectly joyned together in the same minde, and in the same judgement.

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Now this I say, that every one of you faith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ.

Is Christ divided? was Paul crucified for you? for were ye baptized in the name of Paul?

I thank God, that I baptized none of you, but Crispus and Gaius.

Lest any should say, that I had baptized in mine own name.

And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the crosse of Christ should be made of none effect.

For the preaching of the crosse is to them that perish, foolishness: but unto us which are saved it is the power of God.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Christ: which thing no doubt they do, which allow whatsoever some man speaketh, even for his persons sake: as these men allowed one self-same gospel being uttered of one man, and did lothe it being uttered of another man. So that these factions were called by the names of their teachers. Now Paul ferreth down his own name, not only to grieve no man, but also to shew that he pleadeth not his own cause.

The third reason taken of the form and end of baptism, wherein we make a promise to Christ, calling also on the name of the Father, and the holy Ghost. Therefore although a man do not fall from the doctrine of Christ, yet if he hang upon some certain teachers, and despise others, he forsaketh Christ: for if he hold Christ his only master, he would hear him, teaching by whomsoever.

18 He protesteth that he speaketh so much the more boldly of these things, because that through Gods providence, he is void of all suspicion of challenging disciples unto himself, and taking them from others. Whereby we may understand, that not the schollars only, but the teachers also are here reprehended, which gather themselves flocks apart.

* Acts 18, 8.

19 The taking away of an objection: that he gave not himself to baptize many amongst them: not for the contempt of baptism, but because he was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof he had store. And lo he declared sufficiently how far he was from all ambition: who eas on the other side, they whom he reprehended, as though they gathered disciples unto themselves and no unto Christ, bragged most ambitiously of numbers, which they had baptized.

2 Pert. 1, 16. 20 Now he turneth himself to the doctors themselves, which pleased themselves in brave and ambitious eloquence: to the end that they might draw more disciples after them. He confesseth plainly that he was unlike unto them, opposing gravely, as it became an apostle, his example against their perverse judgements: So that this is another place of this epistle, touching the observing of a godly simplicity both in words and sentences, in teaching of the gospel.

1 Which eloquence which Paul casteth off from him, not only, as not necessarie, but also as flat contrarie to the office of his apostleship: and yet had Paul his kinde of eloquence, but it was heavenly, not of man, and void of painted words.

* Or, speech.

21 The reason why he useth not the pomp of words and painted speech: because it was Gods will to bring the world to his obedience by that way, whereby the most idleots amongst men might understand that this work was done of God himself, without the art of man. Therefore as salvation is set forth unto us in the gospel by the crosse of Christ, them which nothing is more contemptible, and more farre from life, so God would have the manner of the preaching of the crosse, most different from those means, which men do use to draw and entice other, either to heare or beleve: therefore it pleased him by a certain kinde of most wise folly, to triumph over the most foolish wisdom of the world, as he had said before by Esay, that he would. And hereby we may gather, that both these doctors which were puffed up with ambitious eloquence, and also their hearers, stayed farre away from the end and mark of their vocation.

m The preaching of Christ crucified, or the kinde of speech which we use.

* Rom. 1, 16. n It is that wherein he declareth his marvellous power in saving his elect, which would not so evidently appeare, if it hanged upon any help of man, for so man might attribute that to himself, which is proper onely to the crosse of Christ.

22 The apostle protesteth, that this ought not onely not to seem strange, seeing that it was foretold to long before, but declareth further, that God is wont to punish the pride of the world in such sort, which do pleaseth it self in its own wisdom: and therefore that that is vain, yea a thing of nothing, and such as God rejecteth as unprofitable, which they so carefully laboured for, and made so great account of.

* 1sa. 29, 14.

20 * Where

i Knit together, as a body that consisteth of all his parts fitly knit together.

14 He beginneth his reprehension and chiding by taking away of an objection: for that he understood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissensions, because that some did hang on one doctor, some on another, and some were so addicted to themselves, that they neglected all doctors and teachers, calling themselves the disciples of Christ onely, shutting forth their teachers.

k The matter I would say to you, is this.

* Acts 18, 24.

15 The first reason why scholers ought to be eschewed: because Christ seemeth by that means, to be divided and torn in pieces, so cannot be the head of two divers and disagreeing bodies, being himself one.

16 Another reason: because they cannot without great injurie to God, so hang of men as of

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1 Corinthians

* 10. 11. 12.
o Where are
these fellows?
and thou that
saith they are
coming thy
days?

Thou that
spendest all thy
time in seeking
out the secret
things of this
world, and in ex-
pounding all
and questions:
and thus
triumphest he
against all the men
of this world, for
there was not one
of them that
could so much as
dream upon this
secret and hidden
mystery.

* Rom. 1. 20.

23 He becometh
that the pride
of men was
worthily puni-
shed of God,
because they
would not behold
God, as meet was
their should, in the
most clear place
of the wisdom
of the world,
which is the
workmanship of
the world.
q By the world
he meaneth all
men which are
not born anew,
but remain as
they were, when
they were first
born.

r In the work-
manship of this
world, which
hath the marvel-
lous wisdom of
God engraved in
it, so that every
man may behold it.

24 The good-
ness of God is
wonderfull, for
while he goeth
about to punish
the pride of this world,
he is very provident and careful for the salvation of it, and teacheth
men to become fools, that they may be wise to God. f So he calleth the preaching of
the Gospel, as the enemies supposed it: but in the mean season he taught them very sharply,
who had rather charge God with folly, then acknowledge their own, and crave pardon
for it.

25 A declaration of that which he said: that the preaching of the Gospel,
is foolish. It is foolish, faith he, to them whom God hath not endued with new
light, that is to say, to all men being considered in themselves: for the Jews require miracles,
and the Grecians arguments, which they may comprehend by their wits and wisdom: and
therefore they do not only not believe the Gospel, but also they mock at it. Norwithstanding
in this foolish preaching, there is the great virtue and wisdom of God, but such as those
only which are called do perceive: God revealing most plainly, that even then when mad
men think him most foolish, he is farre wiser then they are; and that he surmounteth all their
might and power, when he useth most vile and abject things, as it hath appeared in the fruit
of the preaching of the Gospel.

26 A confirmation taken of those things which came
to passe at Corinth, where the church especially consisted of the basest and common people,
inasmuch that the philosophers of Greece were driven to shame when they saw that they
could do nothing with their wisdom and eloquence, in comparison of the apostles, whom
notwithstanding they called idiots and unlearned. And here will I doeth he beat down
their pride: for God did not preferre them before those noble and wise men because they
should be proud, but that they might be contained, even whether they would or not, to
rejoice in the Lord, by whose mercy, although they were the most objects of all, they had
obtained in Christ. both this wisdom, and all things necessary to salvation. t VVhat
say the Lord hath taken in calling you.

u After that kinde of wisdom which men
make account of, as though there were none else: who because they are carnall, know not
spirituall wisdom. x VVhich in mans judgement are almost nothing. y To heve
that they are vain and unprofitable, and nothing worth: See Rom. 3. 31. 2 Flesh, is
oft, as we see, taken for the whole man: and he useth this word, Flesh, very fitly, to set
the weak and miserable condition of man, and the majesty of God, one against the other.

a VVhen he cast down before, now he lieth up, yea, higher then all men: yet so, that he
serveth them, that all their worthiness is without themselves, that is, standeth in Christ,
and that of God.

27 He teacheth, that especially and above all things the Gospel ought
not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit,
true wisdom, the true way to obtain righteousness, the true way to live honestly and
godly, the true deliverance from all miseries and calamities. * 1er. 9. 23. 24. b Let
him yield all to God, and give him thanks: and so by this place is mans free will beaten
down, which the Papists do dream of.

CHAP. II.

He declareth that his preaching, though it bring not excellency
of speech, or of humane wisdom: yet consisteth in the
4. 5 power of God: and so farre excelleth 6 the wisdom of
this world, and 9 humane sense, as that 14 the naturall
man cannot understand it.

And I, brethren, when I came to you,
came not with excellency of speech, or
of wisdom, declaring unto you the testimony
of God.

of wisdom, declaring unto you the testimony
of God.

2 For I determined not to know any thing
among you, save Jesus Christ, and him cruci-
fied.

3 And I was with you in weakness, and in
fear, and in much trembling.

4 And my speech, & my preaching, was not
with enticing words of mans wisdom, but in
demonstration of the Spirit, and of power:

5 That your faith should not stand in the
wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them
that are perfect: yet not the wisdom of this
world, nor of the princes of this world, that
come to nought.

7 But we speak the wisdom of God in a
mystery, even the hidden wisdom, which God
ordained before the world unto our glory.

8 Which none of the princes of this world
knew: for had they known it, they would not
have crucified the Lord of glory.

9 But as it is written, Eye hath not seen,
nor care heard, neither have entered into the
heart of man, the thing which God hath pre-
pared for them that love him.

10 But God hath revealed them unto us by
his Spirit: for the Spirit searcheth all things,
yea, the deep things of God.

11 For what man knoweth the things of a
man, save the Spirit of man which is in him?
even so the things of God knoweth no man,
but the Spirit of God.

12 Now we have received, not the spirit of
the world, but the Spirit which is of God, that
we might know the things that are freely
given to us of God.

13 Which things also we speak, not in
the words which mans wisdom teacheth, but
which the holy Ghost teacheth; comparing
spirituall things with spirituall.

them only which are desirous of perfection: and is unfavorable to them which otherwise excell
in the world, but yet vainly and frailty.

c Those are called perfect here, not
which had gotten perfection already, but such as tend to it. As Phil. 3. 12. for that perfect, is set
against weak.

f They that are wiser, richer, or mightier then other men are.

g He serveth
the cause why this wisdom cannot be perceived of those excellent worldly wits, to wit,
because indeed it is so deep, that they cannot attain unto it.

h He taketh away an objection: If it be so hard, when, and how is it
known? God, faith he, determined with himself from the beginning, that which his purpose
was to bring forth at this time out of his secrets, for the salvation of men.

i He taketh away
another objection: why then, how cometh it to passe, that this wisdom was so rejected of
men of highest authority, that they crucified Christ himself? Paul answereth: because they
knew not Christ such as he was.

k That mightie God, full of true majesty and glory:
Now this place hath in it a most evident proof of the divinity of Christ, and of his joyning of
the two natures in one, which hath this in it, that that which is proper to the manhood alone,
is vouchsafed of the Godhead joyned with the manhood: which kinde of speech, is called of the
old fathers, A making common of things belonging to some one, with other to whom they
do not belong.

l Another objection: But how could it be that those wittie men could not
perceive this wisdom? Paul answereth: Because we preach those things which passe all mens
understanding. * 1sa. 64. 4.

m Man cannot so much as think on them, much lesse
conceive of them with his senses.

n A question: If it surmount the capacities of men, how can
it be understood of any man, or how can you declare and preach it? by a peculiar lightning by
Gods Spirit, wherevver whosoever is inspired, he can enter even into the very secrets of
God.

o There is nothing so secret and hidden in God but the Spirit of God perceiveth into
it.

p He setteth that forth by a similitude, which he spake of the inspiration of the Spirit.
As the force of mans wit searcheth out things pertaining to man, so doeth our minde by that
power of the holy Ghost understand heavenly things.

q The minde of man which is
endued with the ableness to understand and judge.

r The Spirit which we have received,
doeth not reach us things of this world, but lieth us up to God, and this place teacheth us
against the Papist, vvhath faith is, from whence it cometh, and vvhath force it is of.

s That
vvhich he spake generally he restraineth now to those things which God hath opened unto us
of our salvation in Christ: lest that any man should separate the Spirit from the preaching of
the word and Christ: or should think that those fantastical men are governed by the Spirit of
God, which wandering besides the word, thrust upon us their vain imaginations for the
secrets of God.

t This word (know) is taken here in his proper sense, for true
knowledge, which the Spirit of God worketh in us.

u Now he returneth to his
purpose, and concludeth the argument which he began verse 6, and it is this: The words
must be applied to the matter, and the matter must be set forth with words which are meet
and convenient for it: now this wisdom is spirituall and not of man, and therefore it
must be delivered by a spirituall kinde of teaching, and not by enticing words of mans
eloquence that the simple, and yet vvonderfull majesty of the holy Ghost may therein
appear.

v Applying the words unto the matter, to wit, that as we
teach spirituall things, so must our kinde of teaching be spirituall.

151

a The Gospel.
b I purposed not
to provide any
knowledge of the
knowledge of
Christ and him
crucified.

c He setteth
vvithin himself against
excellency of
words, and there-
fore joyneth vvith
it feare and trem-
bling, which are
comparisons of
true modestie, not
such feare and
trembling as terri-
fies the confidence,
but such as are
contrarie to vani-
tie and pride.

* 2. Pet. 1. 6.

† Cr. profitable,
2 He turneth that
now, to the com-
mendation of his
ministry, which
he had granted to
his adversaries:
for is vertue and
power, which
they knew vvell
enough. vv as so
much the more
excellent, because
it had no vvordly
help joyned
vvith it.

d By plain evi-
dence he meaneth
such a proof, as is
made by certain
and necessary
reasons.

e And he telleth
the Corinthians
that he did it
for their great
profit, because
they might there-
by know mani-
festly that the
Gospel vv as from
heaven. Therefore
he privily rebu-
keth them, because
that in seeking
vain ostentation,
they willingly de-
prived themselves
of the greatest
help of their
faith.

Gr. 6.

f Another argu-
ment taken of
the nature of the
thing, that is, of
the Gospel, which
is true wisdom,
but known to

Gr. 6.

Gr. 6.

Gr. 6.

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150

13 Again he pre-
tendeth an of-
fence or stumbling
block: How com-
eth it to passe,
that so few allow
these things? This
is not to be mar-
velled at, saith the
apostle, seeing that
men in their natu-
rall powers (as
they term them)
are not endued
with that facul-
ty, whereby spiritu-
all things are discerned (which facultie cometh another way) and therefore
they account spirituall wisdom as folly: and it is as if he should say, It is no marvell that blind
men cannot judge of colours, seeing that they lack the sight of their eyes, and therefore light
is to them as darknesse. *p* The man that hath no further light of understanding, then
that which he brought with him, even from his mothers wombe as Iude defineth it, Iude 19.
q By the vertue of the holy Ghost, Prov. 27. 19. *r* He amplifieth the matter by contra-
ries. *s* Or, discerneth. *t* Understandeth and discerneth. *u* The wisdom
of the flesh, saith Paul, determineth nothing certainly, no not in it own affairs, much
lesse can it discern strange, that is, spirituall things. But the Spirit of God, wher-
with spirituall men are endued, can be deceived by no means, and therefore be reproved of
no man. *f* Of no man: for when the Prophets are judged of the Prophets, it is the
Spirit that judgeth, and not the man. *g* Iff. 40. 1. Rom. 12. 34. *h* A reason of the
former saying: for he is called spirituall, which hath learned that by the vertue of the
spirit, which Christ hath taught us. Now if that which we have learned of the Master,
could be reproved of any man, he must needs be wiser then God: wherupon it follow-
eth, that they are not onely foolish, but also wicked, which think that they can devise
something that is either more perfect, or that they can teach the wisdom of God a better
way then they knev or taught, which undoubtedly were endued with Gods Spirit.
i Gr. shall. *j* Lay his head to his, and teach him what ye should do. *k* VVe are
endued with the Spirit of Christ, vvhich openeth unto us those secrets, which by all other
means are unsearchable, and also all truth whatsoever.

C H A P. I I I.

2 Milk is fit for children. 3 Strife and division, arguments of
a fleshly minde. 7 He that planteth, and he that watereth,
is nothing. 9 The ministers are Gods fellow-workmen.
11 Christ the onely foundation. 16 Men the temples of God,
17 which must be kept holy. 19 The wisdom of this world
is foolishness: with God.

AND I, brethren, could not speak unto
you as unto spirituall, but as unto carnall, even as unto babes in Christ.

2 I have fed you with milk, and not with
meat: for hitherto ye were not able to bear
it, neither yet now are ye able.

3 For ye are yet carnall: for whereas there
is among you envying, and strife, and divisi-
ons, are ye not carnall, and walk as men?

4 For while one saith, I am of Paul, and an-
other, I am of Apollo, are ye not carnall?

5 Who then is Paul, and who is Apollo, but
ministers by whom ye beleaved, even as the
Lord gave to every man?

6 I have planted, Apollo watered: but God
gave the increase.

7 So then, neither is he that planteth any
thing, neither he that watereth: but God that
giveth the increase.

8 Now he that planteth, and he that
watereth, are one: * and every man shall re-
ceive his own reward, according to his own
labour.

a He calleth them carnall, vvhich are as yet ignorant, and
therefore to expresse it the better, he termeth them babes. *b* Substantiall meat, or strong meat.
c To be fed by me with substantiall meat: therefore as the Corinthians grew up in age, so
the apostle nourished them, by teaching, first with milk, then with strong meat, vvhich
discernence was onely but in the manner of teaching. *d* Or, factions. *e* Gr. according to
man. *f* By the square and compasse of mans wit and judgement. *g* After that he
hath sufficiently reprehended ambitious teachers, and their foolish conceits, now he shew-
eth how the true ministers are to be esteemed, that vve attribute not unto them more or
lesse then vve ought to do. Therefore he teacheth us, that they are they by vvhom vve are
brought to faith and salvation, but yet as the ministers of God, and such as doe nothing of
themselves, but God so working by them as it pleaseth him to furnish them with his gifts.
Therefore vve have not to mark or consider vvhich minister it is that speaketh, but vvhich
is spoken: and vve must depend only upon him which speaketh by his servants. *h* He beauti-
fied the former sentence with two similitudes: first, comparing the company of the
faithfull to a field which God maketh fruitful, vvhich it is sowed and watered through the
labour of his servants: next, by comparing it to an house, vvhich indeed the Lord buildeth,
but by the hands of his workmen, some of vvhom he useth in laying the foundation, others
in building of it up. Now, both these similitudes tend to this purpose, to shew that all things
are wholly accomplished by gods onely authoritie and might, so that vve must onely have an
eye to him. Moreover, although that God useth some in the better part of the work, vve
must not therefore contente neither, in respect of them, and much lesse may vve divide or set
them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and
in such sort, that they serve to finish one self same work, although by a divers manner of
working, insomuch that they need one anothers help. *i* Psal. 62. 12. Gal. 6. 5.

9 For we are labourers together with God,
ye are Gods husbandrie, ye are Gods build-
ing.

10 According to the grace of God which is
given unto me, as a wise master-builder I have
laid the foundation, and another buildeth
thereon. But let every man take heed how he
buildeth thereupon.

11 For other foundation can no man lay,
then that is laid, which is Jesus Christ.

12 Now if any man build upon this foun-
dation, gold, silver, precious stones, wood, hay,
stubble:

13 Every mans work shall be made mani-
fest. For the day shall declare it, because it shall
be revealed by fire, and the fire shall trie every
mans work, of what sort it is.

14 If any mans work abide which he hath
built thereupon, he shall receive a reward.

15 If any mans work shall be burnt, he shall
suffer losse: but he himself shall be saved: yet
so, as by fire.

16 Know ye not that ye are the temple
of God; and that the Spirit of God dwelleth
in you?

17 If any man defile the temple of God,
him shall God destroy: for the temple of God
is holy, which temple ye are.

18 Let no man deceive himself: if any man
among you seemeth to be wise in this world,
let him become a fool, that he may be wise.

19 For the wisdom of this world is foolish-
nesse with God: for it is written, * He taketh
the wise in their own craftinesse.

20 And again, * The Lord knoweth the
thoughts of the wise, that they are vain.

21 Therefore let no man glory in men,
for all things are yours.

22 Whether Paul, or Apollo, or Cephas, or
the world, or life, or death, or things pre-
sent, or things to come, all are yours:

23 And ye are Christs, and Christ is Gods.

fyng of the flock, be answerable to the doctrine of Christ, as well in matter, as in form:
vvhich doctrine is compared to gold, silver, and precious stones: of vvhich matter, as I said
also and John in the Revelation build the heavenly cite. And to these are opposite, wood,
hay, stubble: that is to say, curious and vain questions or decrees: and besides, to be short,
all that kind of teaching vvhich serveth to ostentation, for false doctrines, vvhich of the speake
not here, are not said properly to be built upon this foundation, unless peradventure in
shew onely. *7* He testifieth, as indeed the truth is, that all are not good builders, no
not some of them which stand upon this one and onely foundation: but howsoever this
work of evil builders, saith he, stand for a season, yet shall it not alwayes deceive, be-
cause that the light of the truth appearing at length as day, shall dissolve this darkness, and
shew vvhich it is. And as that stuff is tryed by fire, vvhether it be good or not, so vvil
God in his time, by the touch of his Spirit and word, trie all buildings, and so shall it come
to passe, that such as be found pure and sound, shall still continue so, to the praise of the
workman: but they that are otherwise, shall be consumed and vanish away, and so shall the
workman be frustrate of the hope of his labour, vvhich pleased himself in a thing of naught.
8 He taketh not away hope of salvation from the unskillfull and foolish
builders, vvhich hold fast the foundation, of vvhich fort vvere those Rhetoricians rather
then pastours of Corinth: but he addeth an exception, that they must not vvhithstanding suf-
fer this tryall of their work, and also abide the losse of their vain labours. *9* Continuing still in the metaphore of a building, he teacheth us that this ambition is not
onely vain, but also sacrilegious: for he saith, that the church is, as it were, the temple
of God, vvhich God hath, as it were, consecrated unto himself by his Spirit. Then turning
himself to these ambitious men, he sheweth, that they profane the temple of God, because
those vain arts vvhich they please themselves so much, are as he teacheth, so many pol-
lutions of the holy doctrine of God, and the puritie of the church. Vvhich vvhichednesse
shall not be suffered unpunished. *10* Or, destroy. *11* Defileth it and maketh it unclean,
being holy: and surely they doe defile it, by Paul his judgement, vvhich by fleshy eloquence
defile the puritie of the gospel. *12* He concludeth by the contrary, that they profess
pure wisdom in the church of God, vvhich refuse and cast away all those vanities of men:
and if they be mocked of the world, it is sufficient for vvhich that they be wised according to
the wisdom of God, and as he will have them to be wise. *13* *14* Be they never
so craftie, yet the Lord vvil take them when he shall discover their treachery. *15* *16* He re-
turneth to the proposition of the 2 verse, first vvarning the hearers, that hencefor-
ward they esteem not as lords, those vvhom God hath appointed to be ministers, and not
lords of their salvation: vvhich thing they doe, that depend upon men, and not upon God
that speaketh by them. *17* Please himself. *18* Helps appointed for your benefit. *19* He
passeth from the persons to the things themselves, that his argument may be more forcible:
yea, he ascendeth from Christ to the Father, to shew that vve rest our selves, no not in
Christ himself, in that that he is man, but because he carrieth us up even to the Father, as Christ
vivifieth of himself every vvhich, that he vvas sent of his Father, that by this band vve may
be all knit vvhich God himself.

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at the house of his brother at 247 2nd St. N.Y.C. 1897

1 Corinthians

8 (Phil: 19:10-12; 22:12; 1st 3:28; 3rd 12:1; 2nd 10:5)

C H A P. I I I I.

I In what account the ministers ought to be had. **7** We have nothing which we have not received. **9** The apostles spectacles to the world, angels and men, **13** the filth and off-scouring of the world: **15** yet our fathers in Christ, **16** whom we ought to follow.

L Et ^a a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 ^a Moreover it is required in stewards, that a man be found faithful.

3 ^a But with me it is a very small thing that I should be judged of you, or ^b of mans judgment: yea, ^c I judge not mine own self.

4 For I know nothing by my self, yet am I not hereby justified: but he that judgeth me is the ^c Lord.

5 ^a ^b Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the hearts: and then shall every man have ^d praise of God.

6 ^a And these things, brethren, I have in a figure transferred to my self, and to Apollo, for your sakes: that ye might learn ^c in us not to think of men, above that which is written, that no one of you be puffed up for one against another.

7 ^a For who ^b maketh thee to differ from another? And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as ^c if thou hadst not received it?

8 ^a Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reigne, that we also might reigne with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a ^b spectacle unto the world, and to angels, and to men.

10 We are fools for Christs sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised.

11 Even unto this present houre, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place:

12 ^a And labour, working with our own hands: being reviled, we blesse: being persecuted, we suffer it:

13 ^a Being defamed, we intreat: we are made

^a He concludeth the duty of the hearers towards their ministers: that they esteeme them not as lords: and yet notwithstanding, that they give eare unto them, as to them that are sent from Christ. I say, to this end and purpose, that they may receive as it were at their hands, the treasure of salvation which is drawn out of the secrets of God.

^a Every man. ^b Last of all, he vvaunth the ministers, that they also behave themselves not as lords, but as faithful servants, because they must render an account of their stewardship unto God.

^c Because in reprehending others, he sets himself for an example, he useth a preoccupation or preventing of an objection, and using the gravitie of an apostle, he heavveth that he careth not for the contrary judgements that they have of him, in that they esteemed him as a vile person, because he did not set forth himself as they did. And he bringeth good reasons why he was nothing moved with the judgements which they had of him.

^d First, because that that which men judge in these cases of their own brains, is no more to be accomplished, of then when the unlearned doe judge of wisdom.

^e Word for word, Day, after the manner of the speech of the Ciceronians.

^f Secondly, faith he, how can ye judge how much we have little I am to be accomplished of, seeing that I myself which know myself better then you doe, and which dare professe that I have vvalked in my vocation with a good conscience, dare not yet notwithstanding challenge anything to my self: for I know that I am not unblameable. all this notwithstanding: much lesse therefore should I please my self as you doe.

^c I permit my self to the Lords judgements. * Matt. 7, 1. Rom. 2, 1.

^a A third reason proceeding of a conclusion, as it were, out of the former reasons. It is Gods office to esteeme every man according to his value, because he knoweth the secrets of the heart, which men, for the most part, are ignorant of. Therefore this judgement pertaineth not to you.

^d One could not be praised above the rest, but the other should be blamed: and he mentioerth praise rather then dispraise, for that the beginning of this fore was this, that they gave more to some men, then meet was.

^e Having rejected their judgement, he setteth forth himself again as a singular example of modestie, as one which concealing in this epistle those famous teachers names, doubted not to put down his own name and Apollos in their place, and took upon him as it were their shame: so farre was he from preferring himself to any.

^f By our example, which chose rather to take other mens faults upon us, then to cast any by name.

^g He sheweth a good means to bridle pride: first, if thou consider how righty thou exemptest thy self out of the number of others, seeing thou art a man thy self: again, if thou consider that although thou have something more then other men have, yet thou hast it not but by Gods bountifullnesse. And what vile man is he that will brag of others goodnesse, and that against God? ^h Gr. distinguisheth thee.

ⁱ There is nothing then in us of nature, that is worthy of commendation: but all that we have, we have it of grace, which the Pelagians and half Pelagians will not confesse.

^j He descendeth to a most grave mock, to cause those ambitious men to blush, even against their wills. ^k Gr. the earre.

^l He that will take a right viewv how like Paul and the Pope are, who lyingly boasteth that he is his successeur, let him compare the delicacies of the Popish court, with Saint Pauls state, as we see it here. * Act. 20, 34. 1 Thess. 2, 9. 2 Thess. 3, 8. * Mat. 5, 44.

as the filth of the world, and are the ^b off-scouring of all things unto this day.

14 ^a I write not these things to shame you, but as my beloved sonnes I warn you.

15 For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timothy, who is my beloved sonne, and faithful in the Lord, who shall bring you into remembrance of ^c my wayes which be in Christ, as I teach every where in every church.

18 ^a Now some are puffed up as though I would not come to you.

19 ^a But I will come to you shortly, ^b if the Lord will, and will know, not the ^c speech of them which are puffed up, but the power.

20 For the kingdome of God is not in word, but in power.

21 ^a What will ye? shall I come unto you with a rod, or in love, and in the ^b spirit of meeknesse?

red kinde of eloquence, against which he setteth the vertue of the spirit. ^c 12 A palliatiover to another part of this epistle, wherein he reprehendeth most sharply a very heinous offence, shewing the use of ecclesiasticall correction. ^d 1 Meekly affected toward you.

C H A P. V.

1 The incestuous person ^a is cause rather of shame unto them, then of rejoicing. **7** The old leaven is to be purged out. **10** Hainous offenders are to be shunned and avoided.

I T is ^a reported commonly that there is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his fathers wife.

2 ^a And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 ^a For I verily as absent in bodie, but present in ^b spirit, have ^c judged already, as though I were present, concerning him that hath so done this deed;

4 In the ^b name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the ^c power of our Lord Jesus Christ,

5 ^a To ^b deliver such an one unto Satan for the ^c destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 ^a Your glorying is not ^b good: ^c know ye not that a little leaven leaveneth the whole lump?

7 ^a Purge out therefore the old leaven, that ye may be a new ^b lump, as ye are unleavened. For even Christ our ^c paschever ^d is sacrificed for us.

8 Therefore let us keep ^a the ^b feast, not with old leaven, neither with the leaven of

declareth, vven he saith. Let him be unto thee as an Heathen and Publicane. Matt. 18, 17. that is to say, to be disfranchised and put out of the right and libertie of the citie of Christ, which is the church, without which Satan is lord and master.

^c The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that he may be saved, to witt, that by this means his flesh may be tamed, that he may learn to live to the Spirit.

^d Another end of excommunication is, that other be not infected, and therefore it must of necessity be retained in the church, that the one be not infected by the other. ^e d Is naught, and not grounded upon good reason, as though you were excellent, and yet there is such wickednesse found amongst you. * Gal. 5, 9.

^f By alluding to the ceremony of the paschever, he exhorteth them to cast out that unclean person from among them. In times past, faith he, it was not lawfull for them which did celebrate the paschever to eat leavened bread: insomuch that he was holden as unclean and unworthy to eat the paschever, whofoever had but tasted of leaven. Now all our vvhole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lambe which is slain, must cast out both of themselves, and also out of their houses and congregation all impuritie. ^g By lump, he meaneth the vvhole body of the church, every member whereof must be unleavened bread, that is, be renewed in Spirit, by plucking away the old corruption. ^h The Limbe of our paschever. ⁱ Or, is slain. ^j Or, holy-day. ^k Let us use de our vvhole life, as is vvere a continuall feast, honestly, and uprightly.

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h Such as by severing is gathered together.

ⁱ Moderating the sharpnesse of his mock, he purteth them in mind to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although he seem vile, according to the outward view in respect of others, yet mighty by the efficacy of Gods Spirit, as they had trial thereof in themselves.

^j Vvhay vway and rule, I follow every where in teaching the churches.

^k Last of all he descendeth also to apostolike threatenings, but yet chiding them as a father, lest by their disorder he be constrained to come to punish some amongst them. * Acts 19, 21.

^l James 4, 15.

^m By speech he meaneth their painted and coloured

ⁿ A palliatiover to another part of this epistle, wherein he reprehendeth most sharply a very heinous offence, shewing the use of ecclesiasticall correction.

^o They are greatly to be reprehended which by suffering of wickednesse, set forth the church of God to be mocked and scorned of infidels.

^p There are none more proud then they that least know themselves. * Col. 2, 5.

^q Excommunication ought not to be committed to one mans power, but must be done by the authority of the whole congregation, after that the matter is diligently examined.

^r In mind, thought and will.

^s Or, determined.

^t Calling upon Christ his name.

^u There is no doubt but that judgement is ratified in heaven, wherein Christ himself sitteth as Iudge.

^v 1 Tim. 1, 20.

^w The excommunication is delivered to the power of Satan. In that that he is cast out of the house of God.

^x Vvhay it is to be delivered to Satan, the Lord himself

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malice and wickednesse: but with the unleavened bread of sinceritie and truth.

9 ⁹ I wrote unto you in an epistle, not to company with fornicatours.

10 Yet not ^h altogether with fornicatours of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is caled a brother be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.

12 ¹⁰ For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among your selves that wicked person.

14 But them that are without, God judgeth. Therefore put away from among your selves that wicked person.

C H A P. V I.

1 The Corinthians must not vex their brethren in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdome of God. 15 Our bodies are the members of Christ, 19 and temples of the holy Ghost: 16, 17 they must not therefore be defiled.

DAre any of ^a you, having a matter against another, go to law before the ^b unjust, and not before the ^c saints?

2 ³ Do ye not know that the saints shall judge the world: and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels: how much more things that pertain to this life?

4 ⁴ If then ye have ^e judgements of things pertaining to this life, set them to judge who are ^d least esteemed in the church.

5 ⁵ I speak to your shame. Is it so, that there is not a wise man amongst you? no not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 ⁶ Now therefore there is utterly a ^e fault among you, because ye go to law one with another: ⁷ why do ye not rather take wrong?

¹ The third question, is of civil judgements. Whether it be lawfull for one faithfull to drave another before the judgement, for an infidel? He answereth, that it is not lawfull, for offence sake, for it is not evil of itself. ^a As if he said, Are you become so impudent, that you are not ashamed to make the gospel a laughing stock to profane men? ^b To wit, judges. ² He addeth that he doeth not forbid that one neighbour may go to law with another, if need so require, but yet under holy judges. ³ He gathereth by a comparison, that the faithfull cannot seek to infidels to be judged, without great injury done to the Saints. seeing that God himself will make the Saints judges of the world, and of the devils, with his Sonne Christ: much more ought they to judge these light and small causes which may be by equitie, and good conscience determined. ⁴ The conclusion, wherein he prescribeth a remedie for this mischief: to wit, if they end their private affairs between themselves by chosen arbitrars out of the church: for which matter and purpose, the least of you faithfull is sufficient. Therefore he condemneth not judgement-seats, but hevveth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for he speaketh not of judgements, which are practised betwixt the faithfull and the infidels, neither of publick judgements, but of controversies which may be ended by private arbitrars. ^c Courts and places of judgements. ^d Even the most abject among you. ⁵ He applieth the generall proposition to a particular, alwayes calling them back to this, to take away from them that false opinion of their own excellencie from whence all these mischiefs sprang. ⁶ Now he goeth further also, and although by granting them private arbitrars, out of the congregation of the faithfull, he doth not simply condemne, but rather establish private judgements, so that they be exercised without offence, yet he hevveth, that if they were such as they ought to be, and as it were to be wished, they should not need to use that remedie neither. ^e A weaknesse of minde which is laid to be in them, that suffer them to be overcome of their lusts, and it is a fault that squareth greatly from temperance and moderation: so that he nipperth them which could not put up an injurie done unto them. ⁷ This pertaineth chiefly to the other part of the reprehension, to wit, that they went to law even under infidels, whereas they should rather have suffered any losse, then to have given that offence. But yet this is generally true, that we ought rather to depart from our right, then trie the utmost of the law hartily, and upon an affection to revenge an injurie. But the Corinthians cared for neither, and therefore he saith, that they must repent, unlesse they will be shut out from the inheritance of God.

why do ye not rather suffer your selves to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdome of God? ⁸ Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdome of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 ⁹ All things are lawfull unto me, but all things are not [†] expedient: all things are lawfull for me, but I will not be brought under the ^h power of any.

13 ¹⁰ Meats for the bellie, and the bellie for meats; but God shall destroy both it and them. Now the bodie is not for fornication, but for the Lord: and the Lord for the bodie.

14 And God hath both raised up the LORD, and will also raise up us by his own power.

15 ¹¹ Know ye not, that your bodies are the members of Christ: shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 ¹² What, know ye not that he which is joyned to an harlot, is one bodie? for ⁱ two (saith he) shall be one flesh.

17 But he that is joyned unto the Lord, is one spirit.

18 ¹³ Flee fornication. Every sinne that a man doeth, is without the bodie: but he that committeth fornication, sinneth against his own bodie.

19 ¹⁴ What, know ye not that your bodie is the temple of the holy Ghost which is in you, which ye have of God, ¹⁵ and ye are not your own?

20 For ye are bought with a price: therefore glorifie God in your bodie, and in your spirit, which are Gods.

them ought to be brought to the rule of charitie: and that he doth not use them aright, which immoderately abuseth them, and so becometh a slave unto them. ^g VVhereover, but this generall word must be restrained to things that are indifferent. ^h He is in subjection to things that are indifferent, whatsoever he be that thinketh he may not be without them: which is a flattering kinde of slavery under a colour of liberie, which leaseth upon such men. ⁱ Secondly, because they counted many things for indifferent, which were of themselves unlawfull, as fornication, which they numbered amongst mee naturall and lawfull desires, as well as meat and drink: Therefore the apostle hevveth, that they are utterly unlike: for meats, saith he, were made for the necessary use of mans life, which is not perpetuall: For both meats, and all this manner of nourishing, are quickly abolished. But we must not so think of the uncleannesse of fornication, for which the bodie is not made, but on the contrary side is ordained to purenesse, as appeareth by this, that it is consecrated to Christ, even as Christ also is given us of his Father, to quicken our bodies with that vertue, wherevver he also rose againe. ¹¹ A declaration of the former argument by contraries, and the applying of it. ¹² A proof of the same argument: A harlot and Christ are clean contrarie, so farre the flesh and the Spirit: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Christ, which unitie is pure and spirituall. ¹³ Moses doeth not speak these words of fornication, but of marriage: but seeing that fornication is the corruption of marriage, and both of them is a carnall and fleshly copulation, we cannot say that the apostle abuseth his testimonie. Again, Moses hath not this word (Two) but it is very well exprest both here and in Matthew 19. 5. because he speaketh only but of man and wife: whereupon the opinion of them that vouch it to be lawfull to have many wives, is beaten down: for he that companieth with many, is funded as it were into many parts. ¹⁴ Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kinde of filthinesse. ¹⁵ The third argument: Because a fornicatour is sacrilegious, for our bodies are consecrated to God. ¹⁶ The fourth argument: Because we are not our own men, to give ourselves to any other, much lesse to Satan and the flesh, seeing that God himself hath bought us, and that with a great price, to the end that both in body and soul, we should serve to his glorie.

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C H A P. V I I.

2 He treateth of marriage, 4 shewing it to be a remedie against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginitie wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW 'concerning the things^a whereof ye wrote unto me: It is^b good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife^c due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own bodie, but the wife.

5 Defraud you not one the other, except it be with consent for a time, that may^d give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinencie.

6 But I speak this by permission, and not of commandment.

7 For^e I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the^f unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marrie: for it is better to marry then to^g burn.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord, If any brother hath a wife that beleeveth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that beleeveth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is^h sanctified by theⁱ wife, and the unbelieving wife is sanctified by the^k husband; else were your children unclean, but now are they^l holy.

15 But if the unbelieving depart, let him depart; A brother or a sister is not under bondage in^m such cases: but God hath called usⁿ to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath^o called every one, so let him walk: and so ordain I in all churches.

18 Is any man called being circumcised? let him not^p become uncircumcised: is any called in uncircumcision? let him not become circumcised.

19 Circumcisions nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather.

22 For he that is called in the^q Lord, being a servant, is the Lord's freeman: likewise also he that is called being free, is Christ's servant.

23 Ye are bought with a price, be not ye the servants of men.

24 Brethren, let every man wherein he is called; therein abide with^r God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my^s judgement as one that hath obtained mercie of the Lord to be faithfull.

26 I suppose therefore that^t this is good for the^u present distress, I say, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marrie, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the^v flesh: but I spare you.

29 But this I say, brethren, the time is^w short. It remaineth, that both they that have wives, be as though they had none:

30 And they that^x weep, as though they wept not: & they that rejoyce, as though they

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10 He answereth to a question: What if the unfaithfull forsake the faithfull? then is the faithfull free, saith he, because he is forsaken of the unfaithfull. m When any such thing falleth out. n Left any man upon presence of this libertie should give an occasion to the unfaithfull to depart, he giveth to understand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible, the infidel may be won to the faith.

† Gr. in peace.

12 Taking occasion by that which he said of the bondage and libertie of matrimonie, he digresseth to a general doctrine concerning the outward state and condition of mans life, as circumcision and uncircumcision, servitude and libertie: warning every man generally to live with a contented minde in the Lord, what state or condition soever he be in, because, that those outward things, as to be circumcised or uncircumcised, to be bond or free, are not of the substance (as they term it) of the kingdome of heaven.

n Hath bound him to a certain kinde of life.

13 Notwithstanding he giveth us to understand, that in these examples all are not of like sort: because that circumcision not simply of it self is to be desired, but such as are bound may desire to be free. Therefore herein only they are equal, that the kingdome of God consisteth not in them, and therefore these are no hinderances to obey God.

o He is said to become uncircumcision, who by the help of a chirurgeon, recovereth an upper skin: which is

Cellus in his 7 book and 25 chapter. p As though this calling were to unworthy a calling for Christ. q He that is in state of a servant, and is called to be a Christian. † Gr. made free.

14 He sheweth the reason of the unlikenesse, because that he that desireth to be circumcised, maketh himself subject to mans tradition, and not to God. And this may be much more understood of superstitions, which some do foolishly account for things indifferent.

15 A repetition of the general doctrine. r So purely and from the heart, that your doings may be approved before God. 16 He enjoineth virginitie to no man, yet he perswadeth and praiseth it for another respect, to wit, both for the necessitie of the present time, because the faithfull could scarce abide in any place, and use the commodities of this present life, and therefore such as were not troubled with families, might be the readier, and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but have their mindes distracted: and this hath place in women especially.

† It is I that I speak this which I am minded to speak: and the truth is, I am a man, but yet worthy credit, for I have obtained of the Lord to be such an one.

u To remain a virgin. x For the necessitie which the saints are daily subject unto, who are continually tossed up and down, so that their estate may seem most unfit for marriage, were it not that the weaknesse of the flesh informed them to it. † Or, necessitie. y By the (Flesh) he understandeth what things forever belong to this present life, for marriage bringeth with it many discommodities: so that he bendeth more to a sole life, not because it is a service more agreeable to God then marriage is, but for those discommodities, which (if it were possible) he would with all men to be void of, that they might give themselves to God only. z I would your weaknesse were provided for. a For we are now in the latter end of the world, b By weeping, the Hebrews understand all adversity, and by joy, all prosperity.

rejoyced

154 rejoyced not: and they that buy, as though they possessed not:

^c Those things which God giveth us here.

^d The guise, and shape, and fashion: whereby he sheweth us, that there is nothing in this world that continueth.

^e They that are married, have their wits drawn hither and thither, and therefore if any man have the gift of continencie, it is more commodious for him to live alone: but they that are married may care for the things of the Lord also, *Clem. Strom. 3.*

^f Minde.

^g He meaneth, that he will enforce no man, either to marry or not to marry, but to shew them barely what kind of life is most commodious.

^h Now he turneth himself to the parents, in whose power and authority their children are, warning them, that according to the former doctrine, they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor constrain them to marriage,

whereas neither their will doth lead them, nor any necessitie urgeth them. And again he praiseth virginity, but of itself, and not in all.

ⁱ He doth well for so he expoundeth it, *verf. 38.*

^j Resolveth himself.

^k That the weaknesse of his daughter inforceth him not, or any other matter, but that he may safely keep her a virgin still.

^l Provideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.

^m That which he spake of a widower, he speaketh now of a widow, to wit, that she may marry again, so that she do it in the feare of God: and yet he differeth not, but faith, that if she remain still a widow, she shall be void of many cares.

ⁿ By the law of marriage.

^o Religiously, and in the feare of God.

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without careflesse. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she passe the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well.

38 So then he that giveth her in marriage, doeth well: but he that giveth her not in marriage, doeth better.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.

40 But she is happier if she so abide, after my judgement: and I think also that I have the spirit of God.

CHAP. VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian libertie, to the offence of our brethren: 11 but must bridle our knowledge with charity.

¹ He entreat to intreat of another kinde of things indifferent, to wit, of things offered to idols, or the use of flesh so offered and sacrificed. And first of all he removeth all those things which the Corinthians pretended in using things offered to idols without any respect. First of all they affirmed, that this difference of meats was for the unskillfull men, but as for them they knew well enough the benefit of Christ, which causeth all these things to be clean to them that are clean. Be it, so faith Paul: be it that we are all sufficiently instructed in the knowledge of Christ, I say notwithstanding that we must not simply rest in this knowledge. The reason is, that unless our knowledge be tempered with charity, it doeth not only not avail, but also doth much hurt, because it is the mistress of pride: nay, it doth not so much as deserve the name of godly knowledge, if it be separat from the love of God, and therefore from the love of our neighbour.

² This generall word is to be abridged, as appeareth *verf. 7.* for there is a kinde of taunt in it, as we may perceive by the next *verf.*

³ Ministres occasion of vanity and pride: because it is void of charity.

⁴ Instructeth our neighbour.

⁵ The application of that answer to things offered to idols: I grant, faith he, that an idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made either holy or profane by the idol: but it followeth not therefore that a man may without respect use those meats as any other,

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of

those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us there is but one God, the Father, of whom are all things, and we live in him, and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this houre, eat it as a thing offered unto an idol; and their conscience being weak, is defiled.

8 But meat commendeth us not to God: for neither if we eat, are we the better: neither if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols:

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sinne so against the brethren, and wound their weak conscience, ye sinne against Christ.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason: There are many which cannot eat of things offered to idols, but with a wavering conscience, because they think them to be clean: therefore if by thy example they enterpise to do that which inwardly they think displeaseth God, their conscience is defiled with their eating, and thou hast been the occasion of this mischief. k By conscience of the idol, he meaneth the fever judgement that they had within themselves, whereby they thought all things were clean, that were offered to idols, and therefore they could not use them with a good conscience. For this force hath conscience, that if it be good, it maketh things indifferent good, and if it be evil, it maketh them evil.

5 A preventing of an objection: Why then, say I, we therefore be deprived of our liberty? Nay, faith the apostle, you shall lose no part of Christ's libertie although you abstain for your brethren sake, as also if ye receive the meat, it maketh you no whit the more holy: for our commendation before God consisteth not in meats: but to use our liberty with offence of our brethren, is an abuse of liberty, the true use thereof is clean contrary, to wit, so to use it, as in using of it we have consideration of our weak brethren.

6 Or, have we the less. 7 Or, power. 8 Another plain explication of the same reason, propounding the example of the sitting down at the table in the idols temple, which thing the Corinthians did evil account of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence do cease, as it shall be declared in his place.

9 Gr. edified. 7 An amplification of the argument taken both of compassion and contraries: Thou wretched man, faith he, pleading thy self with thy knowledge, which indeed is none, (for if thou hadst true knowledge, thou wouldest not sit down to meat in an idols temple) wilt thou destroy thy brother, hardening his weak conscience by thine example to do evil, for whose salvation Christ himself hath died?

8 Another amplification: Such offending of our weak brethren, redoundeth unto Christ, and therefore let not these men think that they have to do only with their brethren.

9 The conclusion, which Paul conceiveth in his own person, that he might not seem to exact that of other, which he will not be first subject to himself, I had rather (faith he) abstain for ever from all kinde of flesh, then give occasion of sinne to any of my brethren, much lesse would I refuse in any certain place or time for my brothers sake not to eat flesh offered to idols.

CHAP. IX.

1 He sheweth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained 18 to be either chargeable unto them, 22 or offensive unto any, 24 Our life is like unto a race.

A M I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not you my work in the Lord?

shew the cause of all this mischief, and also take it away: to wit, that the Corinthians thought themselves not bound to depart from a jot of their liberty for any mans pleasure. Therefore he propouneth himself for an example, and that in a matter most necessary. And yet he speaketh severally of both, but first of his own person. If (faith he) you asledge for your selves, that you are free, and therefore will use your liberty, am not I also free, seeing I am an apostle? 2 He proveth his apostleship by the effects, in that he was appointed of Christ himself, and the authority of his function was sufficiently, confirmed to him amongst them by their conversion. And all these things he setteth before their eyes, to make them ashamed. For that they would not in the least wile that might be, debate themselves for the weak sake, whereas the apostle himself did all that he could to win them to God, when they were utterly repaite and without God.

a By the Lord.

2 If

This word (Idol) in this place is taken for an image which is made to represent some god, head, that worshipp might be given unto it: whereupon came the word (Idolatry) that is to say, Image service. e In a vain dream. f When the Father is distinguished from the Sonne, he is named the beginning of all things.

7 Or, for him, Rom. 11, 36.

g We have our being in him.

h But as the Father is called Lord, so is the Sonne, God: therefore this word (One) doth not respect the persons, but the nature.

i This word (By) doth not signify the instrumentall cause, but the efficient: for the Father and the Sonne work together, which is not to be taken, that we make two causes, seeing they have both but one nature, though they be distinct persons.

3 The reason why that followeth, nor, is this: because there are many men which do not know that which you know.

Now the judgement of outward things depend not only upon your conscience, but upon the conscience of them that behold you, and therefore your actions must be applied not only

to your knowledge, but also to the ignorance of your brethren.

4 An applying of the reason: There are many which cannot eat of things offered to idols, but with a wavering conscience, because they think them to be clean: therefore if by thy example they enterpise to do that which inwardly they think displeaseth God, their conscience is defiled with their eating, and thou hast been the occasion of this mischief.

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6 Or, have we the less. 7 Or, power. 8 Another plain explication of the same reason, propounding the example of the sitting down at the table in the idols temple, which thing the Corinthians did evil account of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence do cease, as it shall be declared in his place.

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9 The conclusion, which Paul conceiveth in his own person, that he might not seem to exact that of other, which he will not be first subject to himself, I had rather (faith he) abstain for ever from all kinde of flesh, then give occasion of sinne to any of my brethren, much lesse would I refuse in any certain place or time for my brothers sake not to eat flesh offered to idols.

1 Before he proceeded any further in his proposed matter of things offered to idols, he would

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2 If I be not an apostle unto others, yet doubtlesse I am to you: for the ^b seal of mine apostleship are ye in the Lord.

3 ³ Mine answer to them that do ^c examine me, is this,

4 ⁴ Have we not power to ^d eat and to drink?

5 Have we not power to lead about ^e a sister a wife as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, have not we ^f power to forbear working?

7 ⁷ Who goeth a ^g warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 ⁸ Say I these things ^h as a man? or faith not the law the same also?

9 For it is written in the law of Moses, ⁱ Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for ^j oxen?

10 Or faith he it altogether for our sakes? for our sakes, no doubt, ^k this is written: that he that ploweth should plow in hope: and that he that thresheth in hope, should be partaker of his hope.

11 ¹¹ * If we have sown unto you spirituall things, is it a great thing if we shall reap your carnall things?

12 ¹² If others be partakers of this power over you, are not we rather? Neverthelesse, we have not used this ^l power: but suffer all things, lest we should hinder the gospel of Christ.

13 ¹³ * Do ye not know that they which minister about holy things, ^m live of the things of the temple? and they which wait at the altar, are ⁿ partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel, should live of ^o the gospel.

15 But I have used none of these things. ^p Neither have I written these things, that it should be so done unto me: for it were better for me to die, then that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation ^q of the gospel is committed unto me.

18 What is my reward then? verily that when I preach the gospel, I may make the gospel of Christ ^r without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made my self servant unto all, that I might gain the more.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the ^s law, as under the law, that I might gain them that are under the law:

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made ^t all things to all men, that I might by all means save some.

23 And this I do for the gospels sake, that I might be partaker thereof with ^u you.

24 ²⁴ Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the mastery, is ^v temperate in all things: Now, they do it to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the aire.

27 But I keep under my ^w body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be ^x a cast-away.

^y I am not without law, but under the law to Christ, to be restrained from these banquettes: but contrariwise the apostle calleth them by a pleasant similitude, and also by his own example, to sobriety and mortification of the flesh, shewing that they cannot be fit to run or wrestle (as then the games of Isthmies were) which pauper up their bodies: and therefore affirming that they can have no reward, unless they take another course and trade of life. ^z I use a most exquisite diet. ^{aa} The old man which striveth against the spirit. ^{ab} This word (Cast away) is not set as contrary to the word (Elect) but as contrary to the word (Approved) when we see one by experience not to be such an one as he ought to be.

CHAP. X.

^{ac} The sacraments of the Jews 6 are types of ours, 7 and their punishments 11 examples for us. 14 We must flee from idolatrie. 21 We must not make the Lords table the table of devils: 24 and in things indifferent we must have regard of our brethren.

Moreover, brethren, I would not that ye should be ignorant, how that all ^{ad} our fathers were under the cloud, and all passed through the sea:

2 ² And were all ^{ae} baptized unto ^{af} Moses in the cloud, and in the sea:

3 And did all eat the ^{ag} same spirituall ^{ah} meat,

4 And did all drink the same spirituall drink: (for they drank of that spirituall Rock that ^{ai} followed them: and that Rock was ^{aj} Christ)

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

^{ak} I am not without law, but under the law to Christ, to be restrained from these banquettes: but contrariwise the apostle calleth them by a pleasant similitude, and also by his own example, to sobriety and mortification of the flesh, shewing that they cannot be fit to run or wrestle (as then the games of Isthmies were) which pauper up their bodies: and therefore affirming that they can have no reward, unless they take another course and trade of life. ^{al} I use a most exquisite diet. ^{am} The old man which striveth against the spirit. ^{an} This word (Cast away) is not set as contrary to the word (Elect) but as contrary to the word (Approved) when we see one by experience not to be such an one as he ought to be.

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3 As amplifying of the example against them which are carried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all evil as of idolatry (which hath gluttony a companion unto it) for ication, retelling against Christ, murmuring, and such like, which God punished most sharply in that old people, to the end that we which succeed them, and have a more full declaration of the will of God, might by that means take better heed.

† Gr. our figures.

h Some read figure: which signified our sacraments, for circumcision was to the Jews a seal of righteousness, and to us alive's patene of baptism, and so in the other sacraments.

* Mal. 106, 14.

* Exod 32, 6.

* Num. 25, 9.

i To tempt

Christ, is to provoke him to a combat, as it were, which those men do, who abuse the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wickedness.

* Num. 21, 6.

* Num. 11, 37.

† Or, types.

k This our age is called the end, for it is the shutting up of all ages.

l In conclusion, he descendeth to the Corinthians themselves, warning them that they please not themselves, but rather that they prevent the subtilties of Satan. Yet he useth an insinuation, and comforteth them, that he may not seem to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wilderness.

† Or, moderate.

l Which cometh of weakness.

m He that would have you tempted for your profits sake, will give you an issue to escape out of the temptation.

n Now returning to those idol

feasts, that he may not seem to dilly at all, first he promisseth that he will use no other reasons then such as they knew very well themselves. And he useth an induction borrowed from the agreement that is in the things themselves. The holy banquets of the Christians are pledges, first of all of the community that they have with Christ: and next, one with another. The Israelites also doe ratify in their sacrifices their mutual conjunction in one self same religion: therefore so doe the idolaters also joyne themselves with their idols, or devils rather, (for idols are nothing) in those solemn banquets, whereupon it followeth, that that table is a table of devils, and therefore you must eschew it: For you cannot be partakers of the Lord and of idols together, much less may such banquets be accounted for things indifferent. Will ye then strive with God? and if ye doe, think you that you shall get the upper-hand?

o Of thanksgiving: whereupon that holy banquet was called Eucharist, that is, a thanksgiving.

p A most effectual pledge and note of our knitting together with Christ, and ingrafting to him.

q That is, as yet observe their ceremonies.

r Are confenting and guilty both of that worship and sacrifice.

* Deut. 32, 7. Psal. 106, 37.

s Have any thing to do with the devils, or enter into that society which is begun in the devils name.

t The heathen and prophane people were wont to shut up and make an end of their feasts which they kept to the honour of their gods, in offering meat-offerings and drink-offerings to them with banquets and feasting.

u Coming to another kind of things offered to idols, here repeateth that general rule, that in the use of things indifferent, we ought to have consideration not of our selves only, but of our neighbours and therefore there are many things which of themselves are lawfull, which may be evil done of us, because of offence to our neighbour.

t Look afore, Chap. 6, 13.

6 Now these things were [†]our examples, to the intent we should not lust after evil things, as * they also lusted.

7 Neither be ye idolaters, as ^{were} some of them, as it is written, * The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and * fell in one day three and twenty thousand.

9 Neither let us tempt [†] Christ, as some of them also tempted, * and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were * destroyed of the destroyer.

11 Now all these things happened unto them for [†] ensamples: and they are written for our admonition, upon whom the [†] ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but [†] such as is common to [†] man: but God is faithfull, who will not suffer you to be tempted above that ye are able; but will with the temptation also [†] make a way to escape, that ye may be able to bear it.

14 Wherefore my dearly beloved, flee from idolatry.

15 I speak as to wise men: judge ye what I say.

16 The cup of [†] blessing which we blesse, is it not the [†] communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the [†] flesh: are not they which eat of the sacrifices, [†] partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles * sacrifice, they sacrifice to devils and not to God: and I would not that ye should have [†] fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the [†] cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger then he?

23 [†] All things are lawfull for me, but all

things are not expedient: all things are lawfull for me, But all things edifie not.

24 Let no man seek his own: but every man anothers wealth.

25 Whatsoever is sold in the [†] shambles, that eat, asking no question for conscience sake.

26 For * the earth is the Lords, and the * fulnesse thereof.

27 If any of them that beleve not, bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake. * The earth is the Lords, and the fulnesse thereof.

29 Conscience I say, not thine own, but of the others: [†] for why is my libertie judged of another mans conscience?

30 For, if I by [†] grace be a partaker, why am I evil spoken of for that, for which I give thanks?

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the [†] Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

to offend the conscience of the weak, then to yeild a little of our liberty in a matter of no importance, and to give occasion to the weak to judge in such sort of us, and of Christian liberty. And the apostle taketh these things upon his own person, that the Corinthians may have so much the less occasion to oppose any thing against him. [†] Or, thanksgiving. y If I may through Gods benefit eat this meat, or that I eat, why should I through my fault cause that be hurt of God to turn to my blame? 9 The conclusion: We must order our lives in such sort, that we seek not our selves, but Gods glory, and so the salvation of as many as we may: where in the apostle sticketh not to propound himself to the Corinthians (even his own flock) as an example, but so that he calleth them back to Christ, unto whom he himself hath regard.

† Gr. Greek.

CHAP. XI.

1 He reproveth them because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better, but for the worse, as 21 namely, in profaning with their own feasts the Lords supper. 23 Lastly, he calleth them to the first institution thereof.

Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that you remember me in all things, and keep the [†] ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ: and the head of the woman, is the man, and the head of [†] Christ is God.

4 Every [†] man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered, disho-

calling the [†] particular laws of comeliness and honesty, which belong to the ecclesiastical policy tradition: which afterward, they called Canons. [†] Or, traditions. 2 He setteth down God in Christ our mediator, for the end and mark not only of the doctrine, but also of ecclesiastical comeliness. Then applying it to the question proposed, touching the comely apparel both of men and woman in public assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subject to Christ, that the glory of God ought to appear in him for the preeminence of the sex. a In that that Christ is our mediator. 3 Hereof he gathereth, that if men do either pray or preach in public assemblies, having their heads covered (which was then a signe of subjection) they did as it were, spoil them selves of their dignity against Gods ordinance. b It appeareth, that this was a politique law serving only for the circumstances of the time that Paul lived in, by this reason, because in these our dayes for a man to speak bare-headed in an assembly, is a signe of subjection. 4 And in like sort he concludeth, that women which shew themselves in public and ecclesiastical assemblies without the signe and token of their subjection, that is to say, uncovered, shame themselves.

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Chap. 11

6 num 14:24 & 32 12 deut 1:30 Josh 14:8-9:14
1 King 14:8 mat 16:24-25 17:7 1 Tim 4:12-20
8 10:42 Eph 5:1 1 Pet 2:21

20 deut 17:7 deut 32:17 2 Cor 11:15 psal 106:37 1 Cor 10:21 1 Tim 4:12-20
21 deut 17:7 deut 32:17 2 Cor 11:15 psal 106:37 1 Cor 10:21 1 Tim 4:12-20

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at is to lay,

v 10 The analogy between power and veil is clearly shown by the derivation of *אֵלֶּיךָ* *aveil* from *אָוֶר*, to have power

By *אָוֶר* we know, others understand *אֵלֶּיךָ* *aveil*, *אֵלֶּיךָ* *aveil* is one course. Suppose *אֵלֶּיךָ* *aveil* is *אֵלֶּיךָ* *aveil*, but a balance in *אֵלֶּיךָ* *aveil* seems to confirm the present translation. In speaking of the sacred robes, which the ancient Germans made the scene of their religious rites he says "Est et alia ludo reverentia. Nemo nisi vinculo ligatus ingreditur ut minoris et potestatem nuntius pro se faciat." Term. xxxix. The reason is obvious, because *אֵלֶּיךָ* *aveil* (in the sacred robes) *regnator omnium* *aveil*. So we may suppose *אֵלֶּיךָ* *aveil* *aveil*. The chain in one case & the veil in the other are signs of inferiority. In one instance the reason is the presence of God, in the other that of his attendant

1 The first argument taken from the common sense of man, for to such as nature teacheth women, that it is dishonourable for them to come abroad bare headed, seeing that the hath given them thick and long hair, which they do so diligently trim and dress, that they can no wife chuse to have it shaven.
2 The taking away of an objection: Have not men also been given them? I answer, that the apostles, but there is another matter: For man was made to the end and purpose, that the glory of God should appear in his meane authority: out the woman was made, that by protection of a chasteity, she might more honour her husband.
3 He proveth the long hair of the woman by that that the man is the ruler whereof woman was made.
4 Secondly, by that that the woman was made for man, and not the man for the womans sake.
5 The conclusion: women must be covered, & shew by this externall signe, their subjection.
6 That is, a covering, as the text saith: for to shew the power of her husband, covering which is a token of subjection.
7 What this meane, I do not yet understand.
8 A digression which the apostle maketh, lett that which he saith of the superiority of men, and lower degree of women, in consideration of the police of the church, should be so taken as though there were no measure of this inequality. Therefore he teacheth that men have in such sort a preeminence, that God make them not alone, but women also: and woman was so made of man, that men also are born by the meane of women, and this ought to put them in minde to observe the degree of every sex in such sort, that mutual conjunction may be cherished.
9 By the Lord.
10 He urgeth the argument taken from the common sense of nature.
11 Or, vail. 12 To be a covering for her, and such a covering, as should procure another.
13 Against such as are stubbornly contentious, we have to oppose this, that the churches of God are not contentious.
14 He passeth on to the next treatise, concerning the right administration of the Lords Supper. And the apostle useth it as sharper preface, that the Corinthians might understand, that whereas they observed generally the apostles commandements, yet they fully neglected them in a matter of greatest importance.
15 To celebrate the Lords supper aright, it is requisite that there be not onely consent of doctrine, but also of affections, that it be not profaned.
16 Although that schismes and heresies proceed from the devil and are evil, yet they come not by chance, nor without cause, and they turn unto the profit of the elect.
17 Or, fith.
18 Whom experience hath taught to be of sound religion and godlinesse.
19 Or, precept not eat.
20 This is an usual kinde of speech whereby the apostle denieth that flattery, which many did not well.
21 Eateth his meat and carrieth not till other come.
22 The apostle thinketh it good to take away the love feasts, for their abuse, although they had been a long time, and with commendation used in churches, and were appointed and instituted by the apostles.
23 Or, them that are prone.
24 We must take a true form of keeping the Lords supper, out of the institution of it, the parts whereof are these: touching the participants, to shew forth the Lords death by preaching his word: to blesse the bread and the wine, by calling upon the name of God, and together with prayers to declare the institution thereof: and finally, to deliver the bread broken to be eaten, and the cup received to be drunken with thanksgiving. And touching the flock, that every man examine himself, that is to say, to prove both his knowledge, and also faith, and repentance: to shew forth the Lords death, that is, in true faith to yeeld unto his word and institution: and last of all, to take the bread at the ministers hand, and to eat it and to drink the wine, and give God thanks: This was Pauls and the apostles manner of ministering.

noureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, for as much as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to have power on her head, because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, even so is the man also by the woman: but all things of God.

13 Judge in your selves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature it self teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custome, neither the churches of God.

17 Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I heare that there be divisions among you, and I partly belevee it.

19 For there must be also heresies among you, that they which are approved, may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lords supper.

21 For in eating every one taketh before other, his own supper: and one is hungry, and another is drunken.

22 What, have ye not houses to eat and to drink in: or, despise ye the church of God, and shame them that have not: what shall I say to you: shall I praise you in this? I praise ye not.

23 For I have received of the Lord, that

and woman was so made of man, that men also are born by the meane of women, and this ought to put them in minde to observe the degree of every sex in such sort, that mutual conjunction may be cherished.

By the Lord. He urgeth the argument taken from the common sense of nature.

Or, vail. To be a covering for her, and such a covering, as should procure another.

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Although that schismes and heresies proceed from the devil and are evil, yet they come not by chance, nor without cause, and they turn unto the profit of the elect.

Whom experience hath taught to be of sound religion and godlinesse.

This is an usual kinde of speech whereby the apostle denieth that flattery, which many did not well.

Eateth his meat and carrieth not till other come.

The apostle thinketh it good to take away the love feasts, for their abuse, although they had been a long time, and with commendation used in churches, and were appointed and instituted by the apostles.

which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge our selves, we should not be judged.

32 But when we are judged we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come.

the worthinesse of it, and therefore cometh to eat of this meat with great reverence. 21 The profaning of the body and blood of the Lord in his mysteries, is simply unifying of him, and therefore such a mischief ought diligently to be prevented by judging and correcting of a mans self.

22 The supper of the Lord is a common action of the whole church, and therefore there is no place for private suppers.

23 The supper of the Lord was instituted not to feed the belly, but to feed the soul with the communion of Christ, and therefore it ought to be separated from common bankers.

24 Such things as pertain to order, as place, time, form of prayers, and other such like, the apostle took order for in congregations, according to the consideration of times, places, and persons.

CHAP. XI.

1 Spirituall gifts 4 are divers, 7 yet all to profit withall.

8 And to that end are diversly bestowed. 12 That by the like proportion, as the members of a naturall body tend all to the 16 mutuall decency, 22 service, and 26 succour of the same body: 27 so we should do one for another, to make up the mysticall body of Christ.

Now concerning spirituall gifts, brethren,

I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumbe idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost.

and having no consideration of their brethren, abused them to a vaine ostentation, and so robbed the church of the use of those gifts. On the other side, the inferior sort envied the better, and went about to make a departure so that all that body was as it were scattered and rent in pieces. So then going about to remedie these abuses, w^hich them first to consider diligently, that they have not these gifts of themselves, but from the free grace and liberality of God, to whose glory they ought to bestow them all.

2 He reproveth the same, by comparing their former state with that wherein they were at this time indured, with those excellent gifts.

3 As touching Gods service and the covenant, meere strangers.

4 The conclusion: Know you therefore that you cannot so much as move your lips to honour Christ withall, but by the grace of the holy Ghost.

5 Or, anathema.

6 Doth enuie

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* Mark 14, 22.
Like 22, 19.
i. this word
(Broken) noteth
on unto us Christ
his manner of
death, for although
his legs were not
broken, as the
theeves legs were,
yet was his body
very sore tormen-
ted, and torn, and
bruised.
† Or, for a re-
membrance.
‡ Or, shew. 28.
19 Whosoever
commeneth the holy
Sacraments, that
is, use them not
aright, are guilty
not of the bread
and wine, but of
the thing it self,
that is, of Christ,
and shall be grie-
vously punished
for it.
E Otherwise then
meet is, such my-
steries should be
handled.
20 The examina-
tion of a mans self,
is of necessitie re-
quired in the sup-
per, and therefore
they ought not to
be admitted unto
it, which cannot
examine them-
selves as children,
fancious and mad
men, also such as
either have no
knowledge of
Christ, or not suffi-
cient, although
they professe
Christian religion
& other such like.
1 This place bea-
terh down the
faith of credite, or
unwrapped faith,
which the Papists
maintain.
† Or, judgement.
m He is led to di-
scern the Lords
body, that hath
consideration of
the
21 The
unifying of him,
and therefore such
a mischief ought
diligently to be
prevented by judg-
ing and correcting
of a mans self.
n Trye and examine
our selves, by faith
and repentance,
separating our
selves from the
wicked.
22 The supper of
the Lord is a com-
mon action of the
whole church, and
therefore there is
no place for private
suppers.
23 The supper
of the Lord was
instituted not to
feed the belly, but
to feed the soul
with the commun-
ion of Christ, and
therefore it ought
to be separated
from common ban-
quets.
24 Such things
as pertain to or-
der, as place, time,
form of prayers,
and other such
like, the apostle
took order for
in congregations,
according to the
consideration of
times, places, and
persons.

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^a In the second place, he layeth another foundation. to wit, that these gifts are divers, as the functions also are divers, and their offices divers, but that one self same Spirit, Lord and God is the giver of all these gifts, and that to one end, to wit, for the profit of all.

^d The Spirit is plainly distinguished from the gifts.

^e So Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderfull things.

^f The holy Ghost openeth an inwardly himself freely in giving of these gifts.

^g To the use and benefit of the church.

^h He declareth this manifold diversitie, and reckoneth up the chiefest gifts, bearing that into their heads, which he said before, to wit, that all these things proceeded from one self same Spirit.

ⁱ Wifedome is a most excellent gift, very requisite not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the pastors office, as the word of knowledge agreeth to the doctors.

^j By working he meaneth those great workings of Gods mighty power, which passe and excell amongst his miracles, as the delivery of his people Israel by the hand of Moses: that which he did by Elias against the priests of Baal, in sending down fire from heaven to consume his sacrifice: and that which he did by Peter, in the matter of Ananias and Saphira.

^k Foretelling of things to come.

^l VWhereby false prophets are known from true, wherein Peter called Philip in discovering Simon Magus, Acts 8, 20.

^m He addeth moreover something else, to wit, that although that these gifts are unequal, yet they are most wisely divided, because the will of the Spirit of God is the rule of this distribution.

ⁿ He setteth forth his former saying by a similitude taken from the body: This faith he, is manifestly seen in the body, whose members are divers, but yet so knit together, that they make but one body.

^o The applying of the similitude, so must we also think, faith he, of the mystical body of Christ: for all we that beleeve, whether we be Jews or Gentiles, are by one self same baptism, joynted together with our head, that by that means, there may be framed one body, compact of many members: and we have drunk one self same Spirit, that is to say, a spirituall feeling, perseverance, and motion common to us all out of one cup.

^p Christ joynted together with his church.

^q To become one body with Christ.

^r Gr. *Greeks*.

^s By one quickening drink of the Lords blood, we are made partakers of his onely Spirit.

^t He amplifieth that which followed of the similitude, as if he should say. The unity of the body is not onely, not let by this diversitie of members, but also it could not be a body, if it did not consist of many, and those divers members.

^u Now he buildeth his doctrine upon the foundations which he hath laid: and first of all he continueth in his purposed similitude, and afterward he goeth to the matter barely and simply. And first of all, he speaketh unto them which would have separated themselves from those whom they envied, because they had not such excellent gifts as they: now this is, faith he, as if the foot should say, it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all parts ought rather to defend the unitie of the body, being coupled together to serve one another.

^v Again speaking to them, he sheweth them that if that should come to passe which they desire, to wit, that all should be equal one to another, there would follow a destruction of the whole body, yea and of themselves: for it could not be a body, unless it were made of many members knit together, and divers one from the other. And that no man might finde fault with this division as unequal, he addeth that God himself hath coupled all these together. Therefore all must remain coupled together, that the body may remain in safetie.

^w Now on the other side, he speaketh unto them which were indued with more excellent gifts, willing them not to despise the interior as unprofitable, and as though they served to no use: for God faith he hath in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lack the more abject, and such as we are ashamed of, and that they should have more care to see unto them and to cover them: that by this means the necessity which is on both parts, might keep the whole body in peace and concord, that although if each part be considered apart, they are of divers degrees and conditions, yet because they are joynted together, they have a communite both in commodities and discommodities.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God, which worketh all in all.

7 But the manifestation of the spirit, is given to every man to profit withall.

8 For to one is given by the spirit, the word of wisdom, to another the word of knowledge by the same Spirit:

9 To another faith by the same Spirit, to another the gifts of healing by the same Spirit:

10 To another the working of miracles, to another prophesie, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues.

11 But all these worketh that one and the self same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the eare shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

18 But now hath God set the members, every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand,

I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more those members of the body, which seem to be more feeble, are necessarie.

23 And those members of the body, which we think to be lesse honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schisme in the body: but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoyce with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But cover earnestly the best gifts: And yet shew I unto you a more excellent way.

^r Should below their operation and offices to the profit and preservation of the whole body.

^s Now he applyeth this same doctrine to the Corinthians without any allegory, warning them that seeing there are divers functions and divers gifts, it is their duty, not to offend one against another, either by envy or ambition, but rather that they being joynted together in love and charity one with another, every one of them bestow to the profit of all, that which he hath received according as his ministration doth require.

^t For all churches whereforever they are dispersed through the whole world, are divers members of one body.

^u The offices of deacons.

^v He setteth forth the order of elders, which were the maintainers of the churches discipline.

^w Or, *elder*.

^x Or, *power*.

^y He teacheth them that are ambitious and envious, a certain holy ambition and envy, to wit, if they give themselves to the best gifts, and such as are most profitable to the church, and so if they content to excell one another in love, which farre passeth all other gifts.

C H A P. X I I I.

1 All gifts, 2, 3 how excellent soever, are nothing worth without charitie. 4 The praises thereof, and 13 prelation before hope and faith.

Though I speak with the tongues of men and of angels, and have not charitie, I am become as sounding brasse, or a tinkling cymbal.

2 And though I have the gift of prophesie, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.

3 And though I bestow all my goods to feed the poore, and though I give my body to be burned, and have not charitie, it profiteth me nothing.

4 Charitie suffereth long, and is kinde: charitie envieth not: charitie vaunteth not it self, is not puffed up,

5 Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

6 Rejoyceth not in iniquitie, but rejoyceth in the truth:

^b That giveth a rude and no certain sound.

^c By faith, he meaneth the gift of doing miracles, and not that faith which justified, which cannot be void of charitie as the other may.

^d He describeth the force and nature of charitie partly by a comparison of contraries, and partly by the effects of it self: whereby the Corinthians may understand, both how profitable it is in the church, and how necessarie: and also how farre they are from it, and therefore how vainly and without cause they are proud.

^e Word for word, deferreth wrath.

^f Or, *is not*.

^g It is not contumelious.

^h Rejoyceth at righteousness in the righteous. For the Hebrews mean by truth, righteousness.

ⁱ Or, *with the truth*.

7 Beareth

first
this,
at it.
ses are
before
h thing
partly
tion,
also by
nt taken
wh re-
gifts
For to
ose are
but to
y, and
of the
as is
oved? So
gifts
charity,
right use.
earnest
mplifying
as if he
ere were
es of an-
I had not
to the
of my
elf, it were
e but
d prating
babbling,
cloing mi-
ther may,
and partly
ole it is in
fore how
a. † Or,
in the high
rath.

1 Corinthians

Again he com-
mendeth the ex-
cellence of cha-
ritie in that, that it
ſhall never be
abolished in the
ſins, whereas
the other gifts
which are neces-
ſary for the
building up of the
church, ſo long as
we live here, ſhall
have no place in
the world to
come.

It is ſay to get
knowledge by
propheſying.
The reſon, be-
cauſe we are now
in that ſtate that
we have need to
learn daily, and
therefore we have
need of thoſe
helps, to wit, of
the gift of
tongues, and
knowledge, and
alſo of them
that reach them.
But to what pur-
poſe ſerve they
then, when we
have obtained and
gotten the full
knowledge of God which ſerveth now but for them, which are imperfite and go by de grees to
perfection? h We learn imperfite.

He ſetterth forth that, that he ſaid, by
an excellent ſimilitude, comparing this life to our infancy, or childhood, wherein we ſtagger
and ſtammer rather than ſpeak, and think and underſtand childiſh things, and therefore have
need of ſuch things as may form and frame our tongue and minde: but when we become
men, to what purpoſe ſhould we deſire that ſtammering, thoſe childiſh toys, and ſuch like
things, whereby our childhood is framed by little and little. Or, reaſoned. 6 The apply-
ing of the ſimilitude of our childhood to this preſent life, wherein we darkly behold heavenly
things, according to the ſmall meaſure of light which is given us, through the underſtand-
ing of tongues, and hearing the teachers and miniters of the church: of our mans age and
ſtrength, to that heavenly and eternall life, wherein when we behold God himſelf pre-
ſent, and are lightened with his full and perfect light, to what purpoſe ſhould we deſire the
voice of man, and thoſe worldly things which are moſt imperfite? But yet then, ſhall all the
ſins be ſer forth with God, and between themſelves with moſt fervent love, and there-
fore charitie ſhall not be abolithed but perfected, although it ſhall not be ſhewed forth, and
enacted by ſuch manner of duties as peculiarly and onely belong to the infirmities
of this life. i All this muſt be underſtood by compariſon. † Gr. in a riddle. 7 The
condition, As if the apoſtle ſhould ſay, ſuch therefore ſhall be our condition then: but now
we are yet ſtammering, and they remain ſure if we be Chriſts, as without which true religion
cannot conſiſt, to wit, faith, hope, and charitie. And among theſe, charitie is the chief, be-
cauſe it endureth not in the life to come: as the reſt do, but is perfected and accomplished. For-
ſeeketh that faith and hope tend to things which are promiſed and are to come, when we
have perfectly gotten them, to what purpoſe ſhould we have faith and hope? but yet there at
length ſhall we truly and perfectly love God, and one another.

CHAP. XIIII.

1 Propheſie is commended, 2, 3, 4 and preferred before
ſpeaking with tongues, 6 by a compariſon drawn from muſicall
inſtruments. 12 Both muſt be referred to edification, 22 as
to their true and proper end. 26 The true uſe of each is
taught, 29 and the abuſe taxed. 34 Women are forbidden
to ſpeak in the church.

Follow after charitie, and deſire ſpiritual
gifts, but rather that ye may prophieſie.
2 For he that ſpeaketh in an unknown
tongue, ſpeaketh not unto men, but unto God:
for no man underſtandeth him: howbeit in
the ſpirit he ſpeaketh myſteries.

3 But he that prophieſieth, ſpeaketh unto
men to edification, and exhortation, and
comfort.

4 He that ſpeaketh in an unknown tongue,
edifieth himſelf: but he that prophieſieth, edi-
fieth the church.

5 I would that ye all ſpake with tongues,
but rather that ye prophieſied: for greater is
he that prophieſieth, then he that ſpeaketh

1 He inferreth
now of that he
ſpoke before,
therefore ſeeing
charitie is the
chief of all, be-
fore all things ſet
it before you as
chief and princi-
pal, and ſo esteem
theſe things as
moſt excellent,
which profit the
greater part of
men: as prophie-
ſie, that is to ſay,
the gift of teach-
ing and applying
the doctrine:
which was con-
tained in reſpect
of other gifts,
although ſeem
the chief and moſt
neceſſary for the
church: and not
theſe which for a
few ſeem to be
marvellous, as the
gifts of tongues,
which made men
greatly amazed, and
yet of it ſelf was not
greatly to any uſe,
unleſſe there were
an interpreter. a
What propheſie is, he
ſheweth in the
third verſe. 2 He
reprehendeth their
perverſe judgement
touching the gift of
tongues. For why
was it given? to wit,
to the intent that the
myſteries of God might
be the better
known to a greater
ſort. Thereby it is
evident that propheſie,
whereunto the gift of
tongues ought to ſerve,
is better then this: and
therefore the Corin-
thians deſed judge am-
iſſe, in that
they made more ac-
count of the gift of
tongues then of prophe-
ſying: becauſe for ſooth
the gift of tongues was
a thing more to be
bragged of. And here-
upon followed another
abuſe of the gift of
tongues, in that the
Corinthians uſed
tongues in the congre-
gation without an
interpreter. Which
thing although it might
be done to ſome profit
of him that ſpake them,
yet he corrupted the
right uſe of that gift,
becauſe there came
thereby no profit to the
hearers and common
aſſemblies were in-
finitured & appointed
not for any private
man commoditie, but
for the profit of the
whole company. b A
ſtrange language which
no man can underſtand
without an interpreter. c
Gr. beareth. c By that
inſpiration which he
hath received of the
ſpirit, which notwithstanding
he abuſeth, when he
ſpeaketh myſteries which
none of the company can
underſtand. d Which
may further men in the
ſtudy of godlineſſe. e
The company.

with tongues, except he interpret, that the
church may receive edifying.

6 Now brethren, if I come unto you ſpeak-
ing with tongues, what ſhall I profit you, ex-
cept I ſhall ſpeak to you either by revelation,
or by knowledge, or by propheſying, or by
doctrine?

7 And even things without life giving
found, whether pipe or harp, except they give
a diſtinction in the ſounds, how ſhall it be
known what is piped or harped?

8 For if the trumpet give an uncertain ſound,
who ſhall prepare himſelf to the batel?

9 So likewiſe you, except ye utter by the
tongue words eaſie to be underſtood, how
ſhall it be known what is ſpoken? for ye ſhall
ſpeak into the aire.

10 There are, it may be, ſo many kindes of
voices in the world, and none of them are with-
out ſignification.

11 Therefore if I know not the meaning of
the voice, I ſhall be unto him that ſpeaketh, a
Barbarian, and he that ſpeaketh ſhall be a
Barbarian unto me.

12 Even ſo ye, for as much as ye are zealous
of ſpiritual gifts, ſeek that ye may excell to
the edifying of the church.

13 Wherefore let him that ſpeaketh in an
unknown tongue, pray that he may inter-
pret.

14 For if I pray in an unknown tongue,
my ſpirit prayeth, but my underſtanding is
unfruitfull.

15 What is it then? I will pray with the ſpi-
rit, and will pray with the underſtanding
alſo: I will ſing with the ſpirit, and I will ſing
with the underſtanding alſo.

16 Elſe when thou ſhalt bleſſe with the
ſpirit, how ſhall he that occupieth the room
of the unlearned, ſay Amen at thy giving of
thanks, ſeeing he underſtandeth not what
thou ſayeſt?

17 For thou verily giveth thanks well, but
the other is not edified.

18 I thank my God, I ſpeak with tongues
more then you all:

19 Yet in the church I had rather ſpeak
five words with my underſtanding, than by
my voice I might teach others alſo, then ten
thouſand words in an unknown tongue.

20 Brethren, be not children in under-
ſtanding: howbeit, in malice be ye children,
but in underſtanding be men.

21 In the law it is written, With men of
other tongues and other lips will I ſpeak unto
this people: and yet for all that will they not
heare me, ſaith the Lord.

me, doth his part, but onely to my ſelf. I No ſinit cometh to the church by my prayers:
m So that I may be underſtood of other, and may inſtruct other. 7 Another reaſon, ſeeing
that the whole congregation muſt agree to him that ſpeaketh, and alſo willeſſe this agreement,
How ſhall they give their aſſent or agreement which know not what is ſpoken? n Onely,
without all conſideration of the hearers. o He that ſitteth as a private man. p So then on e
uttered the prayers, and all the company answered, Amen. 8 He propoundeth himſelf for
an example, becauſe they may be aſhamed of their fooliſh ambition, and alſo that he may
eſchew all ſuſpicion of envy. q A very few words. 9 Now I reproveth them freely for their
childiſh folly, which ſee not how this gift of tongues which was given to the prophet of the
church, is turned by their ambition into an inſtrument of curſing, ſeeing that the ſame alſo is
contained among the puniſhments wherewith God puniſhed the ſtubbornneſſe of his people,
that he diſperſed them among ſtrangers whoſe language they underſtood not. † Gr. per-
fect of ripe age. ‡ By the law he underſtandeth all the whole ſcripture. * 1ſa. 28, 11.

3 He ſetterth forth
that which he ſaid
by a ſimilitude,
which he borroweth
and taketh from
inſtruments
of muſick, which
although they
ſpeak not perfec-
tly, yet they are di-
ſtinguiſhed by
their ſounds, that
they may be the
better uſed. † Or, tunes.
‡ Gr. ſignificant.
§ That do ſtudy ut-
ter the matter it
ſelf.

4 He proveth
that interpreta-
tion is neceſſary
to be joyned with
the gift of
tongues, by the
manifold variety
of languages, in-
ſomuch that if
one ſpeak to an-
other without an
interpreter, it is as
if he ſpoke not.
g As the paſtys
in all their ſer-
mons, and they
that ambitiouſly
poure out ſome
Hebrew or Greek
words in the pul-
pit before the
unlearned people,
thereby to get
them a name of
vain learning.

5 The concluſion,
if they will excell
in thoſe ſpiritual
gifts, as it is
meet, they muſt
ſeek the profit of
the church, and
therefore they
muſt not uſe the
gift of tongues,
unleſſe there be an
interpreter to ex-
pound the ſtrange
and unknown
tongue, whether
it be himſelf that
ſpeaketh, or ano-
ther interpreter.
† Gr. of ſpirits.

h I pray for the gift
of interpretation.
6 A reaſon. Be-
cauſe it is not ſuf-
ficient for us to
ſpeak ſo in the
congregation, that
we our ſelves do
worſhip God in
ſpirit, that is ac-
cording to the
gift which we
have received, but
we muſt alſo be
underſtood of the
company, leſt
that be unprof-
itable to other,
which we have
ſpoken.

i If I pray, when
the church is
aſſembled toge-
ther, in a ſtrange
tongue.
k The gift and in-
ſpiration which
the ſpirit giveth

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22 ¹⁰ Wherefore tongues are for a signe,

10 The conclusion: Therefore the gift of tongues serveth to punish the unfaithfull and unbelievers, unless it be referred to prophesie (that is to say, to the interpretation of scripture) & that, that which is spoken be by that means understood of the hearers.

11 An other argument: the gift of tongues without prophesie is not only unprofitable to the faithful but also doth very much hurt: as well to them, as to the unfaithfull which should be won in the publique assemblies. For by this means it cometh to passe, that the faithful seem to erre to be mad, much lesse can the unfaithfull be instructed thereby.

12 The conclusion: The edifying of the congregation is a rule and square of the right use of all spirituall gifts.

13 The manner how to use the gift of tongues. It may be lawfull for one or two, or at the most for three, to use the gift of tongues, one after another, in an assembly, so that there be some to expound the same: but it there be none to expound, let him that hath that gift speak to himself alone.

14 The manner of prophesying: Let two or three propound, and let the other judge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord give any man courage to speak, let them give him leave to speak. Let every man be admitted to prophesie, severally, and in his order, so far forth as it is requisite for the edifying of the church: Let them be content to be subject each to others judgement.

15 The doctrine which the Prophets bring, which are inspired with Gods Spirit.

16 Gr. tumulte, or unquietnesse.

17 Women are commanded to be silent in publique assemblies, and they are commanded to ask of their husbands at home.

18 A generall conclusion of the treatise of the right use of spirituall gifts in assemblies: with a sharp reprehension, lest the Corinthians might alone seem to themselves to be wise.

19 Skillfull in knowing and judging spirituall things.

20 The church ought not to care for such as be stubbornly ignorant, and will not abide to be taught, but to go forward notwithstanding, in those things which are right.

21 Prophesie ought simply to be retained and kept in congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

22 Wherefore tongues are for a signe, not to them that beleeve, but to them that beleeve not: but prophesying serveth not for them that beleeve not, but for them which beleeve:

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesie, and there come in one that beleeveth not, or one unlearned, he is convinced of all, he is judged of all.

25 And thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth.

26 How is it then brethren? when ye come together, every one of you hath a psalme, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keep silence in the church, and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If anything be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesie one by one, that all may learn, and all may be comforted.

32 And the spirit of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints,

34 Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you onely?

37 If any man think himself to be a prophet, or spirituall, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore brethren, covet to prophesie, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

CHAP. XV.

3 By Christs resurrection 12 he proveth the necessitie of our resurrection, against all such as denie the resurrection of the bodie. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

Moreover brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand.

2 By which also ye are saved, if ye keep in memorie what I preached unto you, unless ye have beleeved in vain.

3 For I delivered unto you first of all, that which I also received, how that Christ died for our finnes according to the scriptures:

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve.

6 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me:

11 Therefore whether it were I or they, so we preach, and so ye beleeved.

12 Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain, ye are yet in your finnes.

18 Then they also which are fallen asleep in Christ, are perished.

19 If in this life onely we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and he is alive again.

4 The second, by an absurditie, if there be no resurrection of the dead, then is not Christ risen again.

5 The proof of that absurditie, by other absurdities: If Christ be not risen again, the preaching of the gospel is in vain: and the credit that you gave unto it, is vain, and we are lyars.

6 He repeateth the same argument taken of an absurditie, purposing to shew how faith is in vain, if the resurrection of Christ be taken away.

7 First, seeing death is the punishment of sin, in vaine should we beleeve that our finnes were forgiven us, if they remain: but they doe remain, if Christ rose not from death.

8 Secondly, unless that this be certain that Christ rose again, all they which died in Christ are perished. So then what profit cometh of faith?

9 The third argument, which is also taken from an absurditie: for unless there be another life, wherein such as trust and beleeve in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable.

10 A conclusion of the former argument: Therefore Christ is risen againe.

1 The first treatise of this epistle, concerning the resurrection: and he useth a transition, or passing over from one matter to another, beginning first, that he bringeth no new thing, to the end that the Corinthians might understand that they had begun to receive from the right course: and next, that he goeth not about to instruct of a trifling matter, but of another chief point of the gospel, which if it be taken away, their faith must needs come to nought. And so at the length he beginneth this treatise at Christs resurrection, which is the ground and foundation of ours, and confirmeth it, first, by the testimony of the scriptures, and by the witness of the apostles, and of more then five hundred brethren, and last of all by his own.

2 In the profession whereof you continue yet.

3 Or, bold, fast.

4 Or, by what speech.

5 Which is very absurd, and cannot be but that they that beleeve must reap the fruit of faith.

6 Of those twelve picked and chosen apostles, which were commonly called twelve, though Judas was put out of the number.

7 Not at severall times, but together and at one instant.

8 He maintaineth by the way, the authority of his apostleship, which was requisite to be in good credit among the Corinthians, that this epistle might be of force and weight amongst them.

9 In the mean season, he compareth himself in such sort after a certain divine art, with certain others, that he maketh himself inferior to them all.

10 Or, an absolute.

11 The first argument, to prove that there is a resurrection from the dead: Christ is risen again, therefore the dead shall rise again.

12 The proof of that absurditie, by other absurdities: If Christ be not risen again, the preaching of the gospel is in vain: and the credit that you gave unto it, is vain, and we are lyars.

13 He repeateth the same argument taken of an absurditie, purposing to shew how faith is in vain, if the resurrection of Christ be taken away.

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15 Secondly, unless that this be certain that Christ rose again, all they which died in Christ are perished. So then what profit cometh of faith?

16 The third argument, which is also taken from an absurditie: for unless there be another life, wherein such as trust and beleeve in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable.

17 A conclusion of the former argument: Therefore Christ is risen againe.

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28 The conclusion: We cannot be partakers of the glory of God, unless we put off all that groile and filthy nature of our bodies, subject to corruption, that the same body may be adorned with incorruptible glory. c Flesh and blood are taken here for a living body, which cannot attain to incorruption, unless it put off corruption.

29 He goeth further, declaring that it shall come to passe, that they which shall be found alive in the latter day, shall not descend into that corruption of the grave, but shall be renewed with a sudden change, which change is very requisite; and that the certain enjoying of the benefit and victory of Christ, is deferred unto that latter time.

d A thing that hath been hid, and never known hitherto, and the afore worthy that you give good care unto it.

e He sheweth us that the time shall be very short. that seeing they understand that the glory of the other life is laid up for faithful workmen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead.

1 Collections in old time were made by the Apostles appointment the first day of the week, in which day the manner was to assemble themselves.

a Which in times past was called Sunday, but now is called the Lords day.

b That every man bestow according to the ability that God hath blessed him with.

c Which you shall give them to care.

f Gr. gift.

2 The residue of the epistle is spent in writing of familiar matters, yet so that all things be referred to his purpose mark, that is to say, to the glory of God, and the edifying of the Corinthians.

50²⁸ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

51²⁹ Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed,

52³⁰ In a moment, in the twinkling of an eye, at the last trump: (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed)

53 For this corruptible must put on incorruption, and this mortall must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortall shall have put on immortality, then shall be brought to passe the saying that is written, * Death is swallowed up in victorie.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sinne, and the strength of sinne is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58³⁰ Therefore my beloved brethren, be ye stedfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

* Hof. 13, 14.

† Or, hell.

30 An exhortation taken of the profit that the glory of the other life is laid up for faithful workmen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead.

f Through the Lords help and goodnesse working in us.

CHAP. XVI.

1 He exhorteth them to relieve the want of the brethren at Jerusalem: 10 commendeth Timothy: 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall passe through Macedonia: (for I do passe through Macedonia)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus untill Pentecost.

9 For a great doore and effectually is opened unto me, and there are many adversaries.

10 Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you, with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints)

16 That ye submit your selves unto such, and to every one that helpeth with us and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you: greet ye one another with an holy kisse.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be anathema, Maran-atha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

¶ The first epistle to the Corinthians was written from Philippi, by Stephanas and Fortunatus and Achaicus and Timothy,

d Very fit and convenient to do great things by.

e Without any just occasion of fear.

f Safe and sound, and that with all kinde of courtesie.

g Stephanas is the name of a man and not of a woman.

h Give themselves wholly to the ministration.

i That you honour and reverence them, be obedient to them, and be content to be ruled by them, as meet is you should.

feeling they have bestowed themselves and their goods to help you withall.

k Mine heart, I Take them for such men as they are indeed.

m By these words, is betokened the severest kinde of curse and excommunication that was amongst the Jews:

and the words are as much to say, as Our Lord cometh:

So that his meaning may be this. Let him be accursed even to the coming of the Lord, that is to say, To his death's day, even for ever.

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The second epistle of PAUL the apostle, T O T H E CORINTHIANS.

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CHAP. I.

³ The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, ⁸ so particularly in his late danger in Asia: ¹² and calling both his own conscience, and theirs to witness of his sincere manner of preaching the immutable truth of the gospel, ¹⁵ he excuseth his not coming to them, as proceeding not of lightness but of his lenity towards them.

¹ See the declaration of such salvation in the former epistles.



Paul an apostle of Jesus Christ by the will of God, and Timothy ^{our} brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

² Grace be to you and peace, from God our Father, and from the Lord Jesus Christ.

³ Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.

⁴ Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.

⁵ For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

⁶ And whether we be afflicted, it is for your consolation and salvation, which is effectually in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and salvation,

⁷ And our hope of you is stedfast, knowing that as you are partakers of the sufferings, so shall ye be also of the consolation.

⁸ For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life.

⁹ But we had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead.

¹⁰ Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:

¹¹ You also helping together by prayer for

us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

¹² For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

¹³ For we write none other things unto you, then what you read or acknowledge, and I trust you shall acknowledge even to the end.

¹⁴ As also you have acknowledged us in part, that we are your ^{rejoicing}, even as ye also are ours in the day of the Lord Jesus.

¹⁵ And in this confidence I was minded to come unto you before, that you might have a second benefit:

¹⁶ And to passe by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

¹⁷ When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

¹⁸ But as God is true, our word toward you, was not yea and nay.

¹⁹ For the Sonne of God Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

²⁰ For all the promises of God in him are yea, and in him, amen, unto the glory of God by us.

²¹ Now he which stablisheth us with you, in Christ, and hath anointed us, is God.

²² Who hath also sealed us, and given the earnest of the Spirit in our hearts.

²³ Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

²⁴ Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

and the cause. p As men do which will rashly promise any thing, and change their purpose at every turning of an hand. q That I should say and unlay a thing? 10 He calleth God to witness and for judge, of his constancy in preaching and teaching one self-fame gospel. r True, & of whose faithfull witness it were horrible wickedness to doubt. s Or, preaching. t He joyneth also with himself, his fellows as witnesses, with whom he fully contented in teaching one self-fame thing, to wit, one self-fame Christ. u Was not divers and wavering. v That is, in God. w Last of all, he declareth the sum of his doctrine, to wit, that all the promises of salvation are true and ratified in Christ. x Christ is set forth to exhibit and fulfill them also most assuredly, and without all doubt. y Through our ministry. z He attributeth the praise of this constancy, onely to the grace of God, through the holy Ghost, and therewithall concludeth, that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, seeing that they themselves do know all this to be true. y An earnest, is whatsoever is given to confirm a promise. 14 Now coming to the matter, he sweareth that he did not onely not lightly alter his purpose of coming to them, but rather that he came unto them for this cause, that he might not be constrained to deal more sharply with them being present, then he would. 2 Against my self, and to the danger of mine own life. 15 He removeth all suspicion of arrogance, declaring that he speaketh not as a Lord unto them, but as a servant, appointed of God to comfort them. a He setteth the joy and peace of conscience, which God is author of, against tyrannous fear, and therewithall sheweth the end of the gospel.

⁷ The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious unto us.

⁸ Secondly he putteth away another slander, to wit, that he was a lightman, and such a one as was not lightly to be credited, seeing that he promised to come unto them, and came not. And first he speaketh of the simplicity of his minde, and sincerity which they knew both by his voice when he was present, and they ought to acknowledge it also in his letters being absent; and moreover he protesteth that he will never be otherwise.

^h With clearness, and holy, and true plainness of minde, as God himself can witness.

ⁱ Trusting, to that very wisdom, which God of his free goodness hath given me from heaven.

^k He saith, he writeth barely and simply: for he that writeth in coloured sort, is rightly said to write otherwise then we read: and this he saith.

The Corinthians shall truly know and like of every well.

^l Perfectly.

^m Pauls rejoicing in the Lord was, that he had won the Corinthians: and they themselves rejoiced that such an apostle was their instructor, and taught them so purely and sincerely.

ⁿ When he shall sit as judge.

^o Another benefit.

^p Or, grace.

⁹ He putteth away their slander and false report by denying it, and first of all, in that that divers went about to persuade the Corinthians, that in preaching of the gospel, Paul agreed not to himself: for this was the matter

² He beginneth after this manner with thanksgiving which no withstanding (otherwise then he was wont) he applieth to himself: beginning his epistle, with the setting forth of the dignity of his apostleship, constrained (as it should seem) by their importunity which took occasion to despise him, by reason of his miseries. But he answereth, that he is not so afflicted, but that his comforts do exceed his afflictions, shewing the ground of them, even the mercy of God the Father in Jesus Christ.

^a To him be praise and glory given.

^b Most mercifull.

³ The Lord doth comfort us to this end and purpose, that we may so much the more fully comfort others.

^c The miseries which we suffer for Christ, or which Christ suffereth in us.

⁴ He denieth that either his afflictions, wherewith he was often afflicted, or the consolations of God, may justly be

caused to be confirmed by either of them. f Or, is wrought. d Although salvation be given us freely, yet because the end is away appointed us whereby we must come to it, which is, the race of an innocent and upright life, which we must run, therefore we are said to work our things in us, there 12. And because it is God onely that of his free good will worketh all things in us, therefore is he said to work the salvation in us by those self-fame things by which we must passe to everlasting life, after that we have once overcome all incumbrances. e He witnesseth, that he is not onely not ashamed of his afflictions, but that he desireth also to have all men know the greatness of them, and also his delivery from them, although it be not yet perfect. f I knew not at all what to do, neither did I see by mans help which way to save my self. g I was resolved within my self to die. g From these great dangers, that he may not seem to boast himself, he attributeth all to God, and therewith also comforteth much to the prayers of the faithful.

1 Having shewed the reason why he came not to them, & he requirerh them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him: 12 declaring withall why he departed from Troas to Macedonia, 14 and the happy successe which God gave to his preaching in all places.

But I determined this with my self, that I would not come again to you in ^aheaviness.

2 For if I make you sory, who is he then that maketh me glad, but the same which is made sory by me?

3 And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoyce, having ^bconfidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart, I wrote unto you with many tears, not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

5 ^cBut if any have caused grief, he hath not grieved ^eme, but in ^dpart: that I may not ^eovercharge you all.

6 Sufficient to such a man is this ^fpunishment, which *was inflicted* of many.

7 So that contrariwise, ye ought rather to ^fforgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that ye would ^gconfirm *your* love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: *for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, & in the person of Christ;*

11 Lest Satan should get an advantage of us: for we are not ignorant of his ^hdevices.

12 ⁱFurthermore, when I came to Troas to *preach* Christs gospels, and a doore was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the ^kfavour of his knowledge by us in every place.

15 ^lFor we are unto God a sweet favour of Christ, in them that are saved, and in them that perish.

16 To the one *we are* the favour of death unto death; and to the other, the favour of life unto life: ^mand who is sufficient for these things?

17 For we are not as many, which ⁿcorrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

^a Causing grief amongst you, which he should have done, if he had come to them before they had repented them.

^b For I trusted that you would take that out of the way forthwith which you knew I was discontented with, considering how you are persuaded that my joy is your joy.

^c He passeth to another part of this epistle: which notwithstanding is put amongst the first, whereunto he returneth afterwards: and he handleth the revealing and unloosing of the incestuous person, because he seemed to have given sufficient testimony of his repentance: shewing the true use of excommunication, to wit, that it proceed not of hatred, but of love, and to end, lest if we keep no measure, we serve Satan the devill.

^d As if he said, All that sorrow is so clean wiped away, as though he had never felt it.

^e As for me (saith Paul) I have no more to do with him.

^f Lest I should overcharge him, who is burdened enough of himself, which I would be glad were taken from him.

^g Or, *confuse*. ^h That whereas before you punished him sharply, you would now forgive him.

ⁱ That at my entreaty, you would declare by the consent of the whole church, that you take him again for a brother.

^j Or, *in the sight*.

^k Truly, and from the heart.

^l Of his mischievous counsels and devilish will.

^m He returneth to the confirmation of his apostleship, and bringeth forth the testimonies, both of his labour, and also of Gods blessing.

ⁿ He alludeth to the ointing of the priests, and the incense of the sacrifices.

^o He denieth that ought should be taken away from the dignity of his apostleship, because they saw evidently that it was not received with like successe in every place, nay rather very many rejected and detested him, seeing that he preached Christ not onely as a Saviour of them that believe, but also as a judge of them that condemn him.

^p Again, he putteth away all supposition of arrogancy, attributing all things that he did, to the vertue of God, whom he serveth sincerely, and without all dishonest affection: whereof he maketh them witnesses, even to the 6 verse of the next chapter.

^q Or, *deal deceitfully with*. ^r We do not handle craftily and covetously, or lesse sincerely than we ought: and he useth a metaphor, which is taken from hucksters, which use to play the false bargains with whatsoever cometh into their hands

1 Lest their false teachers should charge him with vain-glory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law, and of the gospel, 12 he proveth that his ministry is so farre the more excellent, as the gospel of life and liberty is more glorious then the law of condemnation.

DO we begin again to commend our selves? or need we as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men.

3 *For as much as ye are* manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the ^aliving God: ^bnot in tables of stone, but in fleshy tables of the heart.

4 And such ^ctrust have we through Christ to God-ward.

5 Not that we are sufficient of our selves to think any thing as of our selves: but our ^dsufficiency is of God.

6 ^eWho also hath made us able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the spirit ^fgiveth life.

7 But if the ministration of death written, ^gand engraven in stones, was ^hglorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be done away:

8 How shall not the ⁱministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of ^jrighteousnesse exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is ^kdone away was glorious, much more that which remaineth is glorious.

12 ^lSeeing then that we have such hope, we use great ^mplainnesse of speech.

13 ⁿAnd not as Moses which put a vail over his face, that the children of Israel could not stedfastly look to the ^oend of that which is abolished.

14 But their mindes were blinded: for untill this day remaineth the same vail untaken away, in the reading of the old testament: which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

law served for a time to the promise: the gospel remaineth to the end of the world. Therefore what is the glorie of that in comparison of the maiesty of this? ^pNot of the law, but of the gospel.

^q Or, *quicknesse*. ^r Imprinted and engraven: so that by this place we may plainly perceive, that the apostle speaketh not of the ceremonies of the law, but even of the ten commandments.

^s This word, glory, betokeneth a brightnesse, and a maiesty which was bodily in Moses, but spiritually in Christ. ^t Whereby God offereth yea, and giveth the spirit, not as a dead thing, but a quickening spirit, working life.

^u To wit, of Christ, which being imputed to us as our own, we are not onely not condemned, but also we are crowned as righteous. ^v The law, yea, and the ten commandments themselves, together with Moses, is abolished, if we consider the ministry of Moses apart by it self.

^w He sheweth wherein standeth this glory of the preaching of the gospel, to wit, in that that it setteth forth plainly and evidently, that which the law shewed darkly: for it fenneth them that heard it to be healed of Christ, which was to come after that it had wounded them. ^x Or, *boldnesse*. ^y He expoundeth by the way the allegory of Moses his covering, which was a token of the darknesse and weaknesse that is in men, which were rather dulled by the bright shining of the law then lightened: which covering was taken away by the coming of Christ, who lighteth the hearts, and turneth them to the Lord, that we may be brought from the slavery of this blindness, and set in the liberty of enlight by the vertue of Christs Spirit.

^a The apostle frameth his speech wisely, that by little and little, he may come from the commendation of the person, to the matter itself.

^b Which I took pains to write as it were.

^c By the way, he setteth the vertue of God against the ink wherewith epistles are commonly written, to shew that it was wrought by God.

^d He alludeth by the way, to the comparison of the outward ministry of the priesthood of Levi, with the ministry of the gospel, and the apostolical ministry, which he handleth afterwards more fully.

^e This boldnesse we shew, and thus gloriously may we boast of the worthinesse and fruit of our ministry.

^f In that we are fit and meet to make other men partakers of so great a grace.

^g He amplifieth his ministration and his fellows: that is to say, the ministration of the gospel, comparing it with the ministration of the law, which he considereth in the person of Moses, by whom the law was given: against whom he setteth Christ the Author of the gospel. Now this comparison is taken from the very substance of the ministry. The law is as it were a writing of it self, dead, and without efficacie: but the gospel, or new covenant, is as it were the very vertue of God it self in renewing, justifying, and saving of men. The law propoundeth death, accusing all men of unrighteousnesse: The gospel offereth and giveth righteousness and life. The governance of the

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Oct 3^d Chapter Verse 5th

Not that we are sufficient of our
to think any thing as ourselves
but our sufficiency is of God
These words are addressed to the
Ministers of the Gospel
were I explain it in English
made it as profitable & comfortable
to the hearer as I thought
I could for all the hindrances
of the world.

In the first reading of the Gospel
you were first instructed and as to
the meaning of it I think you
were blessed to give them wisdom to
act in his name and power
of doing operations by his name
we can make use of the weakest creature

to effect his purposes and we
being we are appointed by his
will the ministry go forth trusting
he will sustain and support us

Howark holy Job what conflict he endured
tormented with a loathsome disease reproached
by his Wife deprived of his Children and
his Health and delivered by his friends
he died true & generous servant
he trusted in his God and kept fast
his integrity

gene 1:4.18 mat +:16 luk 1.72, joh 1:8 & 3:19 2+ or 6:14 2 per 119

16 Nevertheſſe when it ſhall turn to the Lord, the vail ſhall be taken away.

17 Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all with open face, beholding as in a glaſſe the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

Christ is that Spirit, which taketh away that covering, by working in our hearts, whereunto alſo the law is ſet forth, as in a glaſſe, to ſhew us our ſin, and to lead us to the Spirit of the Lord.

Going forwards in the allegory of the covering, he compareth the glaſſe to a glaſſe, which although it be moſt bright and ſparkling, yet doth it not onely not daſh their eyes, which look in it as the law doth, but alſo transformeth them with its beams, ſo that they alſo be partakers of the glory and ſhining of it, to lighten others: as Chriſt ſhined into his. You are the light of the world, whereas he himſelf was the onely light. We are alſo commanded in another place, to ſhine as candles before the world, becauſe we are partakers of Gods Spirit. But Paul ſpeaketh here properly of the miniſters of the goſpel, as it appeareth by that that goeth before, and that that cometh after, and that, ſetting them his own example and his fellows.

CHAP. III.

He declareth how he hath uſed all ſincerity and faithfull diligence in preaching the goſpel, 7 and how the troubles and perſecutions which he daily endured for the ſame, did redound to the praiſe of Gods power, 12 to the benefit of the church, 16 and to the apoſtles own eternall glory.

Therefore ſeeing we have this miniſtery, as we have received mercy we faint not,

2 But have renounced the hidden things of diſhoneſty, not walking in craftineſſe, not handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the light of God.

3 But if our goſpel be hid, it is hid to them that are loſt.

4 In whom the god of this world hath blinded the mindes of them which beleeve not, left the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.

5 For we preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your ſervants for Jeſus ſake.

6 For God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

7 But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed;

10 Alwayes bearing about in the body, the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

11 For we which live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortall fleſh.

12 So then death worketh in us, but life in you.

Now he plainly ſheweth that both he and his fellows (through the mercy of God) do their vocation and duty uprightly and ſincerely, neglecting all dangers. A Though we are broken in pieces with miſeries and calamities, yet we yield not. b Subtiltie and all kinde of deceit which men hunt after, as it were dens and lurking holes, to cover their ſhameliſſe dealings withall. c Gr. ſhame. d This is that in the former chapter he called, making merchandise of the word of God. e An objection; Many hear the goſpel, and yet are not enlightened thereby, then by the preaching of the law. He anſwereth, The fault is in the men themſelves, whole eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding ſuch he and his fellows ſet forth the moſt clear light of the goſpel to be ſeen and beheld. f Seeing that Chriſt whom onely they preach, is he in whom onely God will be known, and as it were, ſeen. g The light of plain and lightſome preaching, which ſet forth the glory of Chriſt. h In whom the Father ſet forth himſelf to be ſeen and beheld. i He removeth according to his accuſtomed manner, all ſuſpicion of ambition, avouching that he teacheth faithfully, but as a ſervant, and witneſſing that all this light which he and his fellows give to others, proceedeth from the Lord. j To preach this ſelf ſame Jeſus to you. k Which made it only with his word. l That being lightened of God, we ſhould in like ſort give that light to others. m He taketh away a ſtumbling block, by which was darkened amongst ſome the bright ſhining of the miniſtery of the goſpel, to wit, becauſe the apoſtles were the moſt miſerable of all men. Paul anſwereth, that he and his fellows are as it were, earthen veſſels, but yet there is in them a moſt precious treaſure. n He bringeth marvellous reaſons, why the Lord doth ſo afflict his chiefſt ſervants, to the end, ſaith he, that all men may perceive that they ſtand not by any mans vertue, but by the ſingular vertue of God, in that they die a thouſand times, but never periſh. o Or, not altogether without help or means. p An amplification of the former ſentence, wherein he compareth his afflictions to a daily death, and the vertue of the Spirit of God in Chriſt, to life which oppreſſeth that death. q So Paul calleth that of the Spirit of God in Chriſt, to life which oppreſſeth that death. r Which miſerable eſtate and condition, that the faithfull, but eſpecially the miniſters are in. s Which ſheweth that life, to wit, by the Spirit of Chriſt, among to many and ſo great miſeries. t Subject to that miſerable condition. u A very cunning concluſion: as if he would ſay, Therefore to be mort, we die that you may live by our death, for that they ventured into all thoſe dangers for the building of the churches ſake, and they ceaſed not to confirm all the faithfull with the examples of their patience.

13 We having the ſame Spirit of faith, according as it is written, I beleeved, and therefore have I ſpoken: we alſo beleeve, and therefore ſpeak,

14 Knowing, that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you.

15 For all things are for your ſakes, that the abundant grace, might through the thankſgiving of many, redound to the glory of God.

16 For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory;

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are temporall; but the things which are not ſeen, are eternall.

That exceeding benefit which ſhall be powred upon me ſhall in like ſort redound to the glory of God, by the thankſgiving of many. He addeth as it were a triumphant ſong, how that he is outwardly afflicted, but inwardly he proſpereth daily: and paſſeth not at all for all the miſeries that may be ſuſtained in this life, in compariſon of that moſt conſtant and eternall glory. o Gathered new ſtrength that the outward man be not overcome with the miſeries which come freely, one upon the neck of another, being maintained and upholden with the ſtrength of the inward man. p Afflictions are not called light, as though they were light of themſelves, but becauſe they paſſe away quickly, when as indeed our whole life is of no great long continuance. q Which remaineth for ever firm and ſtable, and can never be ſhaken.

CHAP. V.

That in his aſſured hope of immortall glory, 9 and in expectation of it, and of the generall judgement, he labourerh to keep a good conſcience, 12 not that he may herein boaſt of himſelf, 14 but as one that having received life from Chriſt, endeavourerh to live as a new creature to Chriſt onely, 18 and by his miniſtery of reconciliation to reconcile others alſo in Chriſt to God.

For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternall in the heavens.

2 For in this we grone earneſtly, deſiring to be clothed upon with our houſe which is from heaven.

3 If ſo be that being clothed, we ſhall not be found naked.

4 For we that are in this tabernacle do grone, being burdened: not for that we ſhould be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

5 Now he that hath wrought us for the ſelf ſame thing, is God, who alſo hath given unto us the earneſt of the Spirit.

6 Therefore we are alwayes confident, knowing that whileſt we are at home in the body, we are abſent from the Lord.

7 (For we walk by faith, not by ſight)

8 We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord.

That the ſubſtance of it is heavenly, but for the glory of it. An explication of the former ſaying, We doe not without cauſe deſire to be clad with the heavenly houſe, that is, with that everlaſting and immortall glory, as with a garment: for when we depart hence we ſhall not remain naked, having once caſt off this body, but we ſhall take our bodies again, which ſhall put on, as it were, another garment beſides: and therefore we ſigh not for the weakneſſe of this life, but for the deſire of a better life: Neither is this deſire in vain, for we are made to that life, the pledge whereof we have, even the Spirit of adoption. c He meaneth that ſirſt creation, to give us to underſtand, that our bodies were made to this end, that they ſhould be clothed with heavenly immortalitye. d He inferreth upon that ſentence that we ſhall next beſore, thus, Therefore ſeeing that we know by the Spirit, that we are ſtrangers ſo long as we are here, we patiently ſuffer this tariance, for we are now ſo with God, that we behold him but by faith, and are therefore now abſent from him) but ſo that we aſpire and have a longing alwayes to him: therefore alſo we behave our ſelves ſo, that we may be acceptable to him, both while we live here, and when we go from hence to him. e He calleth them (bold) which are alwayes reſolved with a quiet and ſetled minde to ſuffer what danger ſoever, nothing doubting but that end ſhall be happy. f Faith, of thoſe things which we hope for, and not having God preſently in our view. g And yet we are in ſuch ſort bold, and doe ſo paſſe on our pilgrimage with a valiant and a quiet minde, that yet notwithstanding we had rather depart hence to the Lord.

9 Where-

8 He declarerh the former ſentence, ſhewing that he and his fellows lie in a ſort, to purchaſe life to others, but yet notwithstanding they are partakers of the ſame life with them: becauſe they themſelves do ſirſt beleeve that which they propounded to others to beleeve, to wit, that they alſo ſhall be ſaved together with them in Chriſt. m The ſame faith, by the inſpiration of the ſame Spirit. n Pſal. 116, 10. o He ſheweth how this conſtance is preſerved in them, to wit, becauſe they reſpect Gods glory, and the ſalvation of the church committed unto them. p When it ſhall place God to deliver me, and reſtore me to you, that exceeding benefit which ſhall be powred upon me ſhall in like ſort redound to the glory of God, by the thankſgiving of many. q He addeth as it were a triumphant ſong, how that he is outwardly afflicted, but inwardly he proſpereth daily: and paſſeth not at all for all the miſeries that may be ſuſtained in this life, in compariſon of that moſt conſtant and eternall glory. r Gathered new ſtrength that the outward man be not overcome with the miſeries which come freely, one upon the neck of another, being maintained and upholden with the ſtrength of the inward man. s Afflictions are not called light, as though they were light of themſelves, but becauſe they paſſe away quickly, when as indeed our whole life is of no great long continuance. t Which remaineth for ever firm and ſtable, and can never be ſhaken.

i Taking occaſion by the former compariſon, he compareth this miſerable bodie, as 'tis in this life, to a frail and brittle tabernacle, againſt which he ſeteth the heavenly tabernacle, ſo terming that ſure and everlaſting condition of this ſame body glorified in heaven, inſomuch, ſaith he, that we are not onely, not addicted to this tabernacle, but alſo doe with ſobs and ſighs, deſire rather that tabernacle. And ſo this place alſo concerning the glory to come, is put within the treaſure of the dignity of the miniſterie as the other was, whereof we ſpoke in the beginning of the ſecond chapter. a He calleth the glorie of immortalitye, which we ſhall be as it were, clothed with a garment. b Heavenly, not

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9 Wherefore wet labour, that whether present or absent we may be accepted of him.

10 For we must all appear before the judgement-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences.

12 For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them which glory in appearance, and not in heart.

13 For whether we be besides our selves, it is to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are past away, behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation,

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be for us, who knew no sinne; that we might be made the righteousness of God in him.

22 We lived to our selves, that is, while we were yet given to these earthly affections; we in like sort should consecrate our whole life, which we have received of him, to him (to wit) being indwelt with the holy Ghost, to this end and purpose, that we should meditate upon nothing but that which is heavenly.

23 He speaketh here of sanctification, whereby it cometh to passe that Christ liveth in us. Look Romanes chap. 6, and 7.

24 He searcheth what it is, not to live to our selves but to Christ, to wit, to know no man according to the flesh, that is to say, to be conversant amongst men as not to care for those worldly and carnall things, as they do which respect a mans stock, his country, form, glorie, riches and such like, wherein men commonly dote and wearie themselves.

25 An amplification, This is, saith he, so true, that we do not now think carnally of Christ himself, who hath now left the world, and therefore must be considered of us spiritually.

26 An exhortation for every man which is renewed with the Spirit of Christ, to meditate heavenly things, and not earthly.

27 Or, let him be as a thing made anew of God, for though a man be not newly created when God giveth him the spirit of regeneration, but only his qualities are changed, yet notwithstanding it pleased the holy Ghost to speak so, to teach us that we must attribute all things to the glory of God: not that we are stocks and blocks, but because God createth in us, both the will to will well, and the power to do well.

28 Ifa. 43, 19. Revel. 21, 5.

29 He commendeth the excellencie of the ministerie of the gospel, both by the authoritie of God himself, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for it announceth atonement with God, by free forgiveness of our sins, and justification offered unto us in Christ, and that so lovingly and liberally, that God himself, or rather a sort pray men by the mouth of his ministers, to have consideration of themselves, and not to despise so great a benefice.

30 And when he saith, he plainly reprehendeth them which falsely challenged to themselves the name of pastors.

31 Gr. putimus. p. Vied our labour, and travell.

32 A sinner, not in himself, but by imputation of the guilt of all our finnes to him.

33 VWho was clean void of sinne.

34 Righteous before God, and that with a righteousness, which is not essentiall to us, but eing essenti all in Christ, God imputeth it to us through faith.

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That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them: 13 and he expecteth the like affliction from them again: 14 exhorting to flee the society and pollution of idolaters.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain.

2 For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time: behold, now is the day of salvation.

3 Giving no offence in any thing, that the ministerie be not blamed:

4 But in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in fastings,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in distresses,

6 By pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness, on the right hand, and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true:

9 As unknown, and yet well known: as dying, and behold, we live: as chastened, and not killed.

10 As sorrowfull, yet alway rejoicing: as poore, yet making many rich: as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto my children) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth, with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you,

18 And will be a Father unto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.

an open and plain heart, and therewithall complaineth that they do not the like in loving again their Father.

g The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great joy.

h You are in my heart, as in an house, and that no narrow or thait house, for I have opened my whole heart to you, but you are inwardly strait laced to meward.

i After the manner of the Hebrews, he calleth those tender affections which rest in the heart, and bowels.

7 Now he rebuketh them boldly, for that they became fellows with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keep themselves pure, not only in minde, but also in body, that they may wholly be holy unto the Lord.

k What can there be between them? I He setteth the living God against idols. m God dwelleth with us, because Christ is become God with us. * Levit. 26, 12. * 1st Cor. 13, 14.

1 Men do not only need the ministry of the gospel, before they have received grace that they may be partakers of it, but also after they have received grace that they may continue in it.

2 In that that grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered.

* 1st Cor. 13, 8.

a Which I of my free mercy and love towards thee liked of and appointed: at which time God poured out that his merciful love upon us.

3 He neweth the Corinthians a pattern of a true minister in his own example, and Timothy, and Sylvanus, to the end, that (as he purposed from the beginning) he might procure authority to himself, and his like.

† Gr. commendando.

b Declare and shew indeed.

c He first of all reckoneth up those things, which are neither always in the ministerie, nor without exception.

d Unless it be according to the affection of the minde, patience only excepted, which also is one of the virtues which ought to be always in a good minister.

e Intolling to and fro, finding no place of rest and quietness.

f Secondly, he reckoneth up such virtues as are necessary, and ought always to be in them, and whereby, as by good armour, all lets and hinderances may be overcome.

d Preaching of the gospel.

e Power to work miracles, and to bring under the wicked.

f Uprightness.

g Going about to rebuke them, he saith first, that he dealt with them sincerely, and with

h After the manner of the Hebrews, he calleth those tender affections which rest in the heart, and bowels.

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d qnc 1:4 18 mat 4:16 (Lk 1:77) 56:5-3 17 20 ex 4:6 2 pet 1:19

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2 Corinthians

chap 7

1 2 Cor 5:17-13

8 Jan 4:8 psal 42:1 mat 23:26 jer 14:8-11

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C H A P. V I I.

1 He proceedeth in exhorting them to puritie of life, 2 & to bear him like affection as he doth to them. 3 whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving kinnesse and obedience towards Titus, answerable to his former boastings of them.

a Both of bodie and soul, that by this means the sanctification may be perfect, consisting in both the parts thereof.

1 He returneth again from that admonition to his own person, opposing the restimones both of his faithfulness, and also of his continual good will towards them.

b Let me have some place among you that I may teach you.

c To condemne you of unkindnesse or treacherie, whose hearts are cast down, and are very farre spent.

d Which those things which Titus told me of you at his coming, to wit, how fruitfully you read over my letters, moreover, and besides that, I am exceedingly refreshed with his presence.

e An objection, but thou hast handled us roughly: The Apostle answereth that he used not this roughnesse without grief. And he addeth moreover that he is also glad now that he drave them to that sorrow, although it was against his will, since it was so profitable unto them: for there is a sorrow not only praiseworthy, but also necessary, to wit, whereby repentance groweth by certain degrees, for the which repentance he praised them highly. And this is the fifth part of this epistle.

f Inasmuch that that sorrow did you much good towards the amending of your lewdnesse and finnes.

g Or, according to God.

h Godly sorrow is when we are not terrified with the fear of punishment but because we feel we have offended God our most mercifull Father, contrary to this there is another sorrow, that onely feareth punishment, or when a man is vexed for the losse of some worldly goods, the fruit of the first is repentance, the fruit of the second is desperation, unless the Lord help speedily.

i It was not coloured nor counterfeited, but such as I dare stand to before God.

j Ga. bonolo.

Having therefore these promises (dearly beloved) let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the fear of God.

2 ^a Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to ^c condemne you: for I have said before, that you are in our hearts to die and live with you.

4 Great is my boldnesse of speech toward you, great is my glorifying of you, I am filled with comfort, I am exceeding joyfull in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without ^d were fightings, within ^e were fears.

6 Neverthelesse, God that comforteth those that are ^d cast down, comforted us by the ^c coming of Titus.

7 And not by his coming onely, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent minde toward me, so that I rejoyced the more.

8 ^a For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sorry, though it were but for a season.

9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For ^a godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold, this self-same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you, yea, ^a what clearing of your selves, yea, ^a what indignation, yea, ^a what fear, yea, ^a what vehement desire, yea, ^a what zeal, yea, ^a what revenge: in all things ye have approved your selves to be clear in this matter.

12 Wherefore though I wrote unto you, ^a I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the ^b sight of God might appeare unto you.

13 Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus is found a truth.

15 And his ^a inward affection is more abund-

ant toward you, whilest he remembreth the obedience of you all, how with fear and trembling you received him.

16 I rejoyce therefore that I have confidence in you in all things.

C H A P. V I I I.

1 He stirreth them up to a liberall contribution for the poore saints at Ierusalem, by the example of the Macedonians, 7 by commendation of their former forwardnesse, 9 by the example of Christ, 14 and by the spirituall profit that shall redound to themselves thereby: 16 commending to them the integrity and willingnesse of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this businesse.

Moreover brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:

2 How that in ^a a great triall of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

3 For to ^a their power (I bear record) yea and beyond their power ^a they were ^c willing of themselves.

4 Praying us with much intreaty, that we would receive the ^d gift, and take upon us the fellowship of the ministering to the saints.

5 ^a And this ^a they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us: ^a see that ye abound in this grace also.

8 ^a I speak not by commandment, but by occasion of the ^c forwardnesse of others, and to prove the ^c sincerity of your love.

9 ^a For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poore, that ye through his poverty might be rich.

10 ^a And herein I give my advice, for this is expedient for you, who have begun before, not onely to do, but also to be ^a forward a yeare ago.

11 Now therefore perform the doing of it, that as ^a there was a readinesse to will, so there may be a performance also out of that which you have.

12 ^a For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 ^a For I mean not that other men be eased, and you burdened:

14 But by an ^a equality: that now at this time your abundance may be ^a a supply for their want, that their abundance also may be ^a a supply for your want, that there may be equality,

15 As it is written, He ^a that had gathered much, had nothing over, and he that had gathered little, had no lack.

16 Not onely to do but also to do willingly: for he noteth our ready willingnesse, without any enforcement by any other men, much lesse came it of ambition and vain glory. 6 Against such as use to excuse themselves because they are not rich, as though it were only proper to richmen to help the poore. 7 Christian liberalitie is mutuall, that proportion may be observed. h That like as now in your abundance you help others, which are poore, with some part of your goods, so should others in like sort bestow some of theirs upon you.

1 The first part of this epistle containing divers exhortations to stirre up the Corinthians to liberalitie, wherewith the povertie of the church of Ierusalem might be olden in time convenient. And first of all, he setteth out before them the example of the churches of Macedonia, which otherwise were brought by great misery to extreame povertie, to he end that they should follow them.

a The benefit that God bestowed upon the churches.

b For those manifold afflictions wherewith the Lord tried them, did not onely not quail the joyfull readinesse, but also made it much more excellent and famous.

c Of their own accord they were liberal.

d He calleth that, Grace, that other men would have called a burden.

e And this verse is to be expounded by the lixt verse.

f He applieth the forwardnesse of the Macedonians in this, that they also desired Paul to stirre up the Corinthians to accomplish the giving of almes, by sending again of Titus unto them.

g Thirdly, he warneth them that they deceive not their expectation which they have conceived of them.

h At the request of the Macedonians.

i Then appeareth the naturalnesse of our love, when as indeed, and that frankly and freely, we help brethren even for Christ's sake.

j The fourth argument, taken from the example of Christ.

k He taketh good heed that he seem not to wrest it out of them, by constraint, for as libellie it be voluntarie, God doeth not accept it.

l Gr. willing.

m Not onely to do but also to do willingly: for he noteth our ready willingnesse, without any enforcement by any other men, much lesse came it of ambition and vain glory.

n Against such as use to excuse themselves because they are not rich, as though it were only proper to richmen to help the poore.

o Christian liberalitie is mutuall, that proportion may be observed.

p That like as now in your abundance you help others, which are poore, with some part of your goods, so should others in like sort bestow some of theirs upon you.

q Exod. 16, 18.

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⁸ He commended Titus and his two companions for many causes, both that their credite might not be suspected, as though he had sent them filly to spoil the churches and also that they might be so much the readier to contribute.

¹ In the preaching of the Gospel.

⁴ Or, gift.

⁵ These almes which have been offered for the relief of the church of Ierusalem.

¹ In this plentiful liberalitie of the churches, which is committed to our trust.

⁴ Or, he hath.

⁵ Titus his two companions.

⁶ By whom the glory of Christ is set forth.

⁷ All churches shall be witnesses of this your godly dealing, in whose presence you are for so much as you see the messengers whom they have chosen by all their consents, and sent them unto you.

¹ He wisely meeteth with the suspicion which the Corinthians might conceive: as though the Apostle in urging them so carefully, should doubt of their good will. Therefore he witnesseth that he doeth it not to teach them that they ought to help the Saints, seeing that he had become surer for them to the Macedonians, but only to stirre them up which were running of themselves, to the end that all things might be in a better readinesse and also be more plentiful.

² The word which he useth, signifieth such a stayednesse and settlednesse of minde as cannot be moved with any terror or feare.

³ Or, blessing.

⁴ Or, which hath been so much spoken of before.

⁵ As from covetous men.

⁶ A mes must be given neither meagly, nor with a loathfull minde, or hardly: but a frank and free almes is compared to a living which hath a most plentiful harvest of most abundant blessing following it.

⁷ Determineth and appointeth freely with himself.

⁸ Against his will, or loth to be evil reported of.

⁹ 12, 8. Eccius 35, 9.

¹⁰ All God his bountifull liberalitie,

16⁸ But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed, he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel, throughout all the churches:

19 And not that onely, but who was also chosen of the churches to travell with us with this ⁴ grace which is administred by us to the glory of the same Lord, and declaration of your ready minde.

20 Avoiding this, that no man should blame us in this ¹ abundance which is administred by us.

21 Providing for honest things, not onely in the sight of the Lord, but in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ⁴ I have in you.

23 Whether ^{any} do enquire of Titus: he is my partner, and fellow-helper concerning you: or our ⁵ brethren be enquired of, they are the messengers of the churches, and the ⁶ glory of Christ.

24 Wherefore shew ye to them, and before the ⁷ churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

¹ He yeeldeth the reason why, though he knew their forwardnesse, yet he sent Titus and his brethren before hand. ⁶ And he proceedeth in stirring them up to a bountifull almes, as being but a kinde of sowing of seed, ¹⁰ which shall return a great increase to them, ¹³ and occasion a great sacrifice of thanksgivings unto God.

For as touching the ministring to the saints, it is superfluous for me to write to you.

2 For I know the forwardnesse of your minde, for which I boast of you to them of Macedonia, that Achaia was ready a yeare ago, and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that, as I said, ye may be ready.

4 Lest haply if they of Macedonia come with me, and finde you unprepared, we (that we say not, you) should be ashamed in this same ¹ confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, ⁴ whereof ye had notice before, that the same might be ready, as a matter of bounty, not of covetousnesse.

6² But this, I say, He which soweth sparingly, shall reap sparingly: and he which soweth bountifullly, shall reap bountifullly.

7 Every man according as he ³ purposeth in his heart, so let him give; not ⁴ grudgingly, or of necessity: for ⁵ God loveth a cheerfull giver.

8 And God is able to make ⁶ all grace abound towards you, that ye alwayes having all

sufficiencie in all things, may abound to every ² good work.

9 (As it is written, ¹ He hath disperfed abroad: he hath given to the poore: his righteousness remaineth for ² ever.

10 Now he that ¹ ministrerh seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the ² fruits of your righteousness)

11 Being enriched in every thing to all bountifullnesse, which causeth through us thanksgiving to God.

12³ For the administration of this service, not onely supplieth the want of the saints, but is abundant also by many thanksgivings unto God,

13 Whiles by the ⁴ experiment of this ministration they glorifie God for your ¹ professed subjection unto the gospel of Christ, and for your liberrall distribution unto them, and unto all men:

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15⁵ Thanks be unto God for his unspeakable gift.

great commendation and praise, the Corinthians should be puffed up, he exhorteth up this exhortation, with this exclamation.

CHAP. X.

Against the false apostles, who disgraced the weaknesse of his person and bodily presence, he setteth out the spirituall might and authoritie, with which he is armed against all adversarie powers, ⁷ assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent: ¹² and with all taxing them for reaching out themselves beyond their compasse, and vaunting themselves into other mens labours.

Now ¹ I Paul my self beseech you, by the meeknesse and ² gentlenesse of Christ, who ³ in presence am base among you, but being absent am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some which ⁴ I think of us, as if we walked ⁵ according to the flesh.

3² For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not ³ carnall, but mighty ⁴ through ⁵ God to the pulling down of strong holds)

5 Casting down ¹ imaginations, and every high thing that exalteth it self against the knowledge of God, ³ and bringing into captivity every thought to the obedience of Christ:

6 And having in a readinesse to revenge all disobedience, when your obedience is fulfilled

7⁴ Do ye look on things after the outward

they continue still to despise his gentlenesse, he protesteth unto them that he will shew indee how far they are deceived, which make that account of the office of an apostle, that they do of worldly offices, that is, according to the outward appearance. ¹ That nature which is inclined to mercie, rather then to rigour of justice. ² Or, in outward appearance.

³ Or, reckon. ⁴ As though I had no other aide and help then that which outwardly I seem to have: and therefore Paul setteth his flesh, that is, his weak condition and state against his spirituall and apostolick dignitie. ⁵ Secondly, he witnesseth, that although he be like unto other men, yet he cometh furnished with that strength, which no holds of man can match, whether they resist by craft and deceit, or by force and might, because he warreth with divine weapons. ⁶ Are not such as men get them authority withall one of another, and do great acts. ⁷ Or, to God. ⁸ Stand upon that infinite power of God.

⁹ Or, reasonings. ¹⁰ An amplification of this spirituall vertue, which in such sort conquers the enemies, be they never so craftie, and mightie, that it bringeth some of them by repentance unto Christ, and justly revengeth others that are stubbornly obstinate, separating them from the other which suffer themselves to be ruled. ¹¹ He beareth into their heads that same matter, with great weight of words and sentences.

¹² appea-

Chap 10

1 philenang

6 mat 11:29-35 21:5-11 pet 2:23

2 cor 10:10-11 cor 4:9-14

3

Chap 10

1 philenang

6 mat 11:29-35 21:5-11 pet 2:23

2 cor 10:10-11 cor 4:9-14

3 2 cor 10:2-11 cor 4:19-21

2 1 cor 4:19-21

6 rom 8:1-9:13 2 cor 7:1

3 phe 1:22-2 cor 4:7 job 4:19

4 Epi 6:11-18 job 6:6-7

4 Epi 4:14-18

1 yale 2:20

^e Loee judge of things according to the outward shew? ^f Not being told of by me. ^g He noteth out some one that was the seeds man of this speech. ^h Being constrained to rell the foolish brag of certain ambitious men: he witnesseth that they are able to bring nothing, but that they filly persuade themselves of themselves: and as for himself, although he brag of excellent things, yet he will not passe the bounds which God hath measured him out, according wherunto he came even unto them in preaching the gospel of Christ, and trusteth that he shall goe further, when they have so profited that he shall need to tarry any longer amongst them to instruct them. And herunto is added an amplification, in that he never succeeded other men in their labours. ⁱ This is spoken after a taunting sort.

appearance? if any man trust to himself, that he is Christs, let him of himself think this again, that as he is Christs, even so are we Christs. 8 For though I should boast somewhat more of our authoritie, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:

9 That I may not seem as if I would terrifie you by letters.

10 For his letters (say they) are weightie and powerfull, but his bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that such as we are in word by letters, when we are absent, such *will we be also* in deed when we are present.

12 For we dare not make our selves of the number, or compare our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise.

13 But we will not boast of things without our measure, but according to the measure of the rule, which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not our selves beyond our measure, as though we reached not unto you, for we are come as farre as to you also, in preaching the gospel of Christ:

15 Not boasting of things without our measure, that is, of other mens labours, but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another mans line of things made ready to our hand.

17 But he that glorieth, let him glorie in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

ⁱ Upon a vain persuasion that they have of themselves, they take upon them they are not what they are. ^k They condemn all other, and measure all their doings onely by themselves. ^l Of those things which God hath not measured to me. ^m Or, line. ⁿ As though God had divided the whole world among the apostles, to be husbanded.

^o Or, magnified in you. ^p In countreys which other men have prepared and husbanded with the preaching of the gospel. ^q Or, rule. ^r Jer. 9, 24. ^s 1 Cor. 1, 31. ^t He somewhat mitigateth that which he spake of himself, and therewith also prepareth the Corinthians to hear other things, witnesseth that he seeketh nothing else, but to approve himself to God, whose glory he enely seeketh.

CHAP. XI.

^u Out of his jealousie over the Corinthians, who seemed to make more account of the false apostles, then of him, he entred into a forced commendation of himself, ^v of his equalitie with the chief apostles, ^w of his preaching the gospel to them freely, and without any charge, ^x shewing that he was not inferior to those deceitfull-workers, in any legall prerogative: ^y 23 and in the service of Christ, and in all kinde of sufferings for his ministerie, farre superiour.

Would to God you could bear with me a little in my folly, & indeed I bear with me.

2 For I am jealous over you with godly jealousie, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear lest by any means, as the serpent beguiled Eve through his subtiltie, so your mindes should be corrupted from the simplicitie that is in Christ.

4 For if he that cometh, preacheth another Iesus whom we have not preached, or if ye re-

^z To marry you together. ^a This place is to be marked against them which loath that plain and pure simplicitie of the scriptures, in comparison of the colours and paintings of mans eloquence. ^b Which is meet for them that are in Christ. ^c He heareth that they deceive themselves, if they look to receive of any other man, either a more excellent gospel, or more excellent gifts of the holy Ghost. ^d A more perfect doctrine of Iesus Christ.

ceive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I was not a whit behinde the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge, but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing my self that you might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them to do you service.

9 And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia, supplied, and in all things I have kept my self from being burdensome unto you, and so will I keep my self.

10 As the truth of Christ is in me, I shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glorie, they may be found even as we.

13 For such are false apostles, deceitfull workers, transforming themselves into the apostles of Christ.

14 And no marvel, for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool I receive me, that I may boast my self a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

18 Seeing that many glorie after the flesh, I will glorie also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproch, as though we had been weak: howbeit, wherein soever

of an oath, as if he said, Let me not be thought to have any truth in me. ^h Shall be alwayes open to me. ⁱ Pauls adversaries fought all occasions they could to be equal to him. And therefore seeing they had rather eat up the Corinthians, then preach to them for nothing, they sought another occasion to writ, to make Paul to take some thing: which thing if he had done, then hoped they by that means to be equal to him: for they made such a shew of zeal and knowledge, and set forth with such a glossing kinde of eloquence, that some of them even despised Paul: but he heareth that all this is nothing but colours and painting. ^j Now at length he painteth out these fellows in their colours, forewarning, that it will come to passe, that they will at length betray themselves, what countenance soever they make of the zeal that they have of Gods glory. ^k By light is meant the heavenly glory whereof the angels are partakers. ^l He goeth forward boldly, and using a vehement Ironie or kinde of taunting, desireth the Corinthians to pardon him, if for a time he contend as a fool before them being wise, with those jolly fellows touching those externall things, to wit, touching his stock, his ancestors and valiant Acts. ^m Or, suffer. ⁿ Before he cometh to the matter, he toucheth the Corinthians, who persuading themselves to be very wise men, did not mark, in the meane season, that those false apostles abused their simplicity for advantage. ^o As if he said, In respect of that reproch which they do unto you (I speak it) which surely is as evil, as if they did beat you. ^p Paul is called weak, in that he seemeth to the Corinthians a vile and abject man, a beggerly artificer, a most wretched and miserable idior, whereas notwithstanding, therein Gods mighty power was made manifest.

³ He refuteth the flanders of those Thrafoes. I grant, saith he, that I am not so eloquent an Oratour, but yet they cannot take away the knowledge of the gospel from me, whereof you have had good proof, and that every manner of way.

^f Paul lacked not of that kinde of eloquence which is meet for a man, and fit for the gospel, but he willingly wanted that painted kinde of speech, which too many novv-a-days hunt after and follow.

⁴ Another slander, to wit, that he was a rascall, and lived by the labour of his own hands. But herein saith the apostle, VVhat can you lay against me, but that I was content to take any paines for your sakes, and when I lacked to travail for my living with mine own hands in part, and partly also when poverty constrained me, I chose rather otherwise to seek my sustentance, then to be any burden to you, although I preached the gospel unto you?

⁵ An amplification: so farre is he from being ashamed of this act, that he hath also resolved with himself to do no otherwise hereafter amongst them, to the intent that it may alwayes be truly said, That he taught in Achaia for nothing: not that he did detain the Corinthians, but that these Thrafoes may never finde the occasion which they have already sought for, & he in the meane season, may see something berote them to follow, that at length they may truly say, that they are like to Paul.

^g This is a form of boasting. ^h Gr. this boasting shall not be stopped in me. ⁱ Pauls adversaries fought all occasions they could to be equal to him. And therefore seeing they had rather eat up the Corinthians, then preach to them for nothing, they sought another occasion to writ, to make Paul to take some thing: which thing if he had done, then hoped they by that means to be equal to him: for they made such a shew of zeal and knowledge, and set forth with such a glossing kinde of eloquence, that some of them even despised Paul: but he heareth that all this is nothing but colours and painting. ^j Now at length he painteth out these fellows in their colours, forewarning, that it will come to passe, that they will at length betray themselves, what countenance soever they make of the zeal that they have of Gods glory. ^k By light is meant the heavenly glory whereof the angels are partakers. ^l He goeth forward boldly, and using a vehement Ironie or kinde of taunting, desireth the Corinthians to pardon him, if for a time he contend as a fool before them being wise, with those jolly fellows touching those externall things, to wit, touching his stock, his ancestors and valiant Acts. ^m Or, suffer. ⁿ Before he cometh to the matter, he toucheth the Corinthians, who persuading themselves to be very wise men, did not mark, in the meane season, that those false apostles abused their simplicity for advantage. ^o As if he said, In respect of that reproch which they do unto you (I speak it) which surely is as evil, as if they did beat you. ^p Paul is called weak, in that he seemeth to the Corinthians a vile and abject man, a beggerly artificer, a most wretched and miserable idior, whereas notwithstanding, therein Gods mighty power was made manifest.

170 any is bold, I speak foolishly, I am bold also.

22 Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I:

23 Are they ministers of Christ? I speak as a fool, I am more: in labours more abundant: in stripes above measure: in prisons more frequent: in deaths more oft.

24 Of the Jews five times received I fourtie stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack: a night and a day I have been in the deep.

26 In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrey men, in perils by the heathen, in perils in the citie, in perils in the wilderness, in perils in the sea, in perils among false brethren,

27 In wearinesse and painfullnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse.

28 Besides those things that are without, that which cometh upon me daily, the care of alle the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glorie, I will glorie of the things which concern mine infirmities.

31 The God and Father of our Lord Iesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governour under Arcas the king, kept the citie of the Damascens with a garison, desirous to apprehend me.

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.

1 For commending of his apostleship, though he might glorie of his wonderfull revelations, yet he rather chooseth to glorie of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief finde many offenders, and public disorders there.

IT is not expedient for me doubtlesse to glorie, I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen yeares ago (whether in the bodie, I cannot tell, or whether out of the bodie, I cannot tell, God knoweth) such an one caught up to the third heaven.

3 And I knew such a man (whether in the bodie, or out of the bodie, I cannot tell, God knoweth)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawfull for a man to utter.

5 Off such an one will I glorie, yet of myself I will not glorie, but in mine infirmities.

So the Grecians name that, which we call a Park, that is to say, A place where trees are planted, and wilde beasts kept, by which name they that translated the old Testament out of Hebrew into Greek, called the garden Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And hereupon grew it, that that blessed seat of the glory of God is called by that name. d VVhich no man is able to utter, e Or, possible. e VVhich the saints themselves are not by any means able to expresse, because it is God himself. Thus doth Clemens Alexandrinus expound this place, Strom. 5. 2 To remove all suspicion of ambition, he witnesseth that he braggeth not of those things, as of his own, but as out of himself, and yet notwithstanding saith nothing, least by this occasion other men should attribute unto him more then indeed he is: and therefore he had rather glory in his infirmities.

6 For though I would desire to glorie, I shall not be a fool: for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, then am I strong.

11 I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behinde the very chiefest apostles, though I be nothing.

12 Truly the signes of an apostle were wrought among you in all patience, in signes, and wonders, and mightie deeds.

13 For what is it wherein ye were inferiour to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am readie to come to you: and I will not be burdensome to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you, though the more abundantly I love you, the lesse I be loved.

16 But be it so, I did not burden you: nevertheless being craftie, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with him I sent a brother: did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think you that we excuse ourselves unto you? we speak before God in Christ, but we do all things, dearly beloved, for your edifying.

20 For I fear lest when I come I shall not finde you such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults;

21 And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned alreadie, and

He putteth away another most grievous slander, to wit, that he did subtilly, and by others, make his gain and profit of them. 7 He concludeth that he writeth not these things unto them, as though he needeth to defend himself, for he is guilty of nothing; but because it is needfull for them to doubt nothing of his fidelity, who instructed them. 8 As it becometh him to speak truly and sincerely, that professeth himself to be in Christ, that is to say, to be a Christian. 8 Having confirmed his authority unto them, he rebuketh them sharply, and threatneth them also like an apostle, shewing that he will not spare them hereafter, unless they repent seeing that this is the third time that he hath warned them.

have

n Paul being honourable indeed, defendeth his ministerie openly, not for his own sake, but because he saw his doctrine come into hazard.

o Of danger of present death.

p He alludeth, to that that is written, Deut. 25. 3. and moreover this place sheweth us, that Paul suffered many things which Luke passed over.

q Of the Romane magistrates.

r Painfullnesse is a troublesome sickness, as when a man is wearie and would rest, he is constrained to fall to new labour.

s He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, upon whose care, almost all churches depended; as it was plainly seen by experience.

t He turneth that against the adversaries, which they objected against him: as if he would say, They alleged my calamities, to take away my authority from me: but if I would boast myself, I would take no better argument: and God himself is my witness that I devide and forge nothing.

u He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, upon whose care, almost all churches depended; as it was plainly seen by experience.

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3 An excellent doctrine: why God will even have his best servants to be vexed of Satan, and by all kinde of temptations: to wit, lest they should be too much pulled up, and also that they may be made perfect by that continual exercise. 4 He meaneth concupiscence, that ticketh fast in us, as it were a prick, inasmuch as it constrained Paul himself being regenerate, to cry out, I do not that good that I would, &c. And he calleth that a prick, by a borrowed kinde of speech taken from thorns, or stumps, which are very dangerous and hurtfull for the feet: if a man walk through woods that are cut down. 5 See Ezek. 28. 24. 6 VVhich lengtheneth those lusts of fire. 7 Or.

4 He concludeth, that he will only set his miseries against the vain brags of the false apostles, & therefore with alio exulteth himself, for that by their importunity, he was constrained to speak so much of those things as he did: to wit, because that if his apostleship were subverted, his doctrine must needs fall.

i That I might feel the verue of Christ more and more: For the weaker that our tabernacles are, the more doth Christs verue appear in them.

k I do not onely take them patiently, and with a good heart, but also I take great pleasure in them.

l Again, he waketh the Corinthians witnesses of those things whereby God had sealed his apostleship amongst them.

m And again, he declareth by certain arguments how farre he is from all covetousnesse, and also how he is affectioned towards them.

n The arguments whereby it may well appear, that I am indeed an apostle of Iesus Christ.

o I was not slothfull in getting my living with mine own hands, that I might not be burdensome to you.

p Gr. your fault.

q By others, make his gain and profit of them.

r He concludeth that he writeth not these things unto them, as though he needeth to defend himself, for he is guilty of nothing; but because it is needfull for them to doubt nothing of his fidelity, who instructed them.

s As it becometh him to speak truly and sincerely, that professeth himself to be in Christ, that is to say, to be a Christian.

t Having confirmed his authority unto them, he rebuketh them sharply, and threatneth them also like an apostle, shewing that he will not spare them hereafter, unless they repent seeing that this is the third time that he hath warned them.

u He putteth away another most grievous slander, to wit, that he did subtilly, and by others, make his gain and profit of them.

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CHAP. XIII.

1 He threatneth severitie, and the power of his apostleship against obstinate sinners: 5 and advising them to a triall of their faith, 7 and to reformation of their sinnes before his coming, 11 a generall exhortation and a prayer.

This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is ^a mighty in you.

4 For though he was crucified through ^bweaknesse, yet he liveth by the power of God for we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine your selves, whether ye be in the faith: prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 He wondereth that they have so soon left him and the gospel, 8 and accuseth those that preach any other gospel then he did. 11 He learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

1 A most sharp reprehension, for that while they despise the apostles admonition, they tempt Christs own patience: and also while they contemn him as wretched & miserable, they lay nothing herein against him, which is not common to him with Christ. 2 And will be most mightie to be revenged of you when need shall be. 3 As touching that base form of a servant which he took upon him when he abased himself. 4 Or, with him. 5 He confirmeth that which he spoke of the vertue of God appearing in his ministerie and he gathereth by the mutuall relation between the peoples faith, and the ministers preaching, that they must either reverence his apostleship, upon whose doctrine their faith is grounded, or they must condemn themselves of unbelieve, and must confesse themselves not to be of Christs body.

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil, not that we should appeare approved, but that ye should do that which is honest, though we be as ^c reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, even your ^d perfection.

10 Therefore I write these things being absent, lest being present, I should use ^esharpnesse, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell: Be perfect, be of good comfort, be of one minde, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kisse.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.

15 The second epistle to the Corinthians, was written from Philippi a citie of Macedonia, by Titus and Lucas.

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3 He misgatheth that sharpnesse, trusting that they will then themselves toward their faithful apostles, apt and willing to be taught: adding this moreover, that he p^reth not for his own fame and estimation, so that he may serve to their salvation, which is he onely mark that he sheweth at. 4 In mens judgement. 5 That all things may be in good order amongst you, and the members of the church restored into their place, which have been shaken, and out of place. 6 A brief exhortation, but yet such an one as comprehendeth all the parts of a Christian mans life. 7 He salureth them familiarly, and in conclusion with which well unto them.

The epistle of PAUL the apostle, TO THE GALATIANS.

CHAP. I.

6 He wondereth that they have so soon left him and the gospel, 8 and accuseth those that preach any other gospel then he did. 11 He learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

Paul an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead, 2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you and peace, from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sinnes, that he might deliver us from this present evil world, according to the will of God, and our Father:

5 To whom be glory forever and ever, Amen.

6 I marvel, that ye are so soon removed

from him that called you into the grace of Christ, unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you, then that which we have preached unto you, let him be ^aaccursed.

9 As we said before, so say I now again, if any man preach any other gospel unto you, then that ye have received, let him be ^baccursed.

10 For do I now perswade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me, is not after man.

12 For I neither received it of man, neither

13 He warneth them in time to remember that there are not many gospels, and therefore whatsoever these false apostles pretend which had the law, Moses, and the Fathers, in their mouths, yet there are indeed so many corruptions of the true gospel, inasmuch that he himself, yea, and the very angels themselves (and therefore much more these false apostles) ought to be holden accursed if they go about to change the least jot that may be in the gospel that he delivered to them before.

14 For there is nothing more contrary to faith or free justification, then justification by the law, or by our deservings. 15 Look Rom. 9. 3. 16 A confirmation taken both from the nature of the doctrine itself, and also from the manner which he used in teaching: for neither, faith he, did I teach those things which pleased men, as these men do, which put a part of salvation in external things, and works of the law, neither went I about to procure any mans favour: And therefore the matter itself sheweth that that doctrine which I delivered unto you, is heavenly. 17 He toucheth the false apostles, who had nothing but men in their mouths, and he, though he would derogate nothing from the apostles, preacheth God, and not men. 18 A second argument to prove that his doctrine is heavenly, because he had it from heaven, from Jesus Christ himself, without any mans help, wherein he excludeth them whom Christ taught here on earth, after the manner of men.

19 A second argument to prove that his doctrine is heavenly, because he had it from heaven, from Jesus Christ himself, without any mans help, wherein he excludeth them whom Christ taught here on earth, after the manner of men.

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was I taught ^{it}, but by the ¹ revelation of Je-
sus Christ.

ⁱ This place is to be understood of an extraordinary revelation, for otherwise the Sonne a one revealed his gospel by his spirit, although by the ministry of men, which Paul sheweth out here.

⁷ He proveth that he was extraordinarily taught of Christ himself, by the historie of his former life, which the Galatians themselves knew well enough: for faith he, it is well known in what school I was brought up, even from a childe, to wit, amongst the deadly enemies of the gospel. And that no man may cavill and say, That I was a scholar of the pharisees in name onely, and not in deed, no man is ignorant how that I excelled in pharisaisme, and was suddenly made of a pharisee an apostle of the Gentiles, so that I had no space to be instructed of men.

⁴ Gr. equals in years.

^k He calleth them the traditions of his fathers, because he was not onely a pharisee himself, but also had a pharisee to his father.

^l He speaketh of Gods everlasting predestination, whereby he appointed him to be an apostle, whereof he maketh three degrees; the everlasting counsel of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of works foreseen.

^m To me, and this is a kinde of speech which the Hebrews use, whereby this is given us to understand, that this gift cometh from God. ⁸ Because it might be objected, that indeed he was called of Christ in the way, but afterward was instructed of the apostles and others, whose name (as I said before) the false apostles abused to destroy his apostleship, as though he delivered another gospel then the true apostles did, and as though he were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the gospel at Damascus and in Arabia, and was not from that time in Jerusalem but only fifteen dayes, where he saw onely Peter and James, and afterwards he began to teach in Syria and Cilicia, with the consent and approbation of the churches of the Jews, which knew him onely by name: so farre off was it, that he was there instructed of men. ⁿ With any man in the world. ⁷ Or, returned.

^o This is a kinde of oath.

^p The doctrine of faith.

C H A P. I I.

¹ He sheweth when he went up again to Jerusalem, and for what purpose: ³ and that Titus was not circumcised: ¹¹ and that he resisted Peter, and told him the reason, ¹⁴ why he and other, being Jews, do beleve in Christ to be justified by faith, and not by works: ²⁰ and that they live not in sinne, who are so justified.

¹ Now he sheweth how he agreeth with the apostles, with whom he granteth that he conferred touching his gospel which he taught among the Gentiles fourteen years after his conversion, and they allowed it, in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented themselves therein, which traiterously laid wait against him, but in vain: neither did they add the least jot that might be to the doctrine which he had preached, but contrariwise they gave to him and Barnabas the right hands of fellowship, and acknowledged them as apostles appointed of the Lord to the Gentiles. ⁴ Or, severally. ^a Unfruitfull, for as touching his doctrine, Paul doubteth not of it, but because there were certain reports cast abroad of him, that he was of another opinion then the rest of the apostles were, which thing might have hindered the course of the gospel, therefore he laboureth to remedy this force. ^b Which by deceit and counterfeit holiness crept in amongst the faithfull.

Then ¹ fourteen yeares after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.

² And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but ¹ privately to them which were of reputation, lest by any means I should run, or had run ^a in vain.

³ But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

⁴ And that because of ^b false brethren unawares brought in, who came in privily to spie

out our libertie, which we have in Christ Jesus, that they might bring us into bondage:

⁵ To whom we gave place by ^c subjection, no not for an houre, that the ^d truth of the gospel might continue with ^e you.

⁶ But of these, who seemed to be somewhat (whatsoever they were, it maketh no matter to me, God accepteth no mans person) for they who seemed ^{to be somewhat}, in conference added nothing to me.

⁷ But contrariwise, when they saw that the gospel of the ^f uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

⁸ (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles)

⁹ And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right ^h hands of fellowship, that we should go unto the heathen, and they unto the circumcision.

¹⁰ Onely they would that we should remember the poore, the same which I also was forward to do.

¹¹ But when Peter was come to Antioch, I withstood him to the ⁱ face, because he was to be blamed.

¹² For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

¹³ And the other Jews dissembled likewise with him, insomuch that Barnabas also was ^k carried away with their dissimulation.

¹⁴ But when I saw that they walked ^l not uprightly, according to the ^m truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why ⁿ compellest thou the Gentiles to live as do the Jews?

¹⁵ We who are ^o Jews by nature, and ^p not sinners of the Gentiles,

¹⁶ Knowing that a man is not justified by the works of the law, but by the faith ^q of Jesus Christ, even we have beleevd in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall ^r no flesh be justified.

¹⁷ But if while ^s we seek to be justified by Christ, we our selves also are found sinners, is therefore Christ the minister of sinne? God forbid.

^o Although we be Jews, yet we preach justification by faith, because we know undoubtedly that no man can be justified by the law.

^p So the Jews called the Gentiles, because they were strangers from Gods covenant.

^q In Jesus Christ.

^r No man, and in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is utterly corrupt.

^s Before he goeth any further, he meeteth with their objection, which he answereth, that they say, men are by this means withdrawn from the study of good works. And in this sort is the objection: If sinners should be justified through Christ by faith without the law, Christ should approve sinners, and should as it were exhort them therunto by his ministry. Paul answereth, that this consequence is false, because that Christ destroyeth sin in the beleevers: For so, saith he, do men see unto Christ through the terror and fear of the law, that being quit from the curse of the law, and justified, they may be saved by him, that together therewithall, he beginneth in them by little and little that strength and power of his, which destroyeth sin: to the end that this old man being abolished by the vertue of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himself to sin after he hath received the gospel, let him not accuse Christ nor the gospel, but himself, for that he destroyeth the work of God in himself.

^t He goeth from justification to sanctification, which is another benefit we receive by Christ, if we lay hold on him by faith.

^c By submitting our selves to them, and betraying our own liberty.

^d The true and sincere doctrine of the gospel, which remained safe from being corrupt with any of those mens false doctrines.

^e Under the Galatians name, he understandeth all nations.

^f Among the Gentiles, as ^g I had to preach it among the Jews. ^g Whom alone and onely these men count for pillars of the church, and whose name they abuse to deceive you.

^h They gave us their hand in token that we agreed wholly in the doctrine of the gospel.

ⁱ Before all men.

^j Another most vehement proof of his apostleship, and also of that doctrine which he had delivered concerning free justification by faith onely, because that for this thing onely he reprehended Peter at Antioch, who often here, in that for a few Jews sakes which came from Jerusalem he played the Jew, and offended the Gentiles which had beleevd.

^k By example rather then by judgement.

^l Word for word, with a right foot, which he set forth against halting and dissimulation, which is backward.

^m He calleth the truth of the gospel, both the doctrine itself, and also the use of the doctrine, which we call the practise.

ⁿ He saith, they were constrained, which played the Jews by Peters example.

^o The second part of this epistle, the tract whereof is this: we are justified by faith in Christ Jesus without the works of the law. Which thing he propoundeth in such sort, that first of all he meeteth with an objection, (for I also, saith he, am a Jew, that no man may say against me, that I am an enemy to the law) and afterward he confuteth it by the expresse witness of David.

^p So the Jews called the Gentiles, because they were strangers from Gods covenant.

^q In Jesus Christ.

^r No man, and in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is utterly corrupt.

^s Before he goeth any further, he meeteth with their objection, which he answereth, that they say, men are by this means withdrawn from the study of good works. And in this sort is the objection: If sinners should be justified through Christ by faith without the law, Christ should approve sinners, and should as it were exhort them therunto by his ministry. Paul answereth, that this consequence is false, because that Christ destroyeth sin in the beleevers: For so, saith he, do men see unto Christ through the terror and fear of the law, that being quit from the curse of the law, and justified, they may be saved by him, that together therewithall, he beginneth in them by little and little that strength and power of his, which destroyeth sin: to the end that this old man being abolished by the vertue of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himself to sin after he hath received the gospel, let him not accuse Christ nor the gospel, but himself, for that he destroyeth the work of God in himself.

^t He goeth from justification to sanctification, which is another benefit we receive by Christ, if we lay hold on him by faith.

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- 20 Rom 4:17 phe 1:29:1 tim 3:12
- ✓ 2 62 1907 10:3 10:11 26
- c 2 cor 13:3 tom 8:9:10:11 gal 4:6 eph 3:8
- d 10 m 9:11:12:13 117 huc 2 4 gal 5:11 huc 10:35 10:13 36
- c 2 cor 15:12
- 3 10:11:13
- 1 21 acts 14:11 rom 4:16:11:36 eph 2:9:8 tit 3:7

chap 3

18 For if I build again the things which I destroyed, I make my self a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ. Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

22 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

CHAP. III.

1 He asketh what moved them to leave the faith, and hang upon the law. 6 They that believe are justified. 9 and blessed with Abraham. 10 And this he sheweth by many reasons.

O Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been

evidently set forth, crucified among you? 2 This onely would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham beleeveth God, and it was accounted to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith, are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, * Curfed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law

in the sight of God, it is evident: for, * The just shall live by faith.

12 And the law is not of faith: but, * The man that doth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, * Curfed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Iesus Christ: that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: though it be but a mans covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, That the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty yeares after, cannot disannull, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made, and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one, but God is one.

21 The eight argument taken of comparison, thus, If a mans covenant (being authentically) be firm and strong, much more Gods covenant. Therefore the law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, The end whereof did hang on Christ. m Which tended to Christ. 20 An enlarging of that argument, thus, Moreover and besides that the promise is of itself firm and strong, it was also confirmed with the prescription of long time, to wit, of 430 yeares, so that it could in no wise be broken. 21 An objection: We grant that the promise was not abrogated by the covenant of the law, and therefore we joyne the law with the promise. Nay, saith the apostle, these two cannot stand together, to wit, that the inheritance should both be given by the law and also by promise, for the promise is free: whereby it followeth that the law was not given to justify, for by that means the promise should be broken. n By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by virtue of the covenant that was made with faithful Abraham, we that be faithful, might by that means be blessed of God as well as he. 22 An objection which riseth from the former answer: If the inheritance be not by the law (at the least in part) then why was the law given after that the promise was made? therefore saith the apostle, to reprove men of Sinne, and so to teach them to look unto Christ, in whom at length that promise of saving all people together should be fulfilled, and not that the law was given to justify men. o That men might understand by discovering of their finnes, that they are saved by the onely grace of God, which he revealed to Abraham and that in Christ. p Untill the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jews and Gentiles: for by this word Seed, we may not understand, Christ alone by himself, but coupled and joyned together with his body. 23 A confirmation of the former answer taken from the manner and form of giving the law: for it was given by angels, striking a great terror into all, and by Moses, a Mediator, coming between. Now they that are one, need no Mediator, but they that are twain, at the least, and they are at variance one with another. Therefore the law it self, and the Mediator were witnesses of the wrath of God, and not that God would by this means reconcile men to himself, and abolish the promise, or add the law unto the promise. q Commanded and given, or proclaimed. r By the service and ministry. 24 A taking away of an objection, lest any man might say, that sometimes by consent of the parties which have made a covenant, something is added to the covenant, or the former covenants are broken. This saith the apostle, cometh not to passe in God who is alwayes one, and the self-same, and like himself.

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* Hab. 2, 4.
Rom 1, 17.
13 Here is a reason moved of the former consequence: Because the law promiseth life to all that keep it, and therefore if it be kept, it justifieth and giveth life. But the Scripture attributing righteousness and life to faith, taketh it from the law, seeing that faith justifieth by imputation, and the law by the performing of the work.
* Levit. 18, 5.
14 A preventing of an objection: How then can they be blessed, whom the law pronounceth to be accursed? Because Christ sustained the curse, which the law laid upon us, that we might be quit from it.
15 A proof of the answer by the testimony of Moses, Deut. 21, 23.
h Christ was accounted for us, because he bare the curse: this was due to us to make us partakers of his righteousness.
16 A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jews themselves, of whose number the apostle counteth himself to be, cannot obtain that promised grace of the gospel, which he calleth the Spirit, but onely by faith. And the apostle doeth severally apply the conclusion, both to the one and to the other, preparing himself a way to the next argument, whereby he declareth that that one onely seed of Abraham, which is made of all peoples, can no other wise be joyned and grow up together, but by faith in Christ.
17 He putteth forth two generall rules before the next argument, which is the seventh in order: The one is, that it is not lawfull to break covenants and contracts which are justly made, and according to law, among men, neither may anything be added unto them: the other is, that God did so make a covenant with Abraham, that he would gather together his children which consist both of Jews and Gentiles into one body (as appeareth by that which hath been said before) For he did not say, That he would be the God of Abraham and of his seed, as of apart, and the Jews apart, but that he would be the God of Abraham, and of his seed, as of one.
i I will use an example which is common among you, that you may be ashamed that you give not so much to Gods covenants as you do to mans. Or, *testament*. k Authentically, as we call it.
18 He putteth forth the sum of the seventh argument, to wit, that both the Jews and the Gentiles, grow together in one body of the seed of Abraham, in Christ onely, so that all are one in Christ, as it is afterward declared, vers. 28.
1 Paul speaketh not of Christs person, but of two peoples, which grew together in one in Christ.
19 The eight argument taken of comparison, thus, If a mans covenant (being authentically) be firm and strong, much more Gods covenant. Therefore the law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, The end whereof did hang on Christ.
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o That men might understand by discovering of their finnes, that they are saved by the onely grace of God, which he revealed to Abraham and that in Christ.
p Untill the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jews and Gentiles: for by this word Seed, we may not understand, Christ alone by himself, but coupled and joyned together with his body.
23 A confirmation of the former answer taken from the manner and form of giving the law: for it was given by angels, striking a great terror into all, and by Moses, a Mediator, coming between. Now they that are one, need no Mediator, but they that are twain, at the least, and they are at variance one with another. Therefore the law it self, and the Mediator were witnesses of the wrath of God, and not that God would by this means reconcile men to himself, and abolish the promise, or add the law unto the promise.
q Commanded and given, or proclaimed.
r By the service and ministry.
24 A taking away of an objection, lest any man might say, that sometimes by consent of the parties which have made a covenant, something is added to the covenant, or the former covenants are broken. This saith the apostle, cometh not to passe in God who is alwayes one, and the self-same, and like himself.

25 The fourth argument mixed with the former: and it is double. If the law be joyned with faith, this were not to go forward, but backward, seeing that those spirituall gifts which were bestowed upon you, are more excellent then any that could proceed from your selves. And moreover, it should follow, that the law is better then Christ, because it should perfect and bring to end that which Christ began only. d By the (flesh) he meaneth the ceremonies of the law, against which he setteth the Spirit, that is, the spirituall working of the gospel.
3 An exhortation by manner of upbraiding, that they do not in vain suffer so many conflicts. * Or, *so great*. 4 He repeateth the third argument which was taken of the effects, because he had entangled certain other arguments by the way. 5 The fifth argument which is of great force, and hath three grounds: The first, that Abraham was justified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moses doth most plainly witness. e Look Rom. 4. * Or, *imputed*. 6 The second, that the finnes of Abraham must be esteemed and accounted of by faith. 7 The third, that all people that believe, are without exception comprehended in the promise of the blessing. * Gen. 12, 3. 8 A proof of the first and second ground, out of the words of Moses. f Blessing in this place, signifieth the free promise by faith. 9 The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleeveth) blessed, that is to say, freely justified. g With faithful Abraham, and not by faithful Abraham, to give us to understand, that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is blessed. 10 The first argument, the conclusion whereof is also in the former verse taken of ceremonies: thus, They are accursed which are of the works of the law, that is to say, which value their righteousness by the performance of the law: Therefore they are blessed which are of faith, that is, they which have righteousness by faith. 11 A proof of the former sentence or proposition, and the proposition of this argument is this: Curfed is he that fulfilleth not the whole law. * Deut. 27, 26. 12 The second proposition with the conclusion: But no man fulfilleth the law. * Deut. 27, 26. 13 The third proposition with the conclusion: All are accursed which seek righteousness by the works of the law. And there is annexed also this manner of proof of the second proposition, to wit, Righteousnesse and life are attributed to faith, Therefore no man fulfilleth the law.

The law that bringeth the conscience, and he only causeth us to die to the law, indeed, because that by making us righteous, he taketh away from us the terror of conscience, and by sanctifying us, causeth through the mortifying of lusts in us, that it cannot take such occasion to sinne by the restraint which the law maketh, as it did before. Rom. 7, 10, 11. u The same that I was before. x In this mortal body. y The second argument taken of an abundance: If men may be justified by the law, then was it not necessary for Christ to die. y For there was no cause why he should doe so.

The third reason, or argument, taken of those gifts of the holy Ghost, wherewith they were endued from heaven after they had heard and beleeveth the gospel by Pauls ministerie: which seeing they were so evident to all mens eyes, that they were, as it were, lively images, wherein they might behold the truth of the doctrine of the gospel, no lesse then if they had beheld with their eyes Christ himself crucified, in whose onely death they ought to have their trust, he marvelleth how it could be that they could be so bewitched by the false spotties. b Christ was laid before you so notably & so plainly, that you had his lively image, as it were, represented before your eyes, as if he had been crucified before you. b Those spirituall graces and gifts which were a seal, as it were to the Galatians that the gospel which was preached to them was true. c Of the doctrine of faith.

2 The fourth argument mixed with the former: and it is double. If the law be joyned with faith, this were not to go forward, but backward, seeing that those spirituall gifts which were bestowed upon you, are more excellent then any that could proceed from your selves. And moreover, it should follow, that the law is better then Christ, because it should perfect and bring to end that which Christ began only. d By the (flesh) he meaneth the ceremonies of the law, against which he setteth the Spirit, that is, the spirituall working of the gospel.
3 An exhortation by manner of upbraiding, that they do not in vain suffer so many conflicts. * Or, *so great*. 4 He repeateth the third argument which was taken of the effects, because he had entangled certain other arguments by the way. 5 The fifth argument which is of great force, and hath three grounds: The first, that Abraham was justified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moses doth most plainly witness. e Look Rom. 4. * Or, *imputed*. 6 The second, that the finnes of Abraham must be esteemed and accounted of by faith. 7 The third, that all people that believe, are without exception comprehended in the promise of the blessing. * Gen. 12, 3. 8 A proof of the first and second ground, out of the words of Moses. f Blessing in this place, signifieth the free promise by faith. 9 The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleeveth) blessed, that is to say, freely justified. g With faithful Abraham, and not by faithful Abraham, to give us to understand, that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is blessed. 10 The first argument, the conclusion whereof is also in the former verse taken of ceremonies: thus, They are accursed which are of the works of the law, that is to say, which value their righteousness by the performance of the law: Therefore they are blessed which are of faith, that is, they which have righteousness by faith. 11 A proof of the former sentence or proposition, and the proposition of this argument is this: Curfed is he that fulfilleth not the whole law. * Deut. 27, 26. 12 The second proposition with the conclusion: But no man fulfilleth the law. * Deut. 27, 26. 13 The third proposition with the conclusion: All are accursed which seek righteousness by the works of the law. And there is annexed also this manner of proof of the second proposition, to wit, Righteousnesse and life are attributed to faith, Therefore no man fulfilleth the law.

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25 The conclusion uttered by a manner of asking a question, and it is that same that was uttered before, ver. 17. but proceeding of another rule: so that the argument is new, and is this: God is always like unto himself: Therefore the law was not given to abolish the promise. But it should abolish them if it gave life, for by that means it should justify, and therefore it should abolish that justification, which was promised to Abraham, and to his seed by faith. Nay, it was rather given to bring to light the guiltiness of all men, to the end that all believers fleeing to Christ, might be freely justified in him. By this word scripture, he meaneth the law.

26 Whatsoever cometh from man. In every one of these words,

there lieth an argument against the merits of works: for all these words, Promise, faith, Christ, might be given to believers, are against merits, and not one of them can stand with deserving works.

26 Now there followeth another handling of the second part of this epistle: the first whereof was this: Although the law (that is, the whole government of God's house according to the law) do not justify, is it therefore to be abolished, seeing that Abraham himself was circumcised, and his posteritie held still the use of Moses law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be, as it were, a school-master and keeper to the people of God, until the promise appeared in deed, that is to say, Christ, and the gospel manifestly published with great efficacy of the spirit.

27 Because age changeth not the condition of servants, he addeth that we are free by condition, and therefore, seeing we are out of our childhood, we have no more need of a keeper and schoolmaster. 28 Vnto a generall particule, lest the Jews at the least should not think themselves bound with the band of the law, he pronounceth that baptism is common to all believers, because it is a pledge of our deliverance in Christ, as well to the Jews as to the Grecians, that by this means all may be truly one in Christ, that is to say, that promised seed to Abraham, and in his ritours of eternall life. y He fetcheth baptism secretly against circumcision, which the false apostles so much bragged of. 2 The church must put on Christ, as it were a garment, and be covered with him, that it may be thoroughly holy, and without blame.

a You are all as one: and so is this great knot and conjunction signified.

C H A P. IIII.

1 We were under the law till Christ came, as the heire is under his gardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good will to him, and his to them, 22 and sheweth that we are the sonnes of Abraham by the free-woman.

1 He declareth that by another double similitude, which he said before concerning the keeper and schoolmaster: for he saith, that the law (that is, the whole government of God's house according to the law) was as it were a tutor or overseer appointed for a time, until such time as that protection and overseeing which was but for a time, being ended, we should at length come to be at our own libertie, and should live as children, and not as servants. Moreover, he sheweth by the way, that that governance of the law, was as it were an A B C, and as certain principles, in comparison of the doctrine of the gospel.

a This is added, because he that is always under a tutor or governor, may hardly be counted a freeman. b The law is called rudiments, because that by the law God instructed his church as it were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the gospel.

2 He uttereth and declareth many things at once, to wit, that this tutorship was ended at his time, that curious men may leave to ask, why that school-master lasted so long. And moreover, that we are not sons by nature, but by adoption, and that in that Son of God, who therefore took upon him our flesh, that we might be made his brethren.

c The time is said to be full, when all parts of it are past and ended, and therefore Christ could not have come either sooner or later. d He calleth Marie a woman, in respect of the sex, and not as the word is used in a contrary sense to a virgin, for she remained a virgin still. e The adoption of the sonnes of God, is from everlasting, but is revealed and shewed in the time appointed for it. f He sheweth that we are in such sort free and set at libertie, that in the mean season we must be governed by the Spirit of Christ, which reigning in our hearts, may reach us the true service of the Father. But this is not to serve, but rather to enjoy true libertie, as it becometh sons and heirs.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousnesse should have been by the law.

22 But the scripture hath concluded all under sinne, that the promise by faith of Jesus Christ might be given to them that beleeve.

23 But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

24 Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a school-master.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been into Christ, have put on Christ.

28 There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise.

sent forth the Spirit of his Sonne into your hearts, crying, Abba, Father

7 Wherefore thou art no more a servant, but a sonne; and if a sonne, then an heir of God through Christ.

8 Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggerly elements, whereunto ye desire again to be in bondage?

10 Ye observe dayes, and moneths, and times, and yeares,

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are, ye have not injured me at all.

13 Ye know how through infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessednesse you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you, that you might affect them.

18 But it is good to be zealously affected alwayes in a good thing, and not onely when I am present with you.

19 My little children of whom I travail in birth again untill Christ be formed in you,

20 I desire to be present with you now, and to change my voice, for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not heare the law?

22 For it is written, that Abraham had two sonnes, the one by a bond-maid, the other by a free-woman.

23 But he who was of the bond-woman,

might have seemed to have spoken somewhat sharply, very artificially, and divinely declaring his good will toward them in such sort, that the Galatians could not but either be utterly desperate when they read these things, or acknowledge their own lightnesse with tears, and desire pardon. m Many afflictions. n Those daily troubles whereunto the Lord tried me amongst you. o For my ministeries sake. f Or, what was then? p What a talk was there abroad in the world amongst men, how happye you were? q For they are jealous over you for their own commoditie. r Or, us. s That they may convey all your love from me, to themselves. t He setteth his own true and good love, which was earnestly bent toward them, against the naughtie vicious love of the false apostles. u Vse other words among you. f Or, I am perplexed for you. 6 Because the false apostles urged this, that unless the Gentiles were circumcised, Christ could profit them nothing at all, and this dissention of them which beleeved of the circumcision, against them which beleeved of the uncircumcision, was full of offence: the apostle after divers arguments, whereby he hath refuted their error, bringeth forth an allegory, wherein he saith, the holy Ghost did shadow out unto us, all these mysteries: to wit, that it should come to passe, that two sorts or sonnes should have Abraham a father common to them both: but not with like successe, for as Abraham begat Isaac, by the common course of nature, of Agar his bond-maid, and a stranger, and begat Isaac of Sara a free woman, by the verue of the promise, and by grace onely, and the first was not onely not heir, but also persecuted the heir: So there are two covenants, and as it were, two sonnes born to Abraham of those two covenants, as it were of two mothers. The one was made in Sinai, without the land of promise, according to which covenant Abrahams children according to the flesh were begotten to wit, the Jews, which seek righteousnesse by that covenant, that is, by the law: but they are not heirs, nay they shall at length be cast out of the house, as they that persecute the true heirs. The other was made in that high Jerusalem, or in Zion, to wit, by the sacrifice of Christ, which begetteth children of promise, to wit, believers by the verue of the holy Ghost, which children (as Abraham) do rest themselves in the free promise, and they onely by the right of children shall be partakers of the fathers inheritance, and those servants shall be shut out. u That desire to greatly.

was

6
• Gal 2:20 2 Cor 13:5 Rom 8:9-10 11 ~~Gal 2:16~~ Phil 3:17

chap 4

6 Rom 12:2

7 1 Cor 3:22

2 6

3 for worldly sacrifice

5 hebr 7:19:

6

galaffians

6 Ex 12:42

² As all men are,
and by the com-
mon course of
nature.

³ By vertue of the
promise, which
Abraham laid hold
on for himself and
his true seed, for
otherwise Abra-
ham and Sara were
past begetting and
bearing of children.
⁴ These do repre-
sent shadow forth
the *Or, testament*.
⁵ They are called
two covenants,
the one of
the old Testa-
ment, and another
of the new: which
were not two
indeed, but in
respect of the
times, and the
diversitie of the
governement.

⁶ He maketh
mention of Sinai,
because that cove-
nant was made
in that mountain,
of which moun-
tain Agar was
a shadow.

⁷ Or, *is in the
same rank with.*

⁸ Look how the
covenant standeth
between Agar and
her children, even
so standeth it be-
tween Jerusalem
and hers.

⁹ That is, Sinai.
¹⁰ Which is excel-
lent, and of great
account.

¹¹ He sheweth that in this allegorie, he hath followed the steps of Esay, who foretold that the church should be made, and consist of the children of barren Sara, that is to say, of them which should be made Abrahams children by faith, rather then of fruitfull Agar, even then foretelling the casting off of the Jews and calling of the Gentiles. * Isa. 54. 1. f She that is destroyed and wasted. g After the manner of Isaac, who is the first begotten of the heavenly Jerusalem, as Immanuel is of the Jewish Synagogue. h That seed unto which the promise belongeth. i By the common course of nature. k By the vertue of Gods promise, and after a spirituall manner. * Gen. 21. 10. l The conclusion of the former allegorie, that we by no means procure and call back again the slavery of the law, seeing that the children of the Lordmaid shall not be heirs.

CHAP. V.

I He moveth them to stand in their liberty, and not to observe circumcision: 13 but rather love, which is the summe of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the spirit, 25 and exhorteth to walk in the spirit.

STand fast therefore in the libertie where-with Christ hath made us free, and be not intangled again with the yoke of bondage.

¹ Another obte-
ration, wherein
he plainly wit-
nesseth that justifi-
cation of works,
and justification
of faith cannot
stand together,
because no man
can be justified by
the law, but he
that doeth fully
and perfectly ful-
fill it. And he ta-
keth the example
of circumcision,
because it was the
ground of all the
service of the
law, and was
chiefly urged of
the false apostles.
² Circumcision is
in other places
called the seal

of righteousness, but here we must have consideration of the circumstance of the time, for now had baptism come in the place of circumcision. And moreover Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their salvation. b That is, as he himself expoundeth it afterward, ye are fallen from grace. c That is, seek to be justified by the law, for indeed no man is justified by the law. d He privily compareth the new people with the old: for it is certain that they also did ground all their hope of justification and life in faith, and not in circumcision, but so, that their faith was wrapped in the externall and ceremoniall worship: but our faith is bare, and content with spirituall worship. e Through the Spirit which ingendreth faith. f He addeth a reason, for that now circumcision is abolished, seeing that Christ is exhibited unto us with full plenty of spirituall circumcision. g He maketh mention also of uncircumcision, lest the Gentiles should please themselves in it, as the Jews do in circumcision. h The taking away of an obligation: If all that worship the law be taken away, wherein then shall we exercise our selves? In charity. faith Paul: for faith, whereof we speak, cannot be idle, nay it bringeth forth daily fruits of charity. e So is true faith distinguished from counterfeit faith: for charity is not joyed with birth, as a fellow cause, to help forward our justification with faith.

² Behold, I Paul say unto you, that if ye be ^a circumcised, Christ shall profit you nothing.

³ For I testifie again to every man that is circumcised, that he is a debtour to do the whole law.

⁴ Christ is become of no effect unto you, whosoever of you are ^c justified by the law; ye are fallen from grace.

⁵ For we through the ^d Spirit wait for the hope of righteousness by faith.

⁶ For in Jesus Christ, neither circumcision availeth any thing, nor ^e uncircumcision, but ^f faith which worketh by love.

⁷ Ye did run well, ^g who did hinder you, that ye should not obey the truth?

⁸ This perswasion cometh not of him that calleth you.

⁹ A little leaven leaveneth the whole lump.

¹⁰ I have confidence in you through the Lord, that you will be none otherwise minded; but he that troubleth you, shall bear his judgement, whosoever he be.

¹¹ And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the crosse ceased.

¹² I would they were even cut off which ^h trouble you.

¹³ For, brethren, ye have been called unto liberty; ⁱ onely use not liberty for an occasion to the flesh, but by love serve one another.

¹⁴ For ^j all the law is fulfilled in one word, even in this: * Thou shalt love thy neighbour as thy self.

¹⁵ But if ye bite and devour one another, take heed that ye be not consumed one of another.

¹⁶ This I say then, Walk in the Spirit, and ^k ye shall not fulfill the lust of the flesh.

¹⁷ For the ^l flesh lusteth against the Spirit, and the spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would.

¹⁸ But if ye be led by the Spirit, ye are not under the law.

¹⁹ Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,

²⁰ Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

²¹ Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

²² But the ^m fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

²³ Meekness, temperance: ⁿ against such there is no law.

²⁴ And they that are Christs, have crucified the flesh, with the ^o affections and lusts.

²⁵ If we ^p live in the Spirit, let us also walk in the Spirit.

²⁶ Let us not be desirous of vain-glory, provoking one another, envying one another.

²⁷ Against such the law is not made.

²⁸ But if ye be led by the Spirit, ye shall not be under the law.

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⁶ Again, he chideth the Galatians, but with an adoration, and therewithall a praise of their former race, to the end that he may make them more ashamed.

⁷ Or, who did drive you back. He playeth the part of an apostle with them, and useth an authority, denying that that doctrine can come from God, which is contrary to his.

⁸ He addeth this, that they may not seem to contend upon a trifle, warning them diligently (by a similitude, which he borroweth of leaven, as Christ himself also did) not to suffer the puritie of the apostolical doctrine to be infected with the least corruption that may be.

⁹ He mitigateth the former reproof, casting the fault upon the false apostles, against whom he denounceth the horrible judgements of God. He willeth them to consider how that he seeketh not his own profit in this matter, seeing that he could cleanse the hatred of men, if he would joyne Iudaisme with Christianity.

¹¹ An example of a true pastour: inflamed with the zeal of Gods glory, and love of his flock. For they that preach the law, cause mens consciences alwayes to tremble.

¹² The third part of this epistle, shewing that the right use of Christian libertie consisteth in this, that being delivered, and set at libertie from the slavery of sin, and the flesh, and being obedient to the spirit, we should serve unto one another's salvation through love.

¹³ He propoundeth the love of our neighbour, as a mark whereunto all Christians ought to referre all their actions, and thereunto he citeth the testimony of the law.

¹⁴ This particule (All) must be referred to the

second table. * Lev. 19. 18. Matth. 22. 39. 14 An exhortation to the duties of charity, by the profit that ensueth thereof, because that no men provide worse for themselves then they that hate one another.

¹⁵ He acknowledgeth the great weakness of the godly, for that they are but in part regenerate: but he willeth them to remember that they are endued with the Spirit of God, which hath delivered them from the slavery of sinne, and so of the law, so farre forth as it is the vertue of sinne, that they should not give themselves to lusts.

¹⁶ Or, fulfill not. For the flesh dwelleth even in the regenerate man, but the Spirit reigneth, although not without great strife, as is largely set forth, Rom. 7. 16 He setteth out that particularly, which he spake generally, reckoning up some chief effects of the flesh, and opposing them to the fruits of the spirit, that no man may pretend ignorance.

¹⁷ Therefore they are not the fruits of freewill, but so farre forth as our will is made free by grace. 17 Left that any man should object that Paul playeth the Sophister, as one who urgeth the Spirit, urgeth nothing but that which the law commandeth, he sheweth that he requireth, not that literall and outward obedience, but spirituall, which proceedeth not from the law, but from the Spirit of Christ, which doeth beget us again, and must and ought to be the ruler and guide of our life. 18 Or, passions. If we be indeed endued with the quickening Spirit, which causeth us to die to sinne, and live to God, let us shew it in our deeds, that is, by holiness of life. 18 He addeth peculiar exhortations, according as he know the Galatians subject to divers vices: and first of all, he warneth them to take heed of ambition, which vice hath two fellows, back-biting, and envie, out of which two is cannot be but many contentions must needs arise.

¹ He moveth them to deal mildly with a brother that hath slipped, ² and to bear one anothers burden, ⁶ to be liberal to their teachers, ⁹ and not weary of well-doing. ¹² He sheweth what they intend that preach circumcision. ¹⁴ He glorieth in nothing, save in the crosse of Christ.

⁴ Or, although.

¹ He condemneth importunate rigour, because that brotherly reprehensions ought to be moderated and tempered by the spirit of meekness.

² That is, the malice of the flesh, and the devil.

⁶ Which are upon him by the virtue of Gods Spirit.

^c Labour to fill up that that is wanting in him.

^d This is a kinde of speech which the Hebrews use, giving to understand thereby, that all good gifts come from God.

² He toucheth the fore: for they commonly are not severe judges, whatsoever a man soweth, that shall he also reap.

³ He teacheth that this is the end of reprehensions, to raise up our brother which is fallen, and not proudly to oppress him. Therefore every one must seek to have commendation of his own life by approving of himself, and not by reprehending others.

^e Christ, in plain and flat words, calleth the commandment of charity his commandment.

⁴ A reason wherefore man ought to have the greatest eye upon themselves, because that every man shall be judged before God, according to his own life, and not by comparing himself with other men.

⁵ It is meet that matters should be taught by their scholars, so farre forth as they are able.

^f Of whatsoever he hath, according to his abilities.

⁶ He commendeth liberalitie towards the poore, and first of all chideth them which were not ashamed to pretend this and that, and all because they would not help their neighbours, as though they could deceive God: and afterward compareth almes to a spirituall sowing which shall have a most plentiful harvest, so that it shall be very profitable: and compareth covetous niggardlinesse to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by.

^g To the commodities of this present life.

⁷ Against such as are liberal at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seed time and the harvest were at one instant.

Brethren, if a man be overtaken in a fault, By which are spirituall, restore such an one in the spirit of meeknesse; considering thy self, lest thou also be tempted.

² Bear ye one anothers burdens, and so fulfill the law of Christ.

³ For if a man think himself to be something, when he is nothing, he deceiveth himself.

⁴ But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another.

⁵ For every man shall bear his own burden.

⁶ Let him that is taught in the word, communicate unto him that teacheth, in all good things.

⁷ Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

⁸ For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

⁹ And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

¹⁰ As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

¹¹ Ye see how large a letter I have written unto you with mine own hand.

¹² As many as desire to make a fair shew in the flesh, they constrain you to be circumcised: onely lest they should suffer persecution for the crosse of Christ.

¹³ For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh.

¹⁴ But God forbid that I should glory save in the crosse of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

¹⁵ For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

¹⁶ And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

¹⁷ From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.

¹⁸ Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¹⁹ Unto the Galatians, written from Rome.

¹ That they have entangled you in Judaisme, and yet he harpeth on the form of circumcision.

² He sticketh not to compare himself with them, knowing, that on the contrary part, he rejoiceth in those afflictions which he suffereth for Christs sake, and as he is despised of the world, so doeth he in like sort esteem the world as naught: which is the true circumcision of a true Israelite.

³ When Paul useth this word in good sense, or part, it signifieth to sett a mans self wholly in a thing, and to content himself therewith.

⁴ Or, whereby.

⁵ Upon the true Israel, whose praise is of God, and not of man. Rom. 2, 19.

⁶ Continuing still in the same Metaphore, he opposeth his miseries and the marks of those stripes which he bare for Christs sake, against the fearre of the outward circumcision, as a true mark of his apostleship.

⁷ Marks which are burnt into a mans flesh, as they used in old time, to mark their servants that had run away from them.

⁸ For it importeth much, whose marks we bear: for the cause maketh the Martyr, and not the punishment.

⁹ Taking his farewell of them, he withereth them grace, and the spirit, against the deceits of the false apostles, which laboured to bear those outward things into their brains.

¹⁰ VVith your mindes and hearts.

¹¹ The next final cause, and in respect of us, is our salvation, all things being bestowed upon us which are necessary to our salvation, which kinde of blessing is heavenly, and proper to the elect.

¹² VVith all kinde of gracious and bountifull goodness which is heavenly indeed, and from God onely.

¹³ Which God our Father gave us from his high throne from above: or because the saints have those gifts bestowed on them, which belong properly to the citizens of heaven.

¹⁴ The matter of our salvation is Christ in whom onely we are indued with spirituall blessing and unto salvation.

¹⁵ He declareth the efficient cause, or by what means God the Father saveth us in his Son: Because faith he, he chose us from everlasting in his Son.

¹⁶ To be adopted in him.

¹⁷ He expoundeth the next final cause, which he maketh double, to wit, sanctification, and justification.

¹⁸ Whereof he will speak hereafter. And hereby also two things are to be noted, to wit, that holinesse of life cannot be separated from the grace of election: and again what purenesse forever is in us, is the gift of God who hath freely of his mercie chosen us.

¹⁹ Then God did not chuse us, because we were, or otherwise should have been holy, but to the end we should be holy.

²⁰ Being clothed with Christs righteousness.

²¹ Truly and sincerely.

²² Another plainer exposition of the efficient cause, and also of eternal election, whereby God is said to have chosen us in Christ, to wit, because it pleased him to appoint us out when we were not yet born, whom he would make to be his children by Iesus Christ: so that there is no reason here of our election to be sought, but in the free mercie of God: neither is faith which God forelaw, the cause of our predestination, but the effect.

²³ h God re-²⁴ peateth nothing, either that present is, or that is to come, but himself onely.

²⁵ accor-

⁸ They that are of the household of faith, that is, such as are joynd with us in the profession of one self same religion, ought to be preferred before all other, yet so notwithstanding that our liberalitie extend to all.

⁹ The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose, to wit, that the Galatians should not suffer themselves to be led out of the way by the false apostles: & he painteth out those false apostles in their colours, reproving them of ambition, as men that do not that which they do, for any affection or zeal they have to the law, but only for this purpose, that they may purchase themselves favour amongst their own sort by the circumcision of the Galatians.

¹⁰ He setteth a fair shew against the truth.

¹¹ In keeping of ceremonies.

¹² For the preaching of him that was crucified.

¹³ He sticketh not to compare himself with them, knowing, that on the contrary part, he rejoiceth in those afflictions which he suffereth for Christs sake, and as he is despised of the world, so doeth he in like sort esteem the world as naught: which is the true circumcision of a true Israelite.

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¹⁸ Marks which are burnt into a mans flesh, as they used in old time, to mark their servants that had run away from them.

¹⁹ For it importeth much, whose marks we bear: for the cause maketh the Martyr, and not the punishment.

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²¹ VVith your mindes and hearts.

²² The next final cause, and in respect of us, is our salvation, all things being bestowed upon us which are necessary to our salvation, which kinde of blessing is heavenly, and proper to the elect.

²³ VVith all kinde of gracious and bountifull goodness which is heavenly indeed, and from God onely.

²⁴ Which God our Father gave us from his high throne from above: or because the saints have those gifts bestowed on them, which belong properly to the citizens of heaven.

²⁵ The matter of our salvation is Christ in whom onely we are indued with spirituall blessing and unto salvation.

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³⁴ h God re-³⁵ peateth nothing, either that present is, or that is to come, but himself onely.

³⁶ accor-

The epistle of PAUL the apostle,

TO THE

EPHESIANS.

CHAP. I.

¹ After the salutation, ³ and thanksgiving for the Ephesians, ⁴ he treateth of our election, ⁶ and adoption by grace, ¹¹ which is the true and proper fountain of mans salvation. ¹³ And because the height of this mysterie cannot easily be attained unto, ¹⁶ he prayeth that they may come ¹⁸ to the full knowledge and ²⁰ possession thereof in Christ.

¹ The inscription and salutation, whereof we have spoken in the former epistles.

² This is the definition of the saints, shewing what they are.



Paul an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithfull in Christ Jesus.

² Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

³ Blessed be the God and Father of our

¹ The first part of the epistle, wherein he handleth all the parts of our salvation propounding the example of the Ephesians, and using divers exhortations, and beginning after his manner with thanksgiving.

² The efficient cause of our salvation is God, not considered confusedly and generally, but as the Father of our Lord Iesus Christ.

10 to take the great white fish 8:33

11 mat 26:69-74 or 26:69-74
by faith, gene 38:10, 18, 19, 32-25 or 38:10, 18, 19, 32-25

12 18:5-18:13 35:17

13 18:5-18:13 35:17

14 18:5-18:13 35:17

15 18:5-18:13 35:17

16 18:5-18:13 35:17

17 18:5-18:13 35:17

18 18:5-18:13 35:17

19 18:5-18:13 35:17

17 for now he wouldn't travel but it is not a prison

Ephe 3:1
Phay 2:1

11 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

13 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

14 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

15 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

16 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

17 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

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22 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

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24 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

25 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

26 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

27 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

28 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

29 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

30 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12 20:1 1:12

9 The uttermost and chiefeft final cause is the glory of God the Father, who saveth us freely in his Son. i That as his bountifull good- nelle deterverth all praise, fo also it should be set forth & published. 10 Answer inel- caule more neare, is our justification, while that he freely accounteth us for jutt in his Son.

11 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is he only whose sacrifice by the merite of God is imputed unto us, for forgive- nesse of sins.

12 Now he com- eth at length to the formal cause, that is to say, To vocation, or pre-aching the go- spel, whereby God executeth that external coun- sel of our free reconciliation and salvation in Christ, & putting in place of the go- pel all wisdom & understanding, he sheweth how excellent it is.

k By which graci- ous goodnesse and bountifullnesse. l In perfect and founde home. m For in this the Lord had opened unto us that my- stery, we could never have so much as dreamed of our selves.

13 Not onely the election, but also the vocation pro- ceedeth of meer grace.

14 The Father ex- hibited and gave Christ, who is the head of a true elect unto the world, at that time which was convenient, according as he most wisely dispo- sed all times from everlasting. And Christ is he, whom all the elect from the beginning of the world, (other- wise wandering and separated from God) are gathered together: of which some were then in hea- ven, when he came into the earth, (to wit, such as by faith in him to come, were gathered together) and other being found upon the earth, were gathered together of him, and the rest are daily gathered together. n The faithfull are said to be gathered together in Christ, because they are joynt together with him through faith, and became as it were one man. t Gr. the heavens.

15 He applieth severally the benefit of vocation to the believing Jews, going back to the very fountain, that even they also may not attribute their salvation, neither to themselves, nor to their flock, nor any other thing, but to the onely grace and mercie of God, both because they were called, and also because they were first called. o All things are attributed to the grace of God, without exception, and yet for all that, we are not stocks, for he giveth us grace both to will, and to be able to do those things that are good, Phil. 2. 13. p He speaketh of the Jews. q Or, hoped.

16 Now he maketh the Ephelians (or rather all the Gentiles) equall to the Jews, because that notwithstanding they came last, yet being called by the same gospel, they embraced it by faith, and were sealed up with the same spirit, which is the pledge of election, untill the inheritance it felt be seen, that in them also the glory of God might shine forth and be manifested. q That word which is truth indeed, because it cometh from God. r This is a borrowed kinde of speech taken of a seal, which being put to any thing, maketh difference between those things that are authentically, and others that are not. s With that spirit, which bringeth not the law, but the promise of free adoption. t Full and perfect.

17 He returneth to the former gratulation, concluding two things together of those things that went before: the first is, that all good things come to us from God the Father in Christ, and by Christ, that for them he may be praised of us. The second is, that all those things (which he bringeth to two heads, to wit, faith and chariti) are increased in us by certain degrees, so that we must desire increase of his grace, from whom we have the beginning, and of whom we hope for the end.

18 The causes of faith, are God the Father lighting our minds with his holy Spirit, that we may embrace Christ opened unto us in the gospel, to the obtaining of everlasting life, and the setting forth of Gods glory. u Full of majestie. v Or, for the acknowledgement.

19 For it is not enough for us to have known God once, but we must know him every day more and more. y What blessings they are which he calleth you to hope for, whom he calleth to Christ. 19 The excellencie of faith is declared by the effects, because the mighty power of God is set forth and shewed therein. t Gr. of the might of his power. 20 The apostle willerh us to behold in our most glorious Christ, with the eyes of faith, that most excellenc power and glorie of God, whereof all the faithfull are partakers, although it be as yet very dark in us, by reason of the ignominie of the crosse, and the weaknesse of the flesh. z To be set on Gods right hand, is to be partaker of the soveraigntie, which he hath over all creatures.

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a Every thing whatsoever it be, or, above all things, be they of never so much power or excellencie.

21 That we should not think that that excellent glory of Christ is a thing wherewith we havenought

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K You were called
nootherwiſe then
Gentiles, that all
the world might
witiſſe of your
uncleanneſſe.
L Of the Jews
which were known
from you by
the mark of cir-
cumciſion, the
mark of the
covenant.
M He beginneth
fiſt with Chriſt,
who was the end
of all the promiſ-
ſes.

N You had no
right or title to
the common
wealth of Iſrael.
X Chriſt is the
only bond of the
Jews and Gen-
tiles, whereby
they be reconciled
to God.

Y As by the ce-
remonies and
worſhip appointed
by the law, the
Jews were divi-
ded from the
Gentiles, ſo now
Chriſt, having
broken down the
partition wall joy-
neth them both
together, both in
himſelf, and be-
tween themſelves,
and to God.

V Whereby it fol-
loweth, that who-
ſoever eth bliſſeth
the ceremonies of
the law, maketh
the grace of
Chriſt void, and
of none effect.

H He alludeth to
the ſacrifices of
the law, which re-
preſented that true
& only ſacrifice.

F For he deſtroy-
ed death by
death, and ſtatten-
ed it, as it were, to
croſſe.

O Or, in himſelf.

T The preaching
of the goſpel, is
the holy Ghoſt, is
as it were, our
loſd-man who leadeth us.

S Chriſt is the gate, as it were, by whom we come to the Father, and the
holy Ghoſt.

C The concluſion: The
Gentiles are taken into the fellowſhip of ſalvation, and he deſcribeth the excellencie of the church,
calling it the ciſe and houſe of God.

T The Lord committed the doctrine of ſalvation,
fiſt to the prophets, and then to the apoſtles, the end whereof, and matter, as it were, and
ſubſtance, is Chriſt. Therefore that is indeed the true and Catholique church, which is builded
upon Chriſt by the prophets and apoſtles, as a ſpiritual temple conſecrated to God.

T That is,
the head of the building, for the foundations are, as it were, the heads of the building.

S So that God is the workman not onely of the foundation, but alſo of the whole building.

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time paſſed Gentiles in the fleſh, who are ¹ called
circumciſion by that which is ¹ called the
circumciſion in the fleſh made by hands,

12 That at that time ye were ^m without
Chriſt, being ⁿ aliens from the common wealth
of Iſrael, and ſtrangers from the covenants of
promiſe, having no hope, and without God in
the world.

13 ¹¹ But now in Chriſt Jeſus, ye who ſome-
times were farre off, are made nigh by the
bloud of Chriſt.

14 ¹² For he is our peace, who hath made
both one, and hath broken down the middle
wall of partition between us:

15 Having aboliſhed in his fleſh the enmity,
even the law of commandments, contained in
ordinances, for to make in himſelf, of twain,
one new man, ſo making peace.

16 And that he might reconcile both unto
God in ^o one body by the croſſe, having ^p ſlain
the enmity ^q thereby:

17 ¹³ And came, and preached peace to you
which were afar off, and to them that were nigh.

18 For ^r through him we both have an ac-
ceſſe by one Spirit unto the Father.

19 ¹⁴ Now therefore ye are no more ſtran-
gers and forreiners, but fellow-citizens with
the ſaints, and of the houſhold of God;

20 ¹⁵ And are built upon the foundation of
the apoſtles and prophets, Jeſus Chriſt him-
ſelf being the ^r chief corner ſtone,

21 In whom all the ^s building fitly framed
together, groweth unto an holy temple in the
Lord:

22 In whom you alſo are builded together
for an habitation of God through the Spirit.

¹ Chriſt is the gate, as it were, by whom we come to the Father, and the
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¹⁹ That is,
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to the gift of the grace of God, given unto
me, by the effectuall working of his power.

8 Unto me, who am leſſe then the leaſt of
all ſaints, is this grace given, that I ſhould
preach among the Gentiles the unſearchable
riches of Chriſt,

9 And to make all men ſee, what is the fel-
lowſhip of the myſterie, which from the be-
ginning of the world, hath been hid in God,
who created all things by Jeſus Chriſt:

10 ² To the intent that now unto the prin-
cipalities and powers in heavenly places,
might be known by the church the ^c manifold
wiſdome of God,

11 According to the ^d eternall purpoſe
which he purpoſed in Chriſt Jeſus our Lord:

12 In whom we have boldneſſe and acceſſe
with confidence by the faith of him.

13 Wherefore I deſire that ye faint not at
my tribulations for you, which is your glory.

14 ³ For this cauſe I bowe my knees unto
the Father of our Lord Jeſus Chriſt,

15 Of whom the whole ^e family in heaven
and earth is named,

16 That he would grant you according to
the ^f riches of his glory, to be ſtrengthened
with might, by his Spirit in the ^g inner man:

17 That Chriſt may dwell in your hearts by
faith, that ye being rooted and grounded in
^h love,

18 May be able to comprehend with all
ſaints, ⁱ what is the breadth, and length, and
depth, and height:

19 And to know the ^j love of Chriſt, which
^k paſſeth knowledge, that ye might be filled
with all the ^m fulneſſe of God,

20 ⁴ Now unto him that is able to do ex-
ceeding abundantly above all that we ask or
think, according to the power that worketh
in us,

21 Unto him be glory in the church by
Chriſt Jeſus, throughout all ages, world
without end. Amen.

^c All that whole people, which had but one houſhold Father, and that is the church, which
is adopted in Chriſt.

^d According to the greatneſſe of his mercie.

^e Look Romans
7, 22.

^f VVherewith God loveth us, which is the root of our election.

^g How perſit
that work of Chriſt is in every part.

^h VVhich God hath ſheweth us in Chriſt.

ⁱ VVhich
paſſeth all the capacite of mans wit, to comprehend it fully in his mind: for otherwiſe who ſo
hath the ſpirit of God perceiveth ſo much (according to the meaſure that God hath given
him) as is ſufficient to ſalvation.

^j So that we have abundantly in us whatſoever things
are requiſite to make us perſit with God.

^k He breaketh forth into a thankſgiving,
whereby the Ephesians alſo may be confirmed to hope for any thing of God.

^l Another part of
the epiſtle, con-
taining precepts
of Chriſtian life,
the ſum whereof
is this, that every
man behave him-
ſelf as it is meet
for ſo excellent
grace of God.

^m Or, in the Lord.

ⁿ By this is meant
the generall cal-
ling of the faith-
full, which is this,
to be holy as our
God is holy.

^o Secondly, he commendeth meekneſſe of the mind, which is ſheweth forth
by bearing one with another.

^p Look Mat. 28. 25.

^q Thirdly, he requirith perſit
agreement, but yet ſuch as is knit with the band of the holy Ghoſt.

^r An argument of
great weight, for an earneſt entertaining of brotherly love and charitie one with another, be-
cauſe we are made one body, as it were of one God and Father, by one Spirit, worſhipping one
Lord with one faith, and conſecrated to him with one baptiſme, and hope of one ſelf ſame
glory, whereunto we are called. Therefore whoſoever breaketh charitie, breaketh all theſe
things aſunder.

Ephesians

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as ye are called in one hope of your calling;

5 One Lord, one faith, one baptisme,

6 One God and Father of all, who is above all, and through all and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, * When he ascended up on high; he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

10 He that descended, is the same also that ascended up farre above all heavens, that he might fill all things)

11 * And he gave some apostles: and some, prophets: and some, evangelists: and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every winde of doctrine, by the sleight of men, and cunning craftinesse, whereby they lie in wait to deceive:

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

17 This I say therefore and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their minde,

18 Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling, have given themselves over unto lasciviousnesse, to work all uncleannesse with greedinesse.

20 But ye have not so learned Christ: 21 If so be that ye have heard him, and have been taught by him as the truth is in Jesus:

22 That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts:

23 And be renewed in the spirit of your minde: 24 And that ye put on the new man, which after God is created in righteousness, and true holinesse.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry and sin not, let not the sunne go down upon your wrath: 27 Neither give place to the devil.

28 Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.

32 And be ye kinde one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you.

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our anger, in such sort, that although it be hot, yet that it break not out, and that it be straight wayes quenched before we sleep: lest Satan taking occasion to give us evil countel and by that means destroy us.

16 He defendeth from the heart to the hands, condemning their: and because the men which give themselves to this wickednesse, use to pretend poverty, he sheweth that labour is a good remedie against poverty, which God bleth in such fort, that they which labour have alwayes some overplus to help other, so far is it from this, that they are constrained to steal other mens goods.

17 He brideth the tongue also, teaching us so to temper our talk, that our hearers minde be not only not destroyed, but also instructed.

18 A general precept against all excess of affections which dwell in that part of the minde, which they call Anger, and he setteth against them the contrary means.

19 An argument taken from the example of Christ, most grave and vehement, both for pardoning of those injuries which have been done unto us by our greatest enemies, and much more for having our consideration of the miserable, and ungodly moderation and gentle behaviour towards all men.

20 If it so fall out, that you be angry, yet sin not: that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.

21 Let not the night come upon you in your anger, that is, make an atonement quickly for all matters.

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23 By labouring in things that are holy, and profitable to his neighbour.

24 Or, to edification. 25 By grace, he meaneth that, whereby men may profit to the going on forward in godlinesse and love.

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76 If it so fall out, that you be angry, yet sin not: that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.

77 Let not the night come upon you in your anger, that is, make an atonement quickly for all matters.

78 He defendeth the heart to the hands, condemning their: and because the men which give themselves to this wickednesse, use to pretend poverty, he sheweth that labour is a good remedie against poverty, which God bleth in such fort, that they which labour have alwayes some overplus to help other, so far is it from this, that they are constrained to steal other mens goods.

79 By labouring in things that are holy, and profitable to his neighbour.

80 Or, to edification. 81 By grace, he meaneth that, whereby men may profit to the going on forward in godlinesse and love.

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^a Because these fins are such, that the most part of men count them not for sins, he awaketh the godly to the end they should so much the more take heed to themselves from them, as most hurtfull plagues.

^b A bond slave to idolatry, for the covetous man thinketh that his life standeth in his goods.

^c Or, unbeliefe.

^d Because we are not so ready to any thing, as to follow evil examples, therefore the apostle vvarneth the godly to remember alwayes, that the other are but as it were darknesse, and that they themselves are as it were light. And therefore the other commit all villenies (as men are vvornt in the dark) but they ought not only not to follow their examples, but also (as the property of the light) to reprove their darknesse, and to vvaile so (having Christ that true light going before them) as it becometh wise men.

^e The faithfull, both because they have the true light in them which lighteth them, and also because they give light to other, in so much, that their honest conversation reproveth the life of wicked men.

^f By whose force we are made light in the Lord.

^g Make them open to all the world, by your good life.

^h Or, discovered.

ⁱ The scriptures, or God in the scripture.

^j 11a. 60. 1.

^k He speaketh of the death of sinne.

^l Col. 4. 5.

^m The worse and more corrupt that the manners of this world are, the more vvarchfull ought we to be against all occasions, and respect nothing but the will of God.

ⁿ This is a metaphor taken from the merchants: who prefer the least profit that may be before all their pleasures.

^o The times are troublesome and sharp.

^p He setteth the fob and holy assemblies of the faithfull, against the disolute bankers of the unfaithfull, in which the praises of the only Lord must ring, be it in prosperity or adversitie.

^q All kinde of riot, joyed with all manner of filthinesse and shamefulnesse.

^r VVith an earnest affection of the heart, and not with the tongue only.

^s A more repetition of the end vvhich unto all things sought to be referred, to serve one another for Gods like.

5 ^a For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an ^b idolater, hath any inheritance in the kingdome of Christ, and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of ^c disobedience.

7 ^d Be not ye therefore partakers with them.

8 For ye were sometimes darknesse, but now are ye ^e light in the Lord: walk as children of light.

9 (For the fruit of the ^f Spirit is in all goodnesse, and righteousnesse, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitfull works of darknesse, but rather ^g reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are ^h reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore ⁱ he saith, * Awake thou that sleepest, and arise from the ^j dead, and Christ shall give thee light.

15 * ^k See then that ye walk circumspectly, not as fools, but as wise,

16 ^l Redeeming the time, because the dayes are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 ^m And be not drunk with wine, wherein is ⁿ excess: but be filled with the Spirit:

19 Speaking to your selves in psalmes, and hymnes, and spirituall songs, singing and making melodie in your ^o heart to the Lord,

20 Giving thanks alwayes for all things unto God and the Father, in the name of our Lord Jesus Christ,

21 ^p Submitting your selves one to another in the fear of God.

22 ^q Wives, submit your selves unto your own husbands, ^r as unto the Lord.

23 ^s For the husband is the head of the wife, even as Christ is the head of the church, and ^t he is the Saviour of the bodie.

24 ^u Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 ^v Husbands, love your wives, even as Christ also loved the church, and gave himself for it:

26 ^w That he might ^x sanctifie and cleanse

it with the washing of water, by the ^y word,

27 That he might present it to himselfe a glorious church, not ^z having spot or wrinkle, or any such thing: but that it should be holy and without blemish.

28 ^a So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

29 For no man ever yet hated his ^b own flesh: but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his bodie, ^c of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh.

32 ^d This is a great myserie: but I speak concerning Christ and the church.

33 ^e Nevertheless, let every one of you in particular, so love his wife, even as himself, and the wife see that she reverence her husband.

Through the promise of free justification and sanctification in Christ received by faith.

The church as it is considered in itself, shall not be without wrinkle, before it come to the mark it sheweth at: for while it is in this life, it runneth in a race: but it is considered in Christ, it is clean and without wrinkle.

Another argument, Every man loveth himself, even of nature, therefore he striveth against nature that loveth not his wife: he proveth the consequent first by the mytticall knitting of Christ and the church together, and then by the ordinance of God, who saith that man and wife are as one, that is, not to be divided.

His own body. He alludeth to the making of the woman, which signifyeth our coupling together vvvith Christ, which is wrought by faith, but is sealed by the sacrament of the supper.

Look Mat. 15. 5. That no man might dream of naturall conjunction, or knitting of Christ and his church together (such as the husbands and the wives is) he sheweth that it is secret, to wit, spirituall, and such as farre differeth from the common capacity of man: as vvhich consisteth by the virtue of the Spirit, and not of the flesh, by faith, and by no naturall band.

The conclusion both of the husbands dutie toward his wife, and of the wife toward her husband.

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2. God's love. 1st 5 16
6. 20 12 dent 5 16
3. the bishop's punishment 1st 21. 25 14 15
4.
6. dent 16

Ephesians

philipensis

75.186.3 ² H. 1:11

19. február 1938

15

f Either of freedom or bondage.
 12 He concludeth the other part of this epistle, with a gave exhortation, that all be ready and high constantly, trusting to spiritual weapons, untill their enemies be come put to flight. And first of all, he warneth us to take the armour of God, wherewith onely our enemy may be dispatched.
 13 Secondly, he declareth that our chiefest and mightiest enemies are invincible, that we may not think that our chiefest conflict is with men.
 14 Against men which are of a false and brittle nature, against which are set spiritual abilities, more mighty then the other by a thousand parts.
 15 He giveth these names to the evil angels, by reason of the effects which they work: not that they are able to doe the same of themselves, but because God giveth them the bridle. † Or, wicked spirits. † Or, heavenly.
 16 He sheweth that these enemies are put to flight with the onely armour of God, to wit, with uprightness of conscience, a godly and holy life, knowledge of the gospel, faith, and to be short, with the word of God, and using daily earnest prayer for the health of the church, and especially for the constancie of the true, godly, and valiant ministers of the word. i Look Chap. 5, 16. † Or, having overcome all. k That the preparation of the gospel may be as it were shoes to you: and it is very fully called the gospel of peace, for that seeing we have to go to God through most dangerous ranks of enemies, this may encourage us to go on manfully, in that we know by the doctrine of the gospel, that we may take our journey to God who is at peace with us.

is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and bloud, but against principalities, against powers, against the rulers of the darknesse of this world, against spiritual wickednesse in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

14 Stand therefore, having your loyns girt about with truth, and having on the breastplate of righteousness:

15 And your feet shod with the preparation of the gospel of peace.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18 Praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystrie of the gospel:

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus a beloved brother and faithful minister in the Lord, shall make known to you all things,

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sinceritie. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

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1 That holy prayers may proceed from the holy spirit.

† Or, in a chain.
 † Or, thereof.

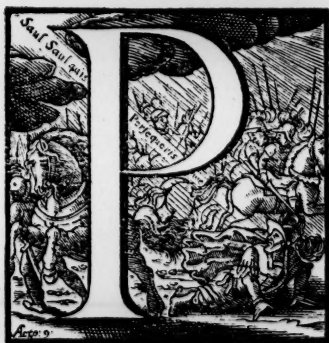
15 A familiar and very amiable declaration of his state, together with a solemn prayer, wherewith Paul's went to end his epistles.

† Or, with inextinguishable.

The epistle of PAVL the apostle, TO THE PHILIPPIANS.

CHAP. I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace. 12 He sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ, either by his life or death: 27 exhorting them to unity, 28 and to fortitude in persecution.



Aul and Timothy the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons:

2 Grace be unto you and peace from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Alwayes in every prayer of mine for you all making request with joy,

1 The mark wherewith he testifieth in this epistle, is to confirm the Philippians by all means possible, not onely not to faint, but also to go forward. And first of all, he commendeth their former doings, to exhort them to go forward: which thing he saith, he hopeth fully they will doe, and that by the testimony of their lively charity, but in the mean season he referreth all things to the grace of God.
 2 By the bishops are meant both the pastors, which have the dispensation of the word, and the elders that govern: and by deacons, are meant those that were stewards of the treasure of the church, and had to look unto the poore. † Or, mention.

5 For your fellowship in the gospel from the first day untill now;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform it untill the day of Jesus Christ,

7 Even as it is meet for me to think this of you all, because I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you, all, in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge, and in all judgement:

10 That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ:

11 Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

ought chiefly desire, to wit, first of all that we may increase in the true knowledge of God, (so that we may be able to discern things that differ one from another) and also in charity, that even to the end we may give our selves to good works in deed, to the glory of God by Jesus Christ. † Or, sense. † Or, trie. † Or, differ. g If righteousness be the tree, and good works the fruits, then must the papists needs be deceived, when they say that works are the cause of righteousness.

b Because that you also are made partakers of the gospel.
 c Ever since I knew you.

† Or, will finish it.
 d The spirit of God will not forsake you unto the very latter end, untill your mortal bodies shall appear before the judgement of Christ to be glorified.

† Or, you have me in your heart.
 e A true proof of a true knitting together with Christ.

† Or, partakers with me of grace.
 f He calleth his bands grace, as though he had received some singular benefit.

2 He declareth his good will towards them, therewithall shewing by what means chiefly they may be confirmed, to wit, by continual prayer.

3 He sheweth what thing we

12 But

4 He preventeth the offence that might come by his persecution, whereby divers took occasion to disgrace his apostleship. To whom he answereth that God hath blessed his imprisonment in such wise, that he is by that mean become more famous, and the dignity of the gospel, by this occasion is greatly enlarged, although not with like affection in all men, yet in deed.

h For Christs sake.

i In the Emperours court.

k Or, to all others.

l The gospel is called the word, to set forth the excellencie of it.

m Not with a pure minde, for otherwise their doctrine was pure.

n He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the virtue of the Spirit of Christ, which he giveth to them that ask it.

o Under a godly colour and shew: for they made Christ a cloke for their ambition and envie.

p We must continue even to the end, with great confidence, having nothing before our eyes but Christs glorie one ly, whether we live or die.

q An example of a true shepherd, who maketh more accompt how he may profit his sheep, then he doth of any commolite of his own whatsoever.

r To live in this mortall body.

8 Having set down those things before in manner of a preface, he descendeth now to exhortations, warning them first of all, to content both in doctrine and minde, and afterward, that being thus knit together with those common bonds, they continue through the strength of faith to bear all adversitie in such sort, that they admit nothing unworthy the profession of the gospel.

o The word is a metaphor taken from wrestlers, that stand fast and shrink not a foot.

9 We ought not to be discouraged, but rather encouraged by the persecutions, which the enemies of the gospel imagine and practise against us: seeing that they are certain witnesses, from God himself, both of our salvation, and of the destruction of the wicked.

10 He proveth that his living, that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doeth the gift of faith.

11 Now he sheweth for what purpose he made mention of his afflictions.

12 ⁴ But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel.

13 So that my bonds in ^h Christ are manifest in all the ⁱ palace, and [†] in all other places.

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the ^k word without fear.

15 Some indeed preach Christ even offensive and strife, and some also of good will.

16 The one preach Christ of contention, not [†] sincerely, supposing to adde affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding every way, whether ^m in pretence, or in truth, Christ is preached, and I therein do rejoyce, yea, and will rejoyce.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 ⁶ According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldnesse, as alwayes, so now also Christ shall be magnified in my bodie, whether it be by life or by death.

21 For to me to live is Christ, and to die is gain.

22 ⁷ But if I live in the ⁿ flesh, this is the fruit of my labour: yet what I shall choose, I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is farre better:

24 Nevertheless, to abide in the flesh, is more needfull for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith.

26 That your rejoycing may be more abundant in Jesus Christ for me, by my coming to you again.

27 ⁸ Onely let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may heare of your affairs, that ye ^o stand fast in one spirit, with one minde, striving together for the faith of the gospel;

28 ⁹ And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.

29 ¹⁰ For unto you it is given in the behalf of Christ, not onely to beleve on him, but also to suffer for his sake,

30 ¹¹ Having the same conflict which ye saw in me, and now heare to be in me.

CHAP. II.

He exhorteth them to unity, and to all humblenesse of minde, by the example of Christs humility and exaltation: 12 to a carefull proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeb to send Timothy to them, whom he greatly commendeth, 2; as Epaphroditus also, whom he presently sendeth to them.

IF there be therefore any consolation in ¹ Christ, if any comfort of love, ^c if any fellowship of the Spirit, if any ^b bowels and mercies;

2 Fulfill ye my joy, that ye be like-minded, having ^e the same love, being of one accord, of one minde.

3 Let nothing be done through strife, or vain glory, but in lowlinesse of minde let each esteem other better then themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 ² Let this minde be in you, which was also in Christ Jesus:

6 Who being in the ^d form of God, ^e thought it not robbery to be ^f equall with God:

7 But made himself of no ^g reputation, and took upon him the ^h form of a servant, and was made in the [†] likenesse of men.

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse.

9 ³ Wherefore God also hath highly exalted him, and given him a ⁱ name which is above every name:

10 That at the name of Jesus ^k every knee should bowe, of things in heaven, and things in earth, and things under the earth:

11 And that [†] every tongue should confesse, that Jesus Christ is Lord, to the glory of God the Father.

12 ⁴ Wherefore my beloved, as ye have alwayes obeyed, not as in my presence onely, but now much more in my absence, ^m work out your own salvation with fear and trembling.

13 ⁵ For it is God which worketh in you, both ⁿ to will and to do of his good pleasure.

14 ⁶ Do all things without murmurings, and disputings:

15 ⁷ That ye may be blamelesse and [†] harmlesse, the sonnes of God, without rebuke, in the mids of a crooked and perverse nation, among whom [†] ye shine as lights in the world:

16 Holding forth the ^o word of life, ⁸ that I may rejoyce in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be [†] offered upon the ^p sacrifice

of Christs submission, to teach us that modestie is the true way to true praise and glory.

i Dignitie and renown, and the matter with it. k All creatures shall at length be subject to Christ.

l Every nation. m The conclusion: We must go on to salvation with humility and submission by the way of our vocation. n That is, do such things as concerne life and saluation, of which some particulars were above mentioned, vers 1. 2. o A most sure and grounded argument against pride, for that we have nothing in us praiseworthy, but it cometh of the free gift of God, and is without us, for we have no ability or power, so much as to will well, (much lesse to do well) but only of the free mercy of God.

p Why then? we are not stocks, but yet we do not will well of nature, but onely because God hath made of our naughtie will a good will.

q He describeth modestie by the contrary effects of pride, and also from open contentions and brawlings. r To be thort, he requirith a life without fault, and pure, that being lightened with the word of God, they may shine in the darknesse of this world. s Or, sincere. t Or, shine. u The gospel is called the word of life, because of the effects which it worketh. v Again he pricketh them forward, setting before them his true apostolike care that he had of them: comforting them moreover, to the end they should not be forie for the greatnesse of his afflictions, no not although he should die to make perfit their obligation with his blood, as it were with a drink offering. w As if he said, I brought you Philipians to Christ, my desire is that you present your selves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drink-offering, to accomplish this your spiritual offering.

1 A most earnest request to remove all those things whereby that great and special content and agreement is commonly broken, to wit, contention and pride, whereby cometh to pass that they separate themselves one from another. a Any Christian comfort. b If any feeling of inward love. c Like love.

2 He setteth before them a most perfit example of all modestie and sweet conversation, Christ Jesus, whom we ought to follow with all our might: who abased himself so farre for our sakes, although he be above all, that he took upon him the form of a servant, to wit, our flesh, willingly subject to all infirmities, even to the death of the crosse.

d Such as God himself is, and therefore God, for there is none in all parts like to God, but God himself.

e Christ that glorious and everlasting God knew that he might righteously and lawfully not appear in the bare flesh of man, but remain with Majestie meet for God: yet he chose rather to debate himself.

f If the Sonne be equall with the Father, then is there of necessitie an equalitie, which Arius that heretike denieth: and if the Son be compared to the Father, then is there a distinction of persons, which Sabellius that heretike denieth.

g He brought himself from all things, as it were to nothing.

h By taking our manhood upon him.

i Or, habite.

j Heweth the most glorious e-

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d Which I de-
counted for van-
tage.

6 Concerning zeal, persecuting the church:
touching the righteouſneſſe which is in the
law, blameleſſe.

7 But what things were ^d again to me, those I counted losse for Christ.

8 Yea doubtlesse, and I count^e all things
but losse, for the excellency of the knowledge
of Christ Jesus my Lord: for whom I have suf-
fered the losse of all things, and do count them
but dung that I may^e win Christ,

e He shutteth out
all works, as well
those that go be-
fore, as those that
come after faith.

f That in their
place I might get
Christ, and of a
poor man become
rich: so farre off
am I from losing
any thing.

9 And be found in^s him,^b not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

g In Christ : for
they that are found
without Christ, are
subject to condem-
nation.

10 That I may ¹ know him, and the power
of his resurrection, and the ⁶ fellowship of his
sufferings, being made conformable unto his
death,

11 If by any means I might attain unto the
 resurrection of the dead.

12 Not as though I had already attained,
either were already perfect : but I follow after,
if that I may ¹ apprehend that for which also I
am apprehended of Christ Jesus.

13 Brethren, I count not my self to have apprehended; but this one thing *I do*, forgetting those things which are behinde, and reaching forth unto those things which are before,

14 I presse toward the mark, for the prize
of the high calling of God in Christ Jesus.

15 ¶ Let us therefore, as many as be ^m perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Neverthelesse, whereto we have already attained, let us walk by the same rule, let us minde the same thing.

17 Brethren, be followers together of me,
and mark them which walk so, as ye have us
for an ensample.

18^s (For many walk, of whom I have
told you often, and now tell you even weep-
ing, *that they are* the enemies of the crosse of
Christ :

19^a Whose end is destruction, whose God
is their belly: and whose^o glory is in their
(shame, who minde earthly things)

20⁹ For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ :

21 Who shall change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself.

of the law, they should cause no trouble, and should be gently born with the instructions of the Lord. The third is, that they esteem the false apostles, both in the doubteth not to set forth himself for an example. m He said he perfect. So that in this place he calleth them perfect, which have some knowledge of Christ and the gospel, whom he setteth against the rude and poundeth himself in the next verse following. 8 He painteth out the colours, not upon malice or ambition, but with sorrow and tears, to wit, enemies of the gospel (for that is joyed with affliction) they regard nothing of this life: that is to say, that flowing in peace, and quietness of fires, they may live in great estimation amongst men, whose miserable them of. n Reward. o Which they hunt after at mens hands. 9 He fellows, true patriots which neglect earthly things, and aspire to heaven one that even in their bodies they shall be clothed with that eternal glory, by the

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CHAPTER III.

1 He warneth them to beware of the false teachers of the circumcision, 4 shewing that himself hath greater cause than they, to trust in the righteousness of the law : 7 which notwithstanding he counteth as dung and losse, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded 17 and to imitate him, 18 and to decline the wayes of carnall Christians.

Finally, 'my brethren⁶, rejoyce in the Lord. To write the⁷ same things to you; to me indeed is^a not grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the^b concision.

3³ For we are the circumcision, which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence^e in the flesh.

4 Though I might also have confidence
in the flesh. If any other man thinketh that
he hath whereof he might trust in the flesh
I more.

5 Circumcised the eighth day, of the stock

A conclusion of
those things
which have been
before said, to wit,
that they go for-
ward cheartfully in
the Lord.

2: A preface to the next admonition that followeth, to take good heed and beware of false apostles, which joyne circumcission with Christ (that is to say, justification by works, with fre justification by faith) and beate into mens head the ceremonies which are abolish

ed, for true exercises of godliness workmen, because short, he calleth others from the cleanness of circumcision, oft sheweth that we putting off all wickedness in outward things, he himself even accustometh us to know, that inward things : for so much as cannot stand with

And he calleth them dogs, as prophane barkers, and evill they neglected true works, and did not teach the true use of them. To be in their condemnation, because in urging circumcision, they cut off themselves from the church. a Which you have oftentimes heard of me. b He alludeth to the name whereof whiles they boasted, they cut asunder the church. 3 He thought to use true circumcision, to wit, the circumcision of the heart, though true affections by the vertue of Christ, we may serve God in puritie of life, and things which pertain nothing to the soul. 4 He denbreth not to preferre working to the fidele, before those perverse hot urgers of the law, that all men should be doeth with good judgement of minde, lightly esteem; all those outward things as he lacketh nothing, which hath Christ, nay, the confidence of our worlde, the free iustificacion in Christ by faith.

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С Н А Р.

1 From particular admonitions **4** he proceedeth to generall exhortations, **10** shewing how he rejoyced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them: **19** and so he concludeth with prayer and salutations.

1 A rehearfall of the conclusion: That they manfully continue, untill they have gotten the victory, trusting to the Lords strength.

a Mine honour, **b** In that concord, whereof the Lord is the bond.

2 He also calleth on some by name, partly, because they needed private exhortation, and partly also, to stirre up other to be more prompt and ready.

c God is said, after the manner of men, to have a book wherein the names of his elect are written, to whom he will give everlasting life.

d Ezekiel calleth it the writing of the house of Israel, and the secret of the Lord. Chap. 13. 9.

3 He addeth particular exhortations, the first is, that the joy of the Philippians be not hindered by any afflictions that the world imagine and work against them.

d So is the joy of the world distinguished from our joy.

4 The second is, that taking all things in good part, they behave themselves moderately with all men.

e Your quiet and sedled minde.

5 The taking away of an objection: We must not be disquieted through impatience, seeing that God is at hand to give us remedy in time against all our miseries.

6 The third is, that we be not careful for any thing, but with sure confidence give God thanks, and crave of him whatsoever we have need of, that with a quiet confidence we may wholly and with all our hearts submit our selves to him.

f So David began very oft with tears, but ended with thanksgiving.

g That great quietnesse of minde, which God once giveth in Christ.

h He divideth the minde into the heart, that is, into that part which is the seat of the will and affections, and into the higher part whereby we understand and reason of matters.

7 A generall conclusion, that as they have been taught both in word and example, so they frame their lives to the rule of all holinesse and righteousness.

8 Or, venerable. **1** Whatsoever things are such as do beautifie and set you out with a holy gravity.

1 Herefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same minde in the Lord.

3 And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

4 Rejoyce in the Lord alway: and again I say, Rejoyce.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be carefull for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

7 And the peace of God which passeth all understanding, shall keep your hearts and mindes through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any vertue, and if there be any praise, think on these things.

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

10 We must not be disquieted through impatience, seeing that God is at hand to give us remedy in time against all our miseries.

11 The third is, that we be not careful for any thing, but with sure confidence give God thanks, and crave of him whatsoever we have need of, that with a quiet confidence we may wholly and with all our hearts submit our selves to him.

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17 After salutation he thanketh God for their faith, **7** confirmeth the doctrine of Epaphras, **9** prayeth further for their increase in grace, **14** describeth the true Christ, **21** encourageth them to receive Iesus Christ.

18 Aul an apostle of Iesus Christ by the will of God, and Timotheus our brother,

19 To the saints and faithfull brethren in Christ, which are at Colosse, grace be unto you,

and peace from God our Father, and the Lord Iesus Christ.

20 Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and

21 But I rejoyced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also carefull, but ye lacked opportunity.

22 Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.

23 I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.

24 I can do all things through Christ which strengtheneth me.

25 Notwithstanding, ye have well done, that ye did communicate with my affliction.

26 Now ye Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye onely.

27 For even in Thessalonica ye sent once and again unto my necessity.

28 Not because I desire a gift: but I desire fruit that may abound to your account.

29 But I have all, and abound, I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

30 But my God shall supply all your need according to his riches in glory, by Christ Iesus.

31 Now unto God and our Father be glory for ever and ever. Amen.

32 Salute every saint in Christ Iesus: the brethren which are with me greet you.

33 All the saints salute you, chiefly they that are of Cæsars household.

34 The grace of our Lord Iesus Christ be with you all. Amen.

35 It was written to the Philippians from Rome, by Epaphroditus.

8 He willeth that their liberality was acceptable to him, wherewith they did help him in his extreme poverty: but yet to moderating his words, that he might declare himself void of all insipicion of disonestie, and that he hath a minde contented both with prosperitie and adversity, and to be short, that he repecteth himself in the onely will of God.

9 Or, is revived. **k** As though I passed for my want.

l He useth a general word, and yet he speaketh but of one kinde of crosse, which is poverty, for commonly poverty bringeth all kinds of discommodity with it.

m This is a metaphor taken from holy things, or sacrifices, for our life is like a sacrifice.

n He willeth that he remembereth also their former benefites, and again, putteth away sinistrous suspition of immoderate desire, in that that he received nought of any else.

o At the beginning, when I preached the gospel amongst you.

p He willeth again, that he alloweth well of their benefite, not so much for his own sake, as for theirs, because they gave it not so much to him, as they offered it to God as a sacrifice, whereof the Lord himself will not be forgetfull.

q Or, I have received all.

r He alludeth to the sweet smelling favours that were offered in the old law.

s Such as belonged to the emperor Nero.

The epistle of PAVL the apostle, TO THE COLOSSIANS.

CHAP. I.

1 After salutation he thanketh God for their faith, **7** confirmeth the doctrine of Epaphras, **9** prayeth further for their increase in grace, **14** describeth the true Christ, **21** encourageth them to receive Iesus Christ.

2 Aul an apostle of Iesus Christ by the will of God, and Timotheus our brother,

3 To the saints and faithfull brethren in Christ, which are at Colosse, grace be unto you,

and peace from God our Father, and the Lord Iesus Christ.

4 We give thanks to God, and the Father of our Lord Iesus Christ, praying alwayes for you:

5 Since we heard of your faith in Christ Iesus, and of the love which ye have to all the saints;

6 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

7 Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and

1 He commendeth the doctrine that was delivered them by Epaphras, and their readinesse in receiving it.

2 We cannot otherwise consider of God to our salvation, but as he is Christs Father, in whom we are adopted.

3 For the glory that is hoped for.

a By the free bountifullnesse of God.

b Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend toward Lycia and Pamphylia.

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and knew the grace of God in truth.

7 As ye also learned of Epaphras our deare fellow-servant, who is for you a faithfull minister of Christ :

8 ² Who also declared unto us your love in the ^e Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spirituall understanding.

10 That ye might walk worthy of the Lord unto all pleasing, being fruitfull in every good work, & increasing in the knowledge of God.

11 ³ Strengthened with all might according to his glorious power, unto all patience and long-suffering with ^s joyfulness :

12 ⁴ Giving thanks unto the ^s Father, which hath made us meet to be partakers of the inheritance of the saints in ^h light :

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his deare Sonne.

14 ⁶ In whom we have redemption through his blood, *even* the forgiveness of sinnes :

15 ⁷ Who is the image of the invisible God, the ¹ first-born of every creature.

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* ^k thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 ^{*} And he is before all things, and by him all things consist.

18 ⁸ And he is the head of the bodie, the church: who is the beginning, the ¹ first-born from the dead; that [†] in all things he might have the preeminence.

19 For it pleased the Father, that in him should ^{all} fullness dwell,

20 ⁹ And ([†] having made peace through the blood of his crosse) by him to reconcile ^a all things unto himself, by him, *I say*, whether they be things in earth or things in heaven.

21 ¹⁰ And you that were sometime alienated, and enemies in your minde by wicked works, yet now hath ^{he} reconciled,

22 In the body of ^h his flesh through death, to present you holy and unblameable, and un-reprovable in his sight :

² He declareth his good will, towards them, telling them that they shall not still remain at one stay, but go on further both in the knowledge of the gospel, and also in the true use of it. ³ Your spirituall love, or your love which cometh from the spirit. ⁴ Gods will.

³ The gift of continuance is not of us, but it proceedeth from the vertue of God, which he doth freely give us. ⁴ It must not be unwilling, and as it were drawn out of us by force, but proceed from a merry and joyfull minde.

⁴ Having ended the first part, he goeth to the matter it is that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fully divided into three partes: for first of all he expoundeth the true doctrine according to the order of the crosse, beginning from this verse to the 21. And from thence he be- ginneth to apply the same to the Colossians, with divers exhortations to the like use of the second chapter. And last of all, in the third place, even to the third chapter, he returneth the cor- ruptions of true doctrine.

⁵ The efficient cause of our sal- vation is the onely mercy of God the Father, who maketh us meet to be partakers of eter- nall life, deliver- ing us from the darkness, when in we were born, and bringing us to the light of the know- ledge of the glory of his Sonne. ⁶ In that glorious and heavenly kingdom.

[†] Or, the Sonne of his love. ⁶ The matter it self of our salvation, is Christ the Son of God, who hath obtained remission of sinnes for us, by the offering up of himself. ⁷ A lively descrip- tion of the person of Christ, whereby we understand, that in him onely God sheweth himself to be seen: who was begotten of the Father before any thing was made, that is, from ever-lasting, by whom also all things that are made, were made without any exception, by whom also they do consist, and whose glory they serve. ⁸ Begotten before any thing was made: and therefore the ever-living Sonne of the ever-living Father. ⁹ He setteth forth the angels with glorious names, that by the comparison of most excellent spirits, we may understand how farre passing the excellencie of Christ is, in whom onely we have to content our selves, and let go all angels. ¹⁰ 1 Cor. 8. 6. John 1. 3. ¹¹ Having gloriously declared the excellent dignitie of the person of Christ, he describeth his office and function, to wit, that he is that same to the church, that the head is to the body, that is to say, the prince and governour of it, and the very beginning of our life, as who riseth first from death is the author of eternall life, so that he is above all, in whom onely there is most plentiful abundance of all good things, which is poured out upon the church. ¹² Who so lofe again that he should die no more, and who raiseth other from death to life by his power. [†] Or, among all. ¹³ Most plentiful abundance of all things pertaining to God. ¹⁴ Now he teacheth how Christ executed that office which his Father enjoyed him, to wit, by suffering the death of the crosse (which was joynt with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, as well them which believed in him to come, and were already under this hope gathered into heaven, as them which should upon the earth believe in him afterward. And this is justification described of the apostle, which is one and the chiefest part of the benefit of Christ. [†] Or, making peace. ¹⁵ In the whole church. ¹⁶ Sanctification is another work of God in us by Christ, in that that he re- stored us (which hated God extremely, and were wholly and willingly given to sinne) to his gra- cious favour in such sort, that he therewithall purifieth us with his holy Spirit, and consecrateth us to righteousness. [†] Or, by your minde in wicked works. ¹⁷ The Sonne. ¹⁸ In that he fully to ly, to give us to understand, that his body was not a fantasticall body, but a true body.

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23 ¹¹ If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, [†] whereof I Paul am made a minister.

24 Who now rejoyce in my sufferings for you, and fill up that which is behinde of the afflictions of Christ in my flesh, for his bodies sake, which is the church.

25 ¹² Whereof I am made a minister accord- ing to the dispensation of God, which is given to me for you, [†] to fulfill the word of God :

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his ^s faints.

27 To whom God ^a would make known what is the riches of the glory of this mysterie among the Gentiles, which is Christ [†] in you, the hope of glory.

28 ¹⁴ Whom ye preach, warning every man, and teaching every man in ^{all} wisdom, that we may present every man perfect in Christ Jesus.

29 Whereunto I also labour, striving ac- cording to his working, which worketh in me mightily.

but that Christ sheweth his power in the daily weaknesse of his, and that for the comfort of the whole body. ¹³ He bringeth another proof of his apostleship, to wit, that God is the author of it, by whom also he was appointed peculiarly apostle of the gentiles, to the end that by this means that time might be fulfilled by him, which the prophets foretold of the calling of the gentiles. Or, fully to preach the word of God. Rom. 1. 19. ¹⁴ Whom he chose to sanctifie unto him- self in Christ: moreover he saith, that the mystere of our redemption was hidden since the world began, except it were revealed unto a few, who also were taught it extraordinarily. ¹⁵ Thus Paul biddeth the curiostie of men. [†] Or, among you. ¹⁶ He protesteth that he doth faithfully execute his apostleship in every place, bringing men unto Christ onely through the Lords plentiful blessing of his labours. ¹⁷ Perfect and sound wisdom, which is perfect in itself, and shall in the end make them perfect that follow it.

CHAP. I I.

¹ He still exhorteth them to be constant in Christ, ⁸ to beware of philosophie, and vain traditions, ¹³ worshipping of angels, ²⁰ and legal ceremonies, which are ended in Christ.

For I would that ye knew what great con- flict I have for you, and for them at Lao- dicea, and for as many as have not seen ^a my face in the flesh.

2 ^a That ^b their hearts might be comforted, being knit together in love, and unto all riches of the ^c full assurance of understanding, to the acknowledgement of the mysterie of God, and of the Father, and of Christ :

3 [†] In whom are hid all the treasures of ^d wisdom and knowledge.

4 [†] And this I say, lest any man should beguile you with ^e enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and behold- ing your order, and the ^s stedfastnesse of your faith in Christ :

6 As ye have therefore ^h received Christ Je- sus the Lord, *so* walk ye in him :

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abound- ing therein with thanksgiving.

8 [†] Beware lest any man ⁱ spoil you through

^d There is no true wisdom without Christ. ³ A passing over to the treatise following, against the corruptions of Christianity. ^e With a firm kind of talk made to persuade. ^f The manner of your ecclesiasticall discipline. ^g Doctrine. ^h So then Christ hangeth not upon mens traditions. ⁴ He bringeth all corruptions to three kin- es. The first is, that which consisteth of vain and curious speculations, and yet beareth a show of a cer- tain subtill wisdom. ⁱ This is a word of warre, and it is as much as to drive or carry away a spoil or booty.

¹¹ The second treatise of this part of the epistle, wherein he sheweth the Colossians not to suf- fer themselves by any means to be moved from this doctrine, shew- ing and de- claring that there is no where any other true gospel. ^q To all men: whereby we learn that the gospel was not shut up within the corners of Judea alone.

¹² He purchaseth authority to this doctrine by his apostleship, and taketh a most sure proof thereof, of his afflictions, which he suffereth for Christ his name to instruct the churches with these examples of patience.

¹³ For your profit and commoditie. ¹⁴ The affliction of the church are laid to be Christs afflictions, by reason of that fellowship and knitting to- gether that the body and the head have, the one with the other, not that there is any more need to have the church redeemed,

¹⁵ The taking away of an objection. In that that he visited not the Colossians, nor the Laodiceans, he did it not of any ne- gligence, but is so much the more careful for them. [†] Or, fear, or, care. ^a He present in body. ² He concludeth shortly the sum of the former doctrine, to wit, that the whole sum of true wisdom, and most secret knowledge of God, consisteth in Christ onely, & that this is the use of it touching men, that they be- ing knit together in love, rest them- selves happily in the knowledge of so great a good- nesse, untill they come fully to en- joy it.

^b Whom he never saw. ^c Of that under- standing, which bringeth forth a certain and un- doubted perfeccion in our mindes. [†] Or, wherein.

³ A passing over to the treatise following, against the corruptions of Christianity. ^e With a firm kind of talk made to persuade. ^f The manner of your ecclesiasticall discipline. ^g Doctrine. ^h So then Christ hangeth not upon mens traditions. ⁴ He bringeth all corruptions to three kin- es. The first is, that which consisteth of vain and curious speculations, and yet beareth a show of a cer- tain subtill wisdom. ⁱ This is a word of warre, and it is as much as to drive or carry away a spoil or booty.

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philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are compleat in him, which is the head of all principality and power.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sinnes of the flesh, by the circumcision of Christ.

12 Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you being dead in your sinnes, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

14 Blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his crosse:

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath dayes:

17 Which are a shadow of things to come, but the body is of Christ.

18 Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly put up by his fleshly minde:

19 And not holding the head, from which all the body by joynts and bands ha-

5 The second, which is manifestly superstitious and vain, and standeth only upon customs and fained inspirations.

6 The third kind was of them which joynted the rudiments of the world (that is to say, the ceremonies of the law) with the gospel.

7 A general confutation of all corruption is this, that that must needs be a false religion, which alloweth any thing to Christ.

8 A reason: Because onely Christ, God and man, is most perfect, and perfect far above all things, so that whosoever hath him, may require nothing more.

9 By these words is shewed a distinction of the natures.

10 This word (dwelleth) noteth out unto us the joyning together of those natures, so that of God and man is one Christ.

11 These words set down most perfectly Godhead to be in Christ.

12 The knitting together of God and man is substantiall and essentiall.

13 Now he speaketh precisely against the third kind, that is to say, against them which urged the Jewish religion:

14 And first of all, he denieth that we have need of the circumcision of the flesh, seeing that without it we are circumcised within by the virtue of Christ.

15 These many words are used to shew what the old man is, whom Paul in other places calleth the body of sinne.

16 The taking away of an objection: We need not so much as the external sign which our fathers had, seeing that our baptism is a most effectuall pledge and winneth, of the inward restoring and renewing.

17 Look Rom. 6, 4, 1. So then all the force of the matter cometh not from the very deed done, that is to say, it is not the dipping of us into the water by a minister, that maketh us to be buried with Christ, as the papists say, that even for the very acts sake, we become verily Christians, but it cometh from the virtue of Christ, for the apostle addeth the resurrection of Christ, and faith.

18 One end of baptism is the death and buriall of the old man, and that by the mighty power of God onely, whose virtue we lay hold on by faith, in the death and resurrection of Christ.

19 Through faith which cometh from God.

20 Another end of baptism is, that we which were dead in sinne, might obtain free remission of sinnes and eternall life, through faith in Christ, who died for us.

21 A new argument which lieth in these few words, and it is thus. Uncircumcision was no hindrance to you, why you being justified in Christ should not obtain life, therefore you need not circumcision to the attainment of salvation.

22 He speaketh now more generally against the whole service of the law, and sheweth by two reasons, that it is abolished, first, to what purpose should he that hath obtained remission of all his sinnes in Christ, require those helps of the law? Secondly, because, that if a man do rightly consider those rites, he shall finde that they were so many testimonies of our guiltinesse, whereby we manifestly witnessed as it were by our own handwritings, that we deserved damnation.

23 Therefore did Christ put out that hand-writing by his coming, and fastening it to the crosse, triumphed over all our enemies, were they never so mighty. Therefore to what end and purpose should we now use those ceremonies, as though we were still guilty of sinne, and subject to the tyranny of our enemies?

24 Abolishing the rites and ceremonies.

25 Satan and his angels.

26 As a conquerour made he a shew of those captives, and put them to shame.

27 Or, in himself.

28 The crosse was as a chariot of triumph. No conquerour could have triumphed so gloriously in his chariot, as Christ did upon the crosse.

29 The conclusion: wherein also he nameth certain kindes, as the difference of dayes, and meates, and proveth by a new argument, that we are not bound unto them: to wit, because those things were shadows of Christ to come, but we possess him now exhibited unto us.

30 Or, for eating and drinking.

31 Or, in part.

32 The body as a thing of substance and pitch, he fettereth against shadows.

33 He disputeth against the first kind of superstitions, and setteth down the worshipping of angels for an example: which kinde of false religion he confuteth, first, this way: because that they which bring in such a worship, attribute that unto themselves, which is proper onely to God, to wit, authority to binde mens consciences with religion, although they seem to bring in these words by humblenesse of minde.

34 Or, judge against you.

35 Gr. being a voluntary in humility.

36 A By foolish humblenesse of minde: for otherwise humblenesse is a virtue. For these angel-worshippers, blamed such of pride as would go straight to God, and use no other under means beside Christ.

37 Secondly, because they rashly thrust upon them for oracles those things which they neither saw nor heard, but devised of themselves.

38 Thirdly, because these things have no other ground whereupon they are built, but onely the opinion of men, which please themselves without all measure in their own devices.

39 Without reason.

40 The fourth argument, which is of great weight: because they spoil Christ of his dignity, who only is sufficient both to nourish and also to increase his whole body.

ving nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world: why, as though living in the world, are ye subject to ordinances?

21 (Touch not, taste not, handle not:

22 Which all are to perish with the using)

after the commandments and doctrines of men.

23 Which things have indeed a shew of wisdom in wil-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

like things, which the inventors of such rites themselves understand not, because indeed it is not. And he useth an argument taken of comparison. If by the death of Christ who established a new covenant with his blood, you be delivered from those external rites wherewith it pleased the Lord to prepare the world, as it were by certain rudiments, to that full knowledge of true religion, why would ye be burdened with traditions, I wot not what, as though ye were citizens of this world, that is to say, as though ye depended upon this life, and earthly things? Now this is the cause why before verse 8. he followed another order then he doth in the confutation: because he sheweth there, by what degrees false religions came into the world, to wit, beginning first by curious speculation of the wise, after which in processe of time succeeded grosse superstition, against which mischiefs, the Lord set at length that service of the law, which some abused in like sort: but in the confutation he began with the abolishing of the law service, that he might shew by comparison, that those false services ought much more to be taken away.

24 Or, elements.

25 As though your felicity stood in these earthly things, and the kingdom of God were not rather spirituall.

26 An imitation in the person of these superstitious men, rightly expounding their nature and use of speech.

27 Another argument: The spirituall and inward kingdom of God cannot consist in these outward things, and such as pertain with the using.

28 The third argument: Because God is not the author of these traditions, and therefore they did not binde the consciences.

29 The taking away of an objection. These things have a goodly shew, because men by this meanes, seem to worship God with a good minde, and humble themselves, and neglect the body, which the most part of men curiously pampers up and cherishes: but yet notwithstanding the things them selves are of no value, so much as they pertain not to things that are spirituall and everlasting, but to the nourishment of the flesh.

30 Which seem indeed to be some exquisite thing, and so wise devices, as though they came from heaven.

31 Hence sprang the works of supererogation, as the papists term them, that is to say, needlesse works, as though men performed more then is commanded them: which was the beginning and the very ground, whereon monks merits more brought in.

32 Or, punishments, or not sparing.

33 A lively description of monkery.

34 Seeing they stand in meat and drink, wherein the kingdom of God doth not stand.

CHAP. III.

1 He sheweth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ; 12 exhorting to charity, humility, and other severall duties.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortifie therefore your members which are upon the earth: fornication, uncleannesse, inordinate affection, evil concupiscence, and coverousnesse, which is idolatry:

6 For which things sake, the wrath of God cometh on the children of disobedience.

7 In the which ye also walked sometime, when ye lived in them.

8 But now you also put off all these, Anger,

life shoot at, is to enter into the kingdom of heaven, and to give our selves to those things which lead us thither, that is, to true godlinesse, and not to those outward and corporall things.

2 Or, minde.

3 So he calleth that shew of religion which he spake of in the former chapter.

4 A reason taken of the efficient causes, and others: you are dead as touching the flesh, that is, touching the old nature which seeketh after all transitory things, and on the other side, you have begun to live according to the spirit, therefore give your selves to spirituall and heavenly, and not to carnall and earthly things.

5 The taking away of an objection: whilst we are yet in this world, we are subject to many miseries of this life, so that the life that is in us, as it were hidden: yet notwithstanding we have the beginnings of life and glory, the accomplishment whereof which lieth now in Christs and in Gods hand, shall be assuredly and manifestly performed in that glorious coming of the Lord.

6 Let not your dead nature be any more effectual in you, but let your living nature be effectual. Now the force of nature is known by the motions. Therefore let the affections of the world die in you, and let the contrary motions which are spirituall, live. And he reckoneth up a great sort of vices, and their contrary virtues.

7 The motions and lusts that are in us, are in this place very properly called members, because that the reason and will of man corrupted, doth use them as the body doth his members.

8 Vices to come.

wrath,

d With the increasing which cometh from God.

20 Now last of all, he fighteth against the second kinde of ordinances, that is to say, against those superstitious, invented of men, which partly deceive the simplicity of some with their cunningnesse, and partly with very foolish superstitions, and to be laughed at: as when godliness, remission of sinnes, or any such like virtue, is put in some certain kinde of meat, and such

21 An imitation in the person of these superstitious men, rightly expounding their nature and use of speech.

22 Another argument: The spirituall and inward kingdom of God cannot consist in these outward things, and such as pertain with the using.

23 The third argument: Because God is not the author of these traditions, and therefore they did not binde the consciences.

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25 Which seem indeed to be some exquisite thing, and so wise devices, as though they came from heaven.

26 Hence sprang the works of supererogation, as the papists term them, that is to say, needlesse works, as though men performed more then is commanded them: which was the beginning and the very ground, whereon monks merits more brought in.

27 Or, punishments, or not sparing.

28 A lively description of monkery.

29 Seeing they stand in meat and drink, wherein the kingdom of God doth not stand.

30 Another part of this epistle, wherein he taketh occasion, by reason of those vain exercises, to shew the duty of a Christian life: which is an ordinary thing with him, after he hath once let down the doctine of himself.

31 Our renewing or new birth, which is wrought in us by being partakers of the resurrection of Christ, is the fountain of all holinesse, out of which fountaine, our filthy and filthy members flow.

32 For if we be partakers of Christ, we are carried as it were into another life, where we shall need neither meat nor drink, for we shall be like unto the angels.

33 The end and mark which all the duties of Christian

life shoot at, is to enter into the kingdom of heaven, and to give our selves to those things which lead us thither, that is, to true godliness, and not to those outward and corporall things.

34 Or, minde.

35 So he calleth that shew of religion which he spake of in the former chapter.

36 A reason taken of the efficient causes, and others: you are dead as touching the flesh, that is, touching the old nature which seeketh after all transitory things, and on the other side, you have begun to live according to the spirit, therefore give your selves to spirituall and heavenly, and not to carnall and earthly things.

37 The taking away of an objection: whilst we are yet in this world, we are subject to many miseries of this life, so that the life that is in us, as it were hidden: yet notwithstanding we have the beginnings of life and glory, the accomplishment whereof which lieth now in Christs and in Gods hand, shall be assuredly and manifestly performed in that glorious coming of the Lord.

38 Let not your dead nature be any more effectual in you, but let your living nature be effectual. Now the force of nature is known by the motions. Therefore let the affections of the world die in you, and let the contrary motions which are spirituall, live. And he reckoneth up a great sort of vices, and their contrary virtues.

39 The motions and lusts that are in us, are in this place very properly called members, because that the reason and will of man corrupted, doth use them as the body doth his members.

40 Vices to come.

10.
8 39 27 in 41 2 k 20 26 7 dan 2 37 47 ilu 18

Colosians

wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, ⁷ seeing that ye have put off the old man with his deeds:

10 And have put on the new man, ⁸ which is renewed in ^e knowledge, after the image of him that created him.

11 ⁹ Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 ^f Put on therefore (as the elect of God holy and beloved) ^g bowels of mercies, kindness; humbleness of minde, meekness, long-suffering:

13 Forbearing one another, and forgiving one another, if any man have a ^h quarrell against any; even as Christ forgave you, so also *do* ye.

14 And above all these things, *put on* charity, which is the ^b bond of perfectness.

15 And let the peace of God ⁱ rule in your hearts, to the which also ye are called in ^k one body: and be ye thankfull.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in ^l psalmes and hymnes, and spirituall songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the ^m name of the Lord Jesus, giving thanks to God and the Father by him.

18 ⁿ Wives, submit your selves unto your own husbands, as it is ^o fit in the Lord.

19 ^p Husbands, love your wives, and be not bitter against them.

20 ^q Children, obey your parents in ^r all things for this is well pleasing unto the Lord.

21 ^s Fathers, provoke not your children to *anger*, lest they be discouraged.

22 ^t Servants, obey in all things your masters according to the flesh: not with eyeservice, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing, that of the Lord ye shall receive the ^p reward of the inheritance: for ye serve the Lord Christ.

25 ^u But he that doth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

C H A P. I I I I.

1 *He exhorteth them to be fervent in prayer, & to walk wisely toward them that are not yet come to the true knowledge of Christ.* 10 *He saluteth them, and wisheth them all prosperity.*

Masters, give unto your servants that which is just and equall, knowing that ye also have a Master in heaven.

2 ¹ Continue in prayer, and watch in the same with thanksgiving.

3 ² Withall, praying also for us, that God would open unto us a ^a doore of utterance, to speak the myserie of Christ, for which I am also in bonds.

4 That I may make it manifest, as I ought to speak.

5 ³ Walk in ^b wisdom toward them that are without, redeeming the ^c time.

6 ⁴ Let your speech be alway with ^d grace, seasoned with ^e salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who* is a beloved brother, and a faithfull minister, and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts:

9 With Onesimus a faithfull and beloved brother, who is one of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus sisters sonne to Barnabas (touching whom ye received commandments; if he come unto you, receive him)

11 And Jesus, which is called Justus, who are of the circumcision. These ^f onely are my fellow-workers unto the ^g kingdome of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, alwayes ^h labouring fervently for you in prayers, that ye may stand perfect, and ⁱ compleat in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke the beloved Physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans: and that ye likewise read the epistle from Laodicea,

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

7 A definition of our new birth taken of the parts thereof which are the putting off of the old man, that is to say, of the wickedness which is in us by nature, and the restoring, and repairing of the new man, that is to say, of pureness, which is given us by grace: but both of them are but begun in us in this present life, and by certain degrees finished, the one dying in us by little and little, and the other coming to the perfection of another life, by little and little.

8 Newness of life consisteth in knowledge which transformeth man to the image of God his maker, that is to say, to the sincerity and pureness of the whole soul.

9 He telleth them again that the gospel doth not respect those external things, but true justification and sanctification in Christ onely, which have many fruits, as he reckoneth them up here:

10 Those most tender affections of exceeding compassion.

11 Or, complaint.

12 Which bendeth and kniteth together all the duties that passe from man to man.

13 Rule and govern all things.

14 You are joynted together into one body through Gods goodness, that you might help one another as fellow members.

15 By psalmes he meaneth all godly songs which were written upon divers occasions, and by hymnes, all such as contain the praise of God, and by spirituall songs, other more peculiar and artificial songs, which were also in praises of God, but they were made fuller of music.

16 Call upon the name of Christ.

17 When you do it, or do it to Christs praise and glory.

18 He goeth from precepts which concern the whole civill life of man, to precepts pertaining to every mans family, and requireth of wives subjection in the Lord.

19 For those wives do not well, that do not set God in Christ before them in their love, but this philosophy knoweth not.

20 He requireth of husbands, that they love their wives, and use them gently.

21 He requireth of children, that according to Gods commandment they be obedient to their parents.

22 In the Lord, and so it is expounded, Ephes. 5. 19.

23 Of parents, that they be gentle towards their children.

24 Of servants, that fearing God himself, to whom their obedience is acceptable, they reverently, faithfully, and from the heart obey their masters.

25 For that, that you shall have duly obeyed your masters, the time shall come, that you shall be made sonnes, of servants, and then shall you know this of a suretie, which shall be when you are made partakers of the heavenly inheritance.

26 He requireth of masters, that being mindful how that they themselves also shall render an account before that heavenly Lord and master, which will revenge wrongfull doings without any respect of master or servants, they shew themselves just and upright, with equitie, unto their servants.

1 He addeth certain generall exhortations, and at length endeth his epistle with divers familiar and godly salutations.

2 Prayers must be continual and earnest.

3 Such as minister the word, must especially be commended to the prayers of the church.

4 Theist. 3. 1.

5 An open and free mouth to preach the gospel.

6 In all parts of our life, we ought to have good consideration even of them which are without the church.

7 Advisedly and circumspectly.

8 Seek occasion to min them, although you lose of your own by it.

9 Our speech and talk must be applied to the profit of the hearers.

10 Framed to the profit of your neighbour.

11 Against this is feithfully communicated, as Ephes. 4. 29.

12 Why then, Peter was not at that time at Rome.

13 In the gospel.

The epiſtle of PAVL the apoſtle, T O T H E T H E S S A L O N I A N S.

CHAP. I.

I The Theſſalonians are given to underſtand both how minde-
full of them Saint Paul was at all times in thankſgiving,
and prayer: 5 and alſo how well he was perſwaded of the
truth, and ſincerity of their faith, and converſion to God.



Paul and Silvanus,
and Timotheus,
unto the church
of the Theſſalo-
nians, which is in
God the Father,
and in the Lord
Jeſus Chriſt :
grace be unto
you, and peace
from God our
Father, and the Lord Jeſus Chriſt.

2 We give thanks to God alwayes for you
all, making mention of you in our prayers,
3 Remembring without ceaſing your
work of faith, and labour of love, and patience
of hope in our Lord Jeſus Chriſt, in the ſight
of God, and our Father :

4 Knowing, brethren beloved, your election of God.

5 For our goſpel came not unto you in
word onely: but alſo in power, and in the holy
Ghoſt, and in much aſſurance, as ye know
what manner of men we were among you for
your ſake.

6 And ye became followers of us, and of
the Lord, having received the word in much
affliction, with joy of the holy Ghoſt:

7 So that ye were enſamples to all that be-
leeve in Macedonia and Achaia.

8 For from you founded out the word of
the Lord, not onely in Macedonia and Achaia,
but alſo in every place your faith to God-ward
is ſpread abroad, ſo that we need not to ſpeak
any thing.

9 For they themſelves ſhew of us, what
manner of entring in we had unto you, and
how ye turned to God from idols, to ſerve
the living and true God,

10 And to wait for his Sonne from heaven,
whom he raiſed from the dead, even Jeſus
which delivered us from the wrath to
come.

11 For they themſelves ſhew of us, what
manner of entring in we had unto you, and
how ye turned to God from idols, to ſerve
the living and true God,

12 That ye would walk worthy of God,
who hath called you unto his kingdome and
glory.

13 For this cauſe alſo thank we God
without ceaſing, becauſe when ye received
the word of God which ye heard of us, ye re-
ceived it not as the word of men, but (as it is
in truth) the word of God, which effectually
worketh alſo in you that beleeve.

CHAP. I I.

I In what manner the goſpel was brought and preached to the
Theſſalonians, and in what ſort alſo they received it. **18** A
reaſon is rendered both why Saint Paul was ſo long abſent
from them, and alſo why he was ſo deſirous to ſee them.

For your ſelves, brethren, know our en-
trance in unto you, that it was not in vain.

2 But even after that we had ſuffered be-
fore, and were ſhamefully entreated, as ye
know, at Philippi, we were bold in our God
to ſpeak unto you the goſpel of God with
much contention.

3 For our exhortation was not of deceit,
nor of uncleaſſneſſe, nor in guile:

4 But as we were allowed of God to be
put in truſt with the goſpel, even ſo we ſpeak,
not as pleaſing men, but God, which trieth
our hearts.

5 For neither at any time uſed we flattering
words, as ye know, nor a cloke of covetouſ-
neſſe, God is witneſſe.

6 Nor of men ſought we glory, neither of
you, nor yet of others, when we might have
been burdensome, as the apoſtles of Chriſt.

7 But we were gentle among you, even as
a nurſe cheriſheth her children:

8 So being affectionately deſirous of you,
we were willing to have imparted unto you,
not the goſpel of God onely, but alſo our own
ſouls, becauſe ye were deare unto us.

9 For ye remember, brethren, our labour
and travell: for labouring night and day, be-
cauſe we would not be chargeable unto any of
you, we preached unto you the goſpel of God.

10 Ye are witneſſes, and God alſo, how ho-
lily, and juſtly, and unblameably we behaved
our ſelves among you that beleeve.

11 As you know, how we exhorted and
comforted, and charged every one of you (as
a father doth his children)

12 That ye would walk worthy of God,
who hath called you unto his kingdome and
glory.

13 For this cauſe alſo thank we God
without ceaſing, becauſe when ye received
the word of God which ye heard of us, ye re-
ceived it not as the word of men, but (as it is
in truth) the word of God, which effectually
worketh alſo in you that beleeve.

14 For

1 That which he
toucheth before
ſhortly concern-
ing his apoſtle-
ſhip, he handeth
now more at large,
and to that end and
purpose which we
ſpoke of.
2 The virtues of
a true paſtor are,
freely without
fear to preach the
goſpel, even in
the midſt of dan-
gers.
3 Through God
his gracious help.
4 To teach pure
doctrin faithfully
and with a pure
heart.
5 By any wicked
and naughty kind
of deſiring.
6 To approve his
conſcience to
God, being free
from all flattery
and covetouſneſſe.
7 Seeing there is
this difference be-
tween the judge-
ments of God,
and the judge-
ments of men, that
when men chaſti-
ſe, they reſpect the
qualities of thoſe
things which ſtand
before them, but
God ſearcheth the
reaſon of his
counſel only in
himſelf, if follow-
ers, that ſeeing
we are not able to
think a good
thought, that
whomſoever he
fiſt chuſeth to
theſe callings, he
maketh them able,
and doth not ſeek
them able. And
therefore in that
we are allowed of
God, it hangeth
upon his mercie.
8 Which li-
keth and allow-
eth of them.
9 To ſubmit him-
ſelf even to the
baſeſt, to win
them, and to
eſchew all pride.
10 Or, uſed authori-
ty.
11 When I might
lawfully have li-
ved upon the ex-
pences of the
church.
12 We were not
rough, but calm
and gentle as a
nurſe, that is,
neither ambitious,
nor covetous, but
to have the flock that is committed
unto him in more eſtimation than his own life.
13 To depart with his own right rather
than to be chargeable to his ſleep.
14 To excell other in example of godly life.
15 To exhort and comfort with a fatherly minde and affection.
16 To exhort all men
diligently and earneſtly to lead a godly life.
17 Having approved his miniftry, he
commendeth again (to that end and purpose that I ſpoke of) the cheerefulneſſe of the Theſſalo-
nians, which was anſwerable to his diligence in preaching, and their ready pa-
tience.

1 An example of
right Chriſtian re-
joicing, whereby
alſo we learn, that
ſuch as have great
gifts to them, are
in two ſorts hid-
led, to wit, if they
conſider that they
have received it
from God, and that
continuance muſt
be deſired at his
hands, whereunto
alſo the whole epi-
ſtle exhorteth the
Theſſalonians.
2 He commen-
deth them for
theſe ſpeciall gifts,
enſuall faith,
continuall love,
and patient hope:
to the end they
might be aſſured,
being indued with
ſuch excellent
gifts, not to con-
tinue in Gods
election.
3 Or, beloved of
God, your election.
4 The apoſtle here
ſheweth, that ſuch
are to be judged
the elect of God,
in whom appea-
reth the fruits of
election.
5 Another reaſon,
why they ought in
no wiſe that back,
but continue to
the end, becauſe
they cannot doubt
of this doctine
which hath been
ſo many wayes
conſirmed unto
them even from
heaven, as they
themſelves did
well know.
6 Paul, the weſt b
two things, that
there followed very great fruit of his preaching, to wit, by theſe gifts of the holy Ghoſt, and that
certain aſſurance which was thoroughly ſetled in their mindes, as appeared by their willing bearing
of the croſſe.
7 Another reaſon, becauſe even that day they embraced the goſpel
with great cheerefulneſſe, in ſo much that they were an example to all their neighbours: ſo that
it ſhould be more ſure to them to ſtand in the mid-way.
8 With joy which cometh
from the holy Ghoſt.
9 It is no true conversion to for-
ſake idols, unleſſe man thereuntoall worſhip the true and living God in Chriſt the onely Re-
deemer.
10 This word (us) is not put here without cauſe, and by (wrath) is meant that
revenge and puniſhment, wherewith the Lord will judge the world at length in his terrible
wrath.

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i Thessalonians

12 He confirmeth them in their afflictions which they suffered of their own people, because they were afflicted of their own countrymen: which came as well (saith he) to the churches of the Jews, as to them: and therefore they ought to take it in good part.

13 Which Christ hath gathered together. Even of them, which are of the same country, and the same town that you are of. 14 He preventeth an offence which might be taken, for that the Jews, especially above all other, persecuted the gospel. That is no new thing, saith he, seeing they slew Christ himself, and his prophets, and have banished me also.

15 Or, chased us out.

16 He foretelleth the utter destruction of the Jews, lest any man should be moved by their rebellion. i For the Jews would never enter into the kingdom of God themselves, nor suffer other to enter in. k Untill that wickedness of theirs which they have by inheritance as it were, of their fathers, be grown so great, that the measure of their iniquity being filled, God may come forth to wrath. l The judgement of God being angry, which indeed appeared shortly after in the destruction of the citie of Jerusalem: which many reported even out of divers provinces, when it was besieged. m He meeteth with an objection, why he came not to them straightwayes being in so great miserie, I desired oftentimes (saith he) and it lay not in me, but Satan hindered my endeavours, and therefore I sent Timothee my faithfull companion unto you, because you are most dear to me.

n Were kept asunder from you, and as it were orphans. Or, glorying.

17 Saint Paul testifieth his great love to the Thessalonians: partly by sending Timothee unto them to strengthen and comfort them: partly by rejoicing in their well-doing: 18 and partly by praying for them, and desiring a safe coming unto them.

19 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone:

20 And sent Timotheus our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

21 That no man should be moved by these afflictions: for your selves know that we are appointed thereunto.

22 For verily when we were with you, we told you before, that we should suffer tribulation, even as it came to passe, and ye know.

23 For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

24 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us alwayes, desiring greatly to see us, as we also to see you:

25 Therefore, brethren, we were comforted over you in all our affliction and distresse by your faith:

26 For now we ²⁷live, if ye stand fast in the Lord.

27 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

28 Night and day praying exceedingly that

14 ¹² For ye, brethren, became followers of the churches of God, which in Judea are ¹³ in Christ Jesus: for ye also have suffered like things of your own ¹⁴ countrymen, even as they have of the Jews:

15 ¹⁵ Who both killed the Lord Jesus, and their own prophets, and have ¹⁶ persecuted us: and they please not God, and are contrary to ¹⁷ all men:

16 Forbidding us to speak to the Gentiles, that they might be saved, to ¹⁸ fill up their sinnes alway: ¹⁹ for the wrath is come upon them to the uttermost.

17 ²⁰ But we, brethren, being ²¹ taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once and again: but Satan hindered us.

19 For what is our hope, or joy, or crown of ²² rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

21 For the Jews would never enter into the kingdom of God themselves, nor suffer other to enter in. k Untill that wickedness of theirs which they have by inheritance as it were, of their fathers, be grown so great, that the measure of their iniquity being filled, God may come forth to wrath. l The judgement of God being angry, which indeed appeared shortly after in the destruction of the citie of Jerusalem: which many reported even out of divers provinces, when it was besieged. m He meeteth with an objection, why he came not to them straightwayes being in so great miserie, I desired oftentimes (saith he) and it lay not in me, but Satan hindered my endeavours, and therefore I sent Timothee my faithfull companion unto you, because you are most dear to me.

22 Were kept asunder from you, and as it were orphans. Or, glorying.

23 Saint Paul testifieth his great love to the Thessalonians: partly by sending Timothee unto them to strengthen and comfort them: partly by rejoicing in their well-doing: 24 and partly by praying for them, and desiring a safe coming unto them.

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27 That no man should be moved by these afflictions: for your selves know that we are appointed thereunto.

28 For verily when we were with you, we told you before, that we should suffer tribulation, even as it came to passe, and ye know.

29 For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

30 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us alwayes, desiring greatly to see us, as we also to see you:

31 Therefore, brethren, we were comforted over you in all our affliction and distresse by your faith:

32 For now we ³³live, if ye stand fast in the Lord.

33 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

we might see your face, and might ³⁴ perfect that which is lacking in your faith:

34 Now God himself and our Father, and our Lord Jesus Christ ³⁵ direct our way unto you.

35 And the Lord make you to increase and abound in love one towards another, and towards all men, even as we ³⁶ do towards you:

36 To the end he may establish your hearts unblameable in holinesse before God even our Father, at the coming of our Lord Jesus Christ with all his saints.

37 And religion, that was as yet imperfect. Or, guide. 38 Another part of the epistle, wherein he speaketh of the duties of a Christian life. And he sheweth that the perfection of a Christian life, consisteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next coming of Christ, who will then perfect his work by the same grace wherewith he begun it in us.

CHAP. III.

He exhorteth them to go on forward in all manner of godlinesse, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own businesse: 13 and last of all to sorrow moderately for the dead. 17 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgement.

Furthermore ¹ then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk, and to please God, so ye would ² abound more and more.

2 For ye know what commandments we gave you, by the Lord Jesus.

3 For this is the will of God, even your ⁴ sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour:

5 Not in the lust of concupiscence, even as the Gentiles which know not God.

6 That no man go beyond and ⁷ defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified.

7 For God hath not called us unto uncleannesse, but unto holinesse.

8 He therefore that ⁹ despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you: for ye your selves are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more:

11 And that ye study to be quiet, and to do your own businesse, ¹² and to work with your own hands, (as we commanded you)

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, ¹⁴ concerning them which ¹⁵ are

14 He rebuketh idlenesse and slothfulness, which vices whoso ever are given unto, fill in other wickednesse, to the great offence of the church. Or, of no man.

15 The third part of the epistle, which is interlarded among the former exhortations (which he returneth unto afterward) wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day. 16 We must take heed that we do not immoderately bewail the dead, that is, as they use to do which think that they are utterly perished. 17 A confirmation: for death is but a sleep of the body (for he speaketh of the faithfull) until the Lord cometh.

asleep,

b Paul was constrained through the importunate dealing of the enemies, to leave the building which he had scarce begun: And for that cause he had left Silas and Timotheus in Macedonia, and when Timothee came to Athens to him, he sent him back again straightway. So that he desired to see the Thessalonians, that he may thoroughly accomplish their faith.

1 Divers exhortations, the ground whereof is this, to be mindful of those things which they have heard of the apostle. Or, request. a That ye labour to excell more and more, and daily please your selves. 2 This is the summe of those things which he delivered them, to dedicate themselves wholly to God. And he condemneth plainly all filchinesse through lust, because it is altogether contrary to the will of God. b Look Iohn 17, 17.

3 Another reason, because it defileth the body. 4 The third, because the saints are discerned from them which know not God by honestie and puritie.

5 Secondly, he reprehendeth all violent oppression, and immoderate desire, and sheweth most severely as the prophet of God, that God will revenge such wickednesse. Or, oppress or overreach. Or, in the matter. Or, rejecteth. c These commandments which I gave you. 6 Thirdly, he requirith a readie minde to all manner of loving kindnesse, and exhorteth them to profite more and more in that vertue.

7 He condemneth all quiet biases, and such as are curious in matters which appertain not unto them.

8 The third part of the epistle, which is interlarded among the former exhortations (which he returneth unto afterward) wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day. 9 We must take heed that we do not immoderately bewail the dead, that is, as they use to do which think that they are utterly perished. 10 A confirmation: for death is but a sleep of the body (for he speaketh of the faithfull) until the Lord cometh.

11 A confirmation: for death is but a sleep of the body (for he speaketh of the faithfull) until the Lord cometh.

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are

14 He rebuketh idlenesse and slothfulness, which vices whoso ever are given unto, fill in other wickednesse, to the great offence of the church. Or, of no man.

15 The third part of the epistle, which is interlarded among the former exhortations (which he returneth unto afterward) wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day. 16 We must take heed that we do not immoderately bewail the dead, that is, as they use to do which think that they are utterly perished. 17 A confirmation: for death is but a sleep of the body (for he speaketh of the faithfull) until the Lord cometh.

190 asleep, that ye sorrow not, even as others which have no hope.

12 A re. son of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the virtue of God. d They die in Christ, which continue in faith, whereby they are grafted into Christ, even to the last gasp.

e Will call their bodies out of their grave, and joyne their souls to them again.

13 The manner of the resurrection shall be thus: The bodies of the dead shall be as it were raised out of sleep at the found of the trumpet of God, Christ himself shall descend from heaven. The faints

(for he speaketh properly of them) which shall then be found alive, together with the dead which shall rise shall be taken up into the cloud to meet the Lord, and shall be in perpetual glory with him. f In the name of the Lord, as though he himself spake unto you. g He speaketh of these things, as though he should be one of them, whom the Lord shall find alive at his coming, because that time is uncertain: and therefore every one of us ought to be in such a readinesse, as if the Lord were coming at every moment. h The word which the apostle useth here, signifieth properly that encouragement which mariners use one to another, when they altogether with one shout put forth their oars and row together. i Suddenly and in the twinkling of an eye.

¶ Or, exhort.

CHAP. V.

¶ He proceedeth in the former description of Christs coming to judgement, 16 and giveth divers precepts, 23 and so concludeth the epistle.

1 The day that God hath appointed for this judgement, we know not: But this is sure that it shall come upon men when they look for nothing lesse.

a Look Acts 1, 7.

2 Returning to exhortations, he warneth us which are lightened with the knowledge of God, that it is our dutie not to live securely in delicioufnesse, lest we be suddenly taken in a dead sleep in pleasures: but contrariwise to have an eye to the Lord, and not suffer our selves to be oppressed with the cares of this world, for that is meet for the darkness of the night, and this for the light.

3 We must fight with faith and hope, much lesse ought we lie carelessly in nothing.

4 He pricketh us onwards by setting most certain hope of victory before us:

14 ¶ For if we beleeve that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.

15 ¶ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

17 Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the aire: and so shall we ever be with the Lord.

18 Wherefore, comfort one another with these words.

¶ Which shall then be found alive, together with the dead which shall rise shall be taken up into the cloud to meet the Lord, and shall be in perpetual glory with him. f In the name of the Lord, as though he himself spake unto you. g He speaketh of these things, as though he should be one of them, whom the Lord shall find alive at his coming, because that time is uncertain: and therefore every one of us ought to be in such a readinesse, as if the Lord were coming at every moment. h The word which the apostle useth here, signifieth properly that encouragement which mariners use one to another, when they altogether with one shout put forth their oars and row together. i Suddenly and in the twinkling of an eye.

¶ He proceedeth in the former description of Christs coming to judgement, 16 and giveth divers precepts, 23 and so concludeth the epistle.

But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For your selves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with childe; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep as do others: but let us watch and be sober.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 But let us who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath: but to obtain salvation by our Lord Jesus Christ,

10 ¶ Who died for us, that whether we wake or sleep, we should live together with him.

11 ¶ Wherefore comfort your selves together, and edifie one another, even as also ye do.

12 ¶ And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their works sake. And be at peace among your selves.

14 ¶ Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 ¶ See that none render evil for evil unto any man: but ever follow that which is good, both among your selves, and to all men.

16 ¶ Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 ¶ Quench not the spirit.

20 Despise not prophesyings.

21 Prove all things: hold fast that which is good.

22 ¶ Abstain from all appearance of evil.

23 And the very God of peace sanctifie you wholly: and I pray God your whole spirit and soul and body be preserved blamelesse unto the coming of our Lord Jesus Christ.

24 ¶ Faithfull is he that calleth you, who also will do it.

25 ¶ Brethren, pray for us.

26 Greet all the brethren with an holy kisse.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

¶ The first epistle unto the Thessalonians, was written from Athens.

doctrine must be diligently distinguished from false.

13 A general conclusion, that we waiting for the coming of Christ, do give our selves to purenesse, both in minde, will, and body, through the grace and strength of the Spirit of God.

14 Whatsoever hath but the very shew of evil, abstain from it. i Separate you from the world, and make you holy to himself through his spirit, in Christ, in whom onely you shall attain unto that true peace.

15 The good will and power of God is a sure confirmation against all difficulties, whereof we have a sure witness in our vocation. k Always one and ever like himself, who performeth indeed whatsoever he promiseth: and an effectually calling is nothing else but a right declaring and true setting forth of Gods will: and therefore the salvation of the elect, is safe and sure.

16 Who will also make you perfect. l The last part of the epistle, wherein with most wightie charge he commendeth both himself and this epistle unto them.

¶ Or, assure.

¶ The death of Christ is a pledge of our victory, for therefore he died, that we might be partakers of his life or virtue, yea even whilst we live here.

¶ We must not onely watch our selves, but we are also bound to stir up and confirm one another.

¶ Or, exhort.

¶ We must have great consideration of them which are appointed to the ministry of the word, and government of the church by God, and do their duty.

¶ That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accounted of among you.

¶ In those things which pertain to Gods service: so is the ecclesiastical function distinguished from civil and politic, & true shepherds from wolves.

¶ So then where this cause causeth there must the honour cease.

¶ The maintenance of mutual concord, is especially to be looked unto.

¶ We must have consideration of every man, and as the disease is, so must the remedie be used.

¶ Or, beseech.

¶ Or, disorderly.

¶ That keep not their rank or standing.

¶ Charitie ought not to be overcome with any injuries.

¶ A quiet and appeased minde, is nourished with continual prayers, respecting the will of God.

¶ An acceptable thing to God, and such as beliketh well o f.

¶ The sparks of the Spirit of God that are kindled in us, are nourished with daily hearing the word of God: but true

8. 2019-11-11 15:25:10 2030 2021-12-30 15:25:10 8. 2019-11-11 15:25:10 2030 2021-12-30 15:25:10 8. 2019-11-11 15:25:10 2030 2021-12-30 15:25:10

Therapsidomys

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The ſecond epiſtle of PAUL the apoſtle, TO THE THESSALONIANS.

CHAP. I

1 Saint Paul certiſieth them of the good opinion which he had of their faith, love, and patience: **11** and therewithall ſetth diuers reaſons for the comfort of them in perſecution, whereof the chiefeſt is taken from the righteous judgement of God.



PAUL and Silvanus, and Timotheus, unto the church of the Theſſalonians, in God our Father, and the LORD Jeſus Chriſt;

2 Grace unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3 We are bound to thank God alwayes for you, brethren, as it is meet, becauſe that your faith ^a groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4 So that we our ſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure.

5 Which is a manifeſt token of the righteous judgement of God, that ye may be counted worthy of the kingdome of God, for which ye alſo ſuffer.

6 Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you.

7 And to you who are troubled, ^a reſt with us, when the Lord Jeſus ſhall be revealed from heaven, with [†] his mighty angels.

8 In flaming fire, [†] taking vengeance on them ^c that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt.

9 Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power:

10 When he ſhall come to be glorified in his ſaints, and to be admired in all them that beleeve (^c becauſe our teſtimonie among you was beleeved) in that day.

11 Wherefore alſo we pray alwayes for

you, that our God would [†] count you ^b worthy of this calling, and fulfill all the ^c good pleaſure of his goodneſſe, and the ^d work of faith with power.

12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

toward you. ^d So then, faith is an excellent work of God in us: and we ſee here plainly that the apoſtle leaveth nothing to free will, to make it check-mate with Gods working therein, as the papists dream.

CHAP. II.

1 He willeth them to continue ſtedfaſt in the truth received, **3** ſheweth that there ſhall be a departure from the faith, **9** and diſcovery of Antichriſt, before the day of the Lord come. **15** And thereupon repeateth his former exhortation, and prayeth for them.

NOW we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and by our ^a gathering together unto him,

2 That ye be not ſoon ſhaken in minde, or be troubled, neither by ^b ſpirit, nor by ^c word, nor by ^d letter, as from us, as that the day of Chriſt is at hand.

3 Let no man deceive you by any means: ^a for that day ſhall not come, except there come a falling away firſt, and ^c that man of ſinne be revealed, the ſonne of perdition:

4 Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped: ſo that he ^a as God ſitteth in the temple of God, ſhewing himſelf that he is God.

5 Remember ye not, that when I was yet with you, I told you theſe things?

6 And now ye know ^a what [†] I withholdeth, that he might be revealed in his time.

7 For the myſtery of iniquity doth already work: ^a onely he who now ^b letteth, will let, until he be taken out of the way.

8 And then ſhall ^a that wicked be revealed, whom the Lord ſhall ^c conſume with the ^d ſpirit of his mouth, and ſhall deſtroy with the brightneſſe of his coming:

of mouth, or by books written. ^d Either by forged letter, or falſly gloſed upon. ³ The apoſtle foretelleth that before the coming of the Lord, there ſhall be a throne ſet up cleane contrary to Chriſts glory, wherein that wicked man ſhall ſit, and tranſferre all things that appertain to God, to himſelf, and many ſhall fall away from God to him. ^e By ſpeaking of one, he pointeth out the body of the tyrannous and perſecuting church. ^f All men know who he is that ſaith he can ſhut up heaven and open it at his pleaſure, and took upon him to be Lord and Maſter above all kings and princes, before whom kings and princes fall down and worſhip, honouring that Antichriſt as a god. ⁴ He foretelleth that Antichriſt (that is, whoſoever he be that ſhall occupy that ſeat that ſhall fall away from God) ſhall not reigne without the church, but in the very boſom of the church. ⁵ This prophecie was continually declared to the ancient church, but it was neglected of them that followed. ^g What hindereth and ſlayeth. [†] Or, holdeth. ⁶ Even in the apoſtles time the firſt foundation of the apoſtolicall ſeat were laid, but yet to that they deceived men. ⁷ He foretelleth, that when the empire of Rome is taken away, the ſeat that ſhall fall away from God, ſhall ſucceed and hold his place, as the old writers, Tertullian, Chryſoſtome and Hierome do expound it. ^h He which is now in authority, and ruleth all, to wit, the Romane empire. ⁸ That wickedneſſe ſhall at length be directed by the word of the Lord, and ſhall utterly be ſolliſhed by Chriſts coming. ⁱ Word for word, that lawleſſe fellow that is to ſay, he that ſhall tread Gods law cleane under foot. ^k Ring to nought. ¹ With his word, for the true miniſters of the word are as a mouth, whereby the Lord breatheth out that mightie and everlaſting word, which ſhall break his enemies in ſunder, as it were an iron rod.

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9^o Even him whoſe coming is after the working of Satan, with all power, and ſignes, and lying wonders,

10 And with all deceiveableneſſe of unrighteouſneſſe, in them that periſh, becauſe they received not the love of the truth, that they might be ſaved.

11 And for this cauſe God ſhall ſend them a ſtrong deluſion, that they ſhould believe a lie :

12 That they all might be damned, who believed not the truth, but^o had pleaſure in unrighteouſneſſe.

13^o But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through^o ſanctification of the Spirit, and^o belief of the truth,

14 Whereunto he called you by our^o goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

15^o Therefore brethren ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle.

16 Now our Lord Jeſus Chriſt himſelf^o, and God even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in every good word and work.

r By our preaching.

11 The concluſion : It remaineth

then that we continue in the doctrine which was delivered unto us by the mouth and writings of the apoſtles, through that ſee good will of God, which comforteth us with an invincible hope, and alſo in all godlineſſe our whole life long.

CHAP. III.

He craveth their prayers for himſelf, 3 teſtiſieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, eſpecially to ſhun idleneſſe and ill company. 16 And laſt of all, concludeth with prayer and ſalutation.

Finally, brethren, pray for us, that the word of the Lord[†] may have free courſe, and be glorified even as it is with you :

2 And that we may be delivered from[†] unreaſonable and wicked men: for all men have not faith.

3 But the Lord is faithfull, who ſhall ſtabliſh you, and keep you from^b evil.

4³ And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

1 He addeth now conſequently according to his manner, divers admonitions : The firſt of them is, that they make prayers for the increaſe and free paſſage of the goſpel, and for the ſafety of the faithfull miniſters of the ſame.

† Gr. may run.

† Gr. abſurd.

a Which have no care of their duty.

2 It is no marvel that the goſpel is hated of ſo many,

ſeeing that faith is a rare gift of God.

Notwithſtanding the church ſhall never be deſtroyed by the multitude of the wicked, becauſe it is grounded and ſtayed upon the faithfull promiſe of God.

b From Satans ſnares, or from evil.

3 The ſecond admonition is, that they follow alwayes the doctrine of the apoſtles as a rule for their life.

Notwithſtanding the church ſhall never be deſtroyed by the multitude of the wicked, becauſe it is grounded and ſtayed upon the faithfull promiſe of God.

b From Satans ſnares, or from evil.

3 The ſecond admonition is, that they follow alwayes the doctrine of the apoſtles as a rule for their life.

5⁴ And the Lord direct your hearts into the love of God, and into[†] the patient waiting for Chriſt.

6⁵ Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.

7⁶ For your ſelves know how ye ought to follow us, for we behaved not our ſelves diſorderly among you,

8 Neither did we eat any mans bread for nought: but wrought with labour and travel night and day, that we might not be chargeable to any of you.

9 Not becauſe we have not power, but to make our ſelves an enſample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat.

11 For we heare that there are ſome which walk among you⁷ diſorderly, working not at all, but are⁸ buſie-bodies.

12⁹ Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietneſſe they work, and eat their own bread.

13¹⁰ But ye, brethren, be not weary in well doing.

14¹¹ And if any man obey not our word[†] by this epiſtle, note that man, and have no¹² company with him, that he may be¹³ aſhamed.

15¹⁴ Yet count him not as an enemy, but admoniſh him as a brother.

16¹⁵ Now the Lord of peace himſelf give you peace alwayes, by all means. The Lord be with you all.

17¹⁶ The ſalutation of Paul with mine own hand, which is the token in every epiſtle: ſo I write.

18 The grace of our Lord Jeſus Chriſt be with you all. Amen.

¶ The ſecond epiſtle to the Theſſalonians was written from Athens.

Chriſt, firſt, that no man be idle, and next, that every man do quietly and carefully ſee to do his dutie in that office and calling wherein the Lord hath placed him. 10 We muſt take heed, that ſome mens unworthineſſe cauſe us not to be ſlacker in well doing. † Or, ſaint pet. 11 Excommunication is a puniſhment for the obſtinate. † Or, ſignifie that man by an epiſtle. 12 We muſt have no familiaritie nor fellowſhip with the excommunicate. 13 The end of excommunication is not the deſtruction, but the ſalvation of the ſinner, that at leaſt through ſhame he may be driven to repentance. 14 We muſt ſo eſchew familiaritie with the excommunicate, that we diligently ſeek all occaſions and means that may be, to bring them again into the right way. 15 Prayers are the ſeals of all exhortations. 16 The apoſtle ſubſcribeth his letter with his own hands that falſe letters might not be brought and put in place of true.

4 Thirdly, he ſignifieth and earneſtly admoniſheth them of two things which are given us by the only grace of God, to wit, of chaſtite, and a watchfull minde to the coming of Chriſt.

7 Or, the patience of Chriſt.

5 Fourthly, he ſaith, that idle and lazie perſons ought not to be relieved of the church, nay, that they are not to be ſuffered.

6 Let him might ſeem to deal hardly with them, he ſetteth forth himſelf for an example, who beſides his travel in preaching, laboured with his hands, which he ſaith he was not ſimply bound to do.

c What ſhall we do then with thoſe idle bellied monks and facinorous priſts? A monk (ſaith Socrates, book 8. of the Tripartite hiſtorie) which worketh not with his hands, is like a thief.

7 How great a fault idleneſſe is, he declareth by that, that God created no man in vain, or to no purpoſe, neither is there any unto whom he hath not allotted, as it were a certain ſtanding and room.

Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great ſin and wickedneſſe.

8 He reprehendeth a vice, which is joyned with the former, whereupon follow an infinite ſort of miſchiefs: to wit, that there are none more buſie in others mens matters, then they which neglect their own.

9 The Lord commandeth and the apoſtles pray in the name of

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1 Timothy

Timothy the 1 chapters

2. 1 Tim 1:2-17 20-29 1 Tim 2:1-14 2:22-26 2 Tim 1:1-14 1:23-26 2:1-14 2:22-26 2 Tim 3:1-14 3:16-17 4:1-5

13. 1 Tim 2:9

6

C

d. 1 Tim 2:9 67. 1 Tim 4:22-27 1 Tim 15:24-30 1 Tim 17:30 1 Tim 18:12

8. 1 Tim 2:34 1 Tim 12:30-34 1 Tim 10:2-14 1 Tim 10:9-14

The first epistle of P A V L the apostle, T O T I M O T H I E.

CHAP. I.

1 Timothie is put in minde of the charge which was given unto him by Paul, at his going to Macedonia. **5** Of the right use and end of the law. **11** Of saint Pauls calling to be an apostle, **20** and of Hymeneus and Alexander.



Paul an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*

2 Unto Timothie, my own sonne in the

faith: grace, mercy and peace from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fabels, and endlesse genealogies, which minister questions, rather then edifying, which is in faith: *so do.*

5 Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully.

9 Knowing this, that the law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

11 According to the glorious gospel of

1 First of all, he wrought his own free vocation and also Timothie, that the one might be confirmed by the other: and therewithall he declareth the sum of the apostolical doctrine, to wit, the mercie of God in Christ Jesus, pretended by faith, the end whereof is yet hoped for.
2 There is as much difference betwixt mercie and grace, as is betwixt the effect and the cause: for grace is that free good will of God, whereby he chose us in Christ, and mercie is that free justification which followeth it.
3 This whole epistle consisteth in admonitions; wherein all the duties of a faithful pastor are lively set out. And the first admonition is this, that no innovation be made: neither in the apostles doctrine itself, nor in the manner of teaching it.
4 The doctrine is corrupte not only by false opinions, but also by vain and curious speculations: the declination and utterance whereof can nothing help out faith.
5 He noteth out one kinde of vain questions.
6 The second admonition, is that the right use and practise of the doctrine must be joynt with the doctrine. And that consisteth in pure charitie, and a good conscience, and true faith.
7 Of the law.
8 There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God.
9 That which he saith before generally of vain and curious controversies, he applyeth to them which pretending a zeal of the law, dwelled upon outward things, and never made an end of babling of foolish trifles.
10 Or, not aiming at.
11 There are none more unlearned, and more impudent in usurping the name of holinesse, then foolish sophistical babblers.
12 The taking away of an objection: He condemneth not the law, but requirith the right use and practise of it.
13 He indeed escapeth the curse of the law, and therefore doeth not abhorre it, who feeleth and escheweth those things which the law condemneth, giveth himself withall his heart, to observe it: and not he that maketh a vain babling of outward and curious matters.
14 And such a one is he whom the Lord hath endued with true doctrine, and with the holy Ghost.
15 To such as make an art, as it were, of sinning.
16 He fettereth against fond and vain babling, not onely the law, but the gospel also, which condemneth not, but greatly commendeth the whollye form doctrine contained in the commandments of God, and therefore he calleth it a glorious gospel, and the gospel of the blessed God, the vertue whereof these babblers knew not.

the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me: for that he counted me faithfull, putting me into the ministry,

13 Who was before a blasphemers, and a persecuter, and injurious. But I obtained mercie, because I did it ignorantly, in unbelief.

14 And the grace of our Lord was exceeding abundant, with faith, and love which is in Christ Jesus.

15 This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 Howbeit, for this cause I obtained mercie, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter beleve on him to life everlasting.

17 Now unto the king eternall, immortall, invisable, the onely wise God, be honour and glory, for ever and ever. Amen.

18 This charge I commit unto thee, sonne Timothie, according to the propheties which went before on thee, that thou by them mightest warre a good warfare:

19 Holding faith, and a good conscience, which some having put away, concerning faith have made shipwrack.

20 Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

very zeal of mind, for that he cannot satisfie himself in amplifying the grace of God. **10** Look John 17, 3. **11** The conclusion of both the former ratherly admonitions, as to wit, this Timothie striving manfully against all lets, being called to the ministerie according to many propheties which went before of him, should both maintain the doctrine which he had received, and keep also a good conscience. **12** By the help of them. **13** Whole some and sound doctrine. **14** Who ever keep not a good conscience, do lose also by little and little the gifts of understanding: which he proveth by two most lamentable examples. **15** Such as fall from God, and his religion, are not to be suffered in the church, but rather ought to be excommunicated. **16** Cast out of the church, and so delivered them to Satan. **17** That by their smart they might learn what it is to blaspheme.

CHAP. II.

1 That it is meet to pray and give thanks for all men, and the reason why. **9** How women should be attired. **12** They are not permitted to teach. **15** They shall be saved notwithstanding the testimonies of Gods wrath in childbirth, if they continue in faith.

1 Exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men:

2 For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlinesse and honesty.

publicke prayers. And first of all, declaring this question for whom we ought to pray: he teacheth that we must pray for all men, and especially, for all manner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea, and the most part of magistrates were at that time enemies of the church. **3** Or, enment place. **4** An argument taken of the end: to wit, because that magistrates are appointed to this end, that men might peaceably and quietly live in all godlinesse and honesty, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office. **5** This word containeth all kinde of duty which is to be used amongst men in all their offices.

10 A reason why neither any other gospel is to be taught then he hath taught in the church, neither after any other sort, because there is no other gospel beside that which God committed to him.
11 He maintaineth of necessitie his apostleship against some that did carp at his former life, debating himself even to hell, to advance Christs only mercie, wherewith he abolished all those his former doings.
12 Which gave me strength, not onely when I had no will to do well, but also when I was wholly given to evil.
13 These are the preparative works which Paul bringeth of.
14 He proveth this change by the effects, for that, that he that was a profane man, is become a believer: and he that did most outrageously persecute Christ, burneth now in love toward him.
15 He turneth the reproch of the adversaries upon their own heads, shewing that this singular example of the goodness of God, redoundeth to the commoditie of the whole church.
16 Worthy to be beleaved.
17 He breaketh out into an exclamation, even for God. **18** Look as to wit, this according to many propheties which he had received, and the doctrine which he had received.
19 Who ever keep not a good conscience, do lose also by little and little the gifts of understanding: which he proveth by two most lamentable examples. **20** Such as fall from God, and his religion, are not to be suffered in the church, but rather ought to be excommunicated. **21** Cast out of the church, and so delivered them to Satan. **22** That by their smart they might learn what it is to blaspheme.
23 Or, desire.
24 Having dispatched those things which pertain to doctrine, he speaketh now in the second plate of the other part of the ministerie of the word, to wit, of
25 Or, desire.
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80 Having dispatched those things which pertain to doctrine, he speaketh now in the second plate of the other part of the ministerie of the word, to wit, of
81 Or, desire.
82 Having dispatched those things which pertain to doctrine, he speaketh now in the second plate of the other part of the ministerie of the word, to wit, of
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100 Having dispatched those things which pertain to doctrine, he speaketh now in the second plate of the other part of the ministerie of the word, to wit, of

3 Another argument, why churches or congregations ought to pray for all men, without any difference of nation, kind, age, or order, to wit, because the Lord by calling of all sorts, yea sometime those that are greatest enemies to the gospel, will have his church gathered together after this sort, and therefore it is to be made for all.

4 God should not else be manifested to be the only God of all men, unless he should shew his goodness in saving of all sorts of men: neither should Christ be seen to be the only Mediator between God and all sorts of men, by having taken up on him the nature of man which is common to all men, unless he had satisfied for all sorts of men, and made intercession for all.

5 Or, a testimony, because the oven to the gentiles is the fever of salvation now opened and made manifest, the apostle himself being appointed properly to this office, which he doth faithfully and sincerely execute.

6 He hath spoken of the persons for whom we must pray: and now he teacheth, that the difference of places is taken away: for in times past, one only nation, and in one certain place, came together to publike service: but now churches or congregations are gathered together every where, (ordrly and decently) and men come together to serve God publicly with common prayer, neither must we strive for the nation, or for the purification of the body, or for the place, but for the minde to have it clean from all offence, and full of sure trust and confidence. d He putteth the signe for the thing it self, the lifting up of hands for the calling upon God. e Without these gruels and offences of the minde, which hinder us from calling upon God with a good conscience. f Doubting, which is against faith, James 1, 6. 7 Thirdly, he appointeth women to learn in the publike assemblies with silence and modestie, being comely apparellled, without any riot or excess in their apparell. g Or, pleased. 8 The first argument. Why it is not lawfull for women to teach in the congregation, because by this means they should be placed above men, for they should be their masters: which is against Gods ordinance. 9 He proveth this ordinance of God, whereby the woman is subject to man, first by that that God made the woman after man, for mans sake. 10 Then, because that after sin, God enjoined the women this punishment, for that the man was deceived by her. g Adam was deceived, but through his wives meanes, and therefore, she is worthily for this cause subject to her husband, and ought to be. 11 He addeth a comfort by the way, that their subjection hindereth not, but that women may be saved as well as men, if they behave themselves in those burdens of marriage holily and modestly, with faith and charity.

CHAP. III.

How bishops, and deacons, and their wives should be qualified, 14 and to what end S. Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth, herein taught and professed.

1 Having dispatched the treatise, as well of doctrine and of the manner of handling of it, as a so of publike prayer, he now in the third place cometh to the persons themselves, speaking first of pastors, and afterward of deacons, and he useth a preface, that the church may know that these be certain and sure rules.

2 A bishoprick, or the ministerie of the word is not an idle dignitie, but a work, and that an excellent work, and therefore a bishop must be furnished with many vertues both at home and abroad. Wherefore it is requisite before he be chosen to examine well his learning, his gifts, and ableness, and his life. a He speaketh not here of ambitious seeking, in the which there cannot be a worse fault in the church, but generally of the minde and disposition of man, flamed and disposed to help and edifie the church of God, when and wheresoever it shall please the Lord. f Or, modest. b Therefore he that thrusteth out married men from the office of bishops, onely because they are married, is an idol. g Or, modest. h Or, not ready to quarrell and offer wrong, as was in mine. c A common tipler, and one that will fit by it.

3 For this is good and acceptable in the sight of God our Saviour:

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus.

6 Who gave himself a ranfome for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparell, with shamefastnesse and sobriety: not with broidred hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godlinesse) with good works:

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childe-bearing, if they continue in faith and charity, and holinesse with sobriety.

4 One that ruleth well his own house, having his children in subjection with all gravity.

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have a good report of them which are without, lest he fall into reproch, and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blamelesse.

11 Even so must their wives be grave, not slanderers, sober, faithfull in all things.

12 Let the deacons be the husbands of one wife, ruling their children, and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldnesse in the faith, which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thy self in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversie, great is the mystery of godlinesse: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, beleevd on in the world, received up into glory.

coming to Timothie, that he should be so much the more careful, lest at his coming he might be reproved of negligence. 7 The pastour hath a wayes to think, how that he is occupied in the house of the living God, wherein the treasure of the truth is kept. i To wit, in respect of men: for the church resteth upon that corner stone, Christ, and is the preserver of the truth, but not the mother. g Or, stay. 8 There is nothing more excellent then this truth, whereof the church is the keeper and preserver here among men: the ministerie of the word being appointed to that end and purpose: for it teacheth us the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ by taking our nature upon him, whose majestie notwithstanding in so great weaknesse was manifested many wayes, inso much that the sight of it pierced the very angels, and to conclude, he being preached unto the gentiles, was received of them, and is now placed above in glory unspeakable. k The power of the Godhead shewed it self so marvellously in that weak flesh of Christ, that though he were a weakman, yet all the world knoweth he was, and is God.

CHAP. IIII.

He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:

2 Speaking lies in hypocrisie, having their conscience seard with a hot iron:

3 For bidding to marry, and commanding,

shall give ear to them. a From the true doctrine of God. heretics counterfeit holinesse never so much, yet have they no conscience. b For they will, as it were, practise the art of disguised persons and players, that we may not think they will lie lurking in some one corner, or keep any resemblance of shamefastnesse. c Whole conscience waxed so hard, that there grew an hard fleshinesse over it, and so cause to have a canker in it, and now at length required of very necessity to be turned with an hot iron. 3 He setteth down two kinds of this false doctrine, to wit, the law of solelife, and difference of meats.

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4 He proverh that he justly call such doctrines devillish, first, because the teachers of them make lyes of things which are not their owne: for have they created the meates?

5 Secondly, because they overthrow with their decrees, the end wherefore they were created of God, to wit, that we should use them.

6 Thirdly, for that by this, meanes they rob God of his glory, who will be honoured in the use of them. And therewithall, the apostle declarerh, that we must use the liberality of God, soberly, and with a good conscience.

7 He leaerh an apostollicall rule, for taking away the difference of meates, as in that false doctrine. 8 He useth Gods benefits rightly, which acknowledgeth the giver of them by his word, and calleth upon him.

9 It is so made pure and holy in respect of us, so that we may use it with a good conscience, as receive at the Lords hands.

10 We confesse and acknowledge that God is the maker and giver of those creatures which we use. Secondly, that we are of the number of those, who through Christs benefit have recovered that right over all creatures, which Adam lost by his fall. Thirdly, by our prayers we crave of the Lord, that we may use those meates with a good conscience, which we receive at his hands.

Fourthly, we make an end of our eating and drinking, with thanksgiving and prayer: and so are our meates sanctified to us.

11 The conclusion with an exhortation to Timothie, to propound the things diligently to the churches, which he had sucked of the apostle, even in a manner from the text. 12 He setteth again true doctrine not only against that false and apostollicall doctrine, but also against all vain and curious subtilities. 13 It is not only requisite that the minister of the word be found in doctrine, but also that his life be godly and religious. 14 In the true serving of God. 15 Godliness consisteth in spirituall exercise, and not in outward austeritie of life, which though it be something to be accounted of, if it be rightly used, yet it is in no wise comparable with godlines. For it profiteth not of itself, but through the benefit of another, but this hath the promise both of the life present, and of that that is to come. 16 Or, for a little time. 17 He goeth a little from his matter, and sheweth that they which give themselves to godlines, although they are afflicted and reproched, are notwithstanding not to be counted miserable, as other men are, because they are not afflicted for that cause that other men are, and the end of them both is sure different one from the other. For how can God forsake his, which is bountifull, even toward his enemies? And he willeth that this doctrine be well beareen into their hearts. 18 Now he returneth to that exhortation, shewing which are the true vertues of a pastour, whereby he may come to be revered, although he be but young, to wit, such speech and life as are witness of charitie, zeal, faith, and puritie: but here is no mention made of the crossier, staff, ring, clock, and such other foolish and childlike toys. 19 The private exercise of pastours, is continuall reading of the scriptures, whereout they may draw water of wholesome doctrine and exhortation, both to themselves and to other. 20 Or, in all things. 21 Faith is by hearing, and hearing by preaching: and therefore the ministers of the word are so said to save themselves and other, for that in them the Lords hand hath put the word of reconciliation.

to abstain from meates, which God hath created to be received with thanksgiving of them which beleeve and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives fables, and exercise thy self rather unto godlinesse.

8 For bodily exercise profiteth little, but godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithfull saying, and worthy of all acceptation.

10 For therefore we both labour, and suffer reproch, because we trust in the living God, who is the Saviour of all men, specially of those that beleeve.

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the beleevers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophesie, with the laying on of the hands of the presbytery.

15 Meditate upon these things, give thy self wholly to them, that thy profiting may appeare to all.

16 Take heed unto thy self, and unto thy doctrine: continue in them: for in doing this thou shalt both save thy self, and them that heare thee.

CHAP. V.

1 Rules to be observed in reprovng. 3 Of widows. 17 Of elders. 23 A precept for Timothies health. 24 Some mens finnes go before unto judgement, and some mens do follow after.

Rebuke not an elder, but inreat him as a father, and the younger men as brethren:

2 The elder women as mothers, the younger as sisters, with all purity.

3 Honor widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure, is dead while she liveth.

7 And these things give in charge, that they may be blamelesse.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse then an infidel.

9 Let not a widow be taken into the number, under threescore yeares old, having been the wife of one man,

10 Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry:

12 Having damnation, because they have cast off their first faith.

13 And withall they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busie-bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reprochfully.

15 For some are already turned aside after Satan.

16 If any man or women that beleeve have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sinne rebuke before all, that others also may fear.

21 I charge thee before God and the Lord Jesus Christ, and thee elect angels, that thou observe these things without preferring one

whereunto they had bound themselves. d Take them not into the college of widows.

11 Another reason: because they are for the most part prattlers and busie-bodies, and they lifters up and down, neglecting their charge and durie. 12 The first rule: Let younger widows marrie and governe their houses godly. 13 Or, for their raising. 14 The sixt rule: Let the faithfull help their widows at their own charges as much as they can, and let not the congregation be burdened with these expenses. 15 Now he giveth rules, an lieth how he ought to behave himself with the elders, that is to say, with the pastours, and such as have the governance in the discipline of the church, which is president of their company. The first rule: Let the church or congregation see unto this especially, as God himself hath commanded, that the elders that do their durie well, be honestly maintained. 16 We must be more careful for the rest. f There were two kinds of elders, the one attended upon the government onely, and looked to the manners of the congregation. 17 The third rule: Let the elders be convicted by preaching and prayers, to and for the congregation. 18 Deut. 25, 4. 19 Mat. 18, 10. 20 The second rule: Let no accusation be admitted against an elder, but under two or three witnesses. 21 Or, under. 22 The third rule: Let the elders be convicted by rebuke openly, that they may be an example to other. 23 The fourth rule: Let sinners be used without any prejudice or respect of persons in ecclesiasticall proceedings (especially against the elders) because God himself is there present, and the Lord Jesus Christ with multitude of angels. 24 Or, without prejudice.

15 The second rule: Let no accusation be admitted against an elder, but under two or three witnesses. 16 Or, under. 17 The third rule: Let the elders be convicted by rebuke openly, that they may be an example to other. 18 The fourth rule: Let sinners be used without any prejudice or respect of persons in ecclesiasticall proceedings (especially against the elders) because God himself is there present, and the Lord Jesus Christ with multitude of angels. 19 Or, without prejudice.

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2 The apostle giveth these rules touching the care of widows.

3 Have care of those widows which have need for help.

4 Widows children and nephews must take care for their parents according to their ability.

5 Or, kindness.

6 The first reason, because that which they bestowed upon theirs, they bestow it upon themselves.

7 Another, because nature it self teacheth us to recompense our parents.

8 The third, because this dutie becometh pleasurable.

9 The second rule: Let the church have care of such as are widows indeed, that is to say, such as are poore and destitute of help of their own friends, and live godly and religiously.

10 The third rule: Let widows that live in pleasure, and neglect the care of their own family be holden and accounted as traitors away from God, and his religion, and worse then very infidels.

11 Or, delicately.

12 Or, kindly.

13 The fourth rule: Let none under threescore yeares old be taken into the number of widows, to serve the congregations or churches, and such as are free from all reproch of unchastitie, and are well reported of, for their diligence, charitie, and integrity.

14 Or, chosen.

15 That had no more husbands, but one at one time.

16 This is spoken in respect of the manner of these counsels.

17 To the last reason, why younger widows are not to be admitted to this ministerie, to wit, because for the lightnes of their ages they will at length make off the burden that Christ hath laid upon them, and think rather upon marrying againe, and so will forsake the ministry.

18 Another reason: because they are for the most part prattlers and busie-bodies, and they lifters up and down, neglecting their charge and durie.

19 The first rule: Let the church or congregation see unto this especially, as God himself hath commanded, that the elders that do their durie well, be honestly maintained.

20 We must be more careful for the rest.

21 There were two kinds of elders, the one attended upon the government onely, and looked to the manners of the congregation.

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25 Or, under.

26 The third rule: Let the elders be convicted by rebuke openly, that they may be an example to other.

27 The fourth rule: Let sinners be used without any prejudice or respect of persons in ecclesiasticall proceedings (especially against the elders) because God himself is there present, and the Lord Jesus Christ with multitude of angels.

28 Or, without prejudice.

29 before

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196 before another, doing nothing by partiality.
 18 The first rule. Let the minister lay hands suddenly on no man: Let him not be fruite herein, either by favouring any mans folly, or perverse affection: If ought be done other wise then wel of his felowes. Let him keep his conscience pure.
 19 The first rule. Let the elders have indifferent consideration of their health, in the manner of their diet. 20 Because hypocrites sometimes creep into the ministry, although there be never so great diligence used, the apostle wilth the pastors not to be troubled therefore, or slack any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our parts to take heed that we offend not therein. 21 Another comfort belonging to them, which sometimes are slandered and misreported of.

CHAP. V.

1 Of the duty of servants. 3 Not to have fellowship with new-fangled teachers. 6 Godlinesse is great gain. 10 And love of money the root of all evil. 11 What Timothy is to flee, and what to follow, 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

Let as many servants as are under the yoke, count their own masters worthy of all honour; that the name of God, and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren: but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse:

4 He is proud, knowing nothing, but doing about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising,

5 Perverse disputings of men corrupt mindes, and destitute of the truth, supposing that gain is godlinesse: from such wit draw thy self.

6 But godlinesse with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can errie nothing out.

touching those things which pertain to everlasting life, they are partakers of the same good will and love of God, as their masters themselves are. 4 A generall conclusion, that these things ought not onely to be simply taught, but must with exhortations be diligently beaten into their heads. 5 He condemneth severely, and excommunicateth or casteth out of the church as proud men, such as content not themselves with Christs doctrine, (that is to say the doctrine of godlinesse) but wearie both themselves and other in vaine questions, (for all other things are vaine) because they content not themselves in Christs doctrine: and as lying deceivers, because they favour or sound of nothing but vanities: as mad men, because they trouble themselves so much in matters of nothing: as mischievous plagues, for that they cause great contentions, and corrupt mens mindes and judgement: to be short, as prophane and wicked, because they abate the precious name of godlinesse and religion, to filthy lucre. Or, a fool. Or, seek. b Striving about words, and not about matters: and by words he meaneth all those things which have no pith in them, and whereby we can reap no profit. Or, gallings one of another. c Such as we see in those shamelesse schools of poperie, which are nothing else but vaine babbling and prating. 6 He turneth away filly the name of gain and lucre, confessing that godlinesse is great gain, but farre after another sort, to wit, because it bringeth true sufficiency. 7 He mocketh their folly, which do so greedily gape after frail things, that they can in no wise be satisfied, and yet notwithstanding they cannot enjoy that excessse.

8 And having food and raiment let us be therewith content.

9 But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition,

10 For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meeknesse.

12 Fight the good fight of faith, lay hold on eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession,

14 That thou keep this commandment without spot, unrebukeable, untill the appearing of our Lord Jesus Christ.

15 Which in his times he shall shew, who is the blessed and onely Potentate, the King of kings, and Lord of lords:

16 Who onely hath immortalitie, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate:

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternall life.

20 O Timothie, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called:

21 Which some professing, have erred concerning the faith. Grace be with thee. Amen.

The first to Timothie was written from Laodicea, which is the chiefest citie of Phrygia Pacatiana.

12 The praise of liberalitie, by the effects thereof: because it is a sure testimony of the Spirit of God which dwelleth in us, and therefore of the salvation that shall be given us. 13 He rehearseth the chiefest of all the former exhortations, which ought to be deeply imprinted in the mindes of all ministers of the word, to wit, that they eschew all vaine babblings of philosophy, and continue in the simplicitie of sincere doctrine. i Not onely in word, but also in countenance and gesture: to be short, whiles their behaviour was such, that even when they held their peace, they would make men believe, their heads were occupied about nothing but high and weighty matters, even then they erred concerning the faith.

8 He sayeth Timothie from covetousnesse after another sort, to wit, because it draweth with it an infinite sort of lusts, and those very hurtfull, where-with covetous men do torment themselves to laste for, that in the end they cast away from them their faith and salvation. Or, been seduced.

d Sorrow and grief do as it were peace through the mind of man, and are the harvest and true fruits of covetousnesse.

9 A peculiar exhortation to divers virtues, where-with it becometh the pastors especially to be furnished.

e Whom the Spirit of God ruleth. 10 A most earnest request and charge to observe and keep all the premisses faithfully, with our eyes set upon the coming of Jesus Christ, whose glory we have to see againe the rising of this world, and his power against all the terrors of the wicked.

f Or, professing. f He heapeth many words together, to one purpose: whereby he voucheth the power of God, which of us tick fast unto, we shall not be moved out of our standing.

11 He addeth for an overplus, as it were, a sharp admonition to the rich, that they chiefly take heed of two mischiefs, to wit, of pride, and deceitfull hope, against which he setteth three excellent virtues, hope in the living God, liberalitie towards their neighbours, and gentle conditions.

g In things pertaining to this life, with whom those men are compared which are rich in good works.

h Who onely is, and that everlasting: for he setteth the frail nature of riches against God.

i Or, simple.

10
e

d gen 4 14 21 36 45 33 20 23 den 4 12 jeh 1 18 46 46 ~~11 16~~ 106 + 12

The second epistle of PAVL the apostle, TO TIMOTHIE.

CHAP. I.

Pauls love to Timothie, and the unfeigned faith which was in Timothie himself, his mother, and grandmother. 6 He is exhorted to stirre up the gift of God which was in him, 8 to be stedfast and patient in persecution, 13 and to persevere in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like are noted, and Onesiphorus is highly commended.



^a Sent of God to preach that life, which he promised in Christ Jesus

Aulan apostle of Jesus Christ by the will of God according to the promise of life, which is in Christ Jesus.

² To Timothie my dearly beloved sonne: grace, mercie, & peace

from God the Father, and Christ Jesus our Lord.

³ I thank God, whom I serve from my fore-fathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day :

⁴ Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy:

⁵ When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am perswaded that in thee also.

⁶ Wherefore I put thee in remembrance, that thou stirre up the gift of God which is in thee, by the putting on of my hands.

⁷ For God hath not given us the spirit of fear, but of power, of love, and of a sound minde.

⁸ Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel, according to the power of God:

⁹ Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began,

^d To pearce us through, and terrifie us, as men whom the Lord will destroy. ³ He proveth that the ignominie of shame of the crosse is not only not to be ashamed of, but also that it is glorious and most honourable: first, because the gospel therefore the godly are afflicted, is the testimony of Christ: and secondly, because at length the great vertue and power of God appeareth in them. ^e For his sake. ^f The power of God.

⁴ He sheweth with how great benefits God hath bound us, to maintain boldly and constantly his glory which is joyed without salvation, and reckoneth up the causes of our salvation, to wit, that free and eternall purpose of God, to save us in Christ, which was to come, whereby it should come to passe, that we should at length be freely called of God by the preaching of the gospel, to Christ the destroyer of death and author of immortalitie. ^h He saith, that that grace was given us from everlasting, unto which we were predestinate from everlasting. So that the doctrine of foreseen faith and foreseen works is clean contrary to the doctrine which preacheth and teacheth the grace of God. ⁱ Before that course of years which hath run on, ever since the beginning of the world.

¹⁰ But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortalitie to light, through the gospel:

¹¹ Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

¹² For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him against that day.

¹³ Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

¹⁴ That good thing which was committed unto thee, keep by the holy Ghost which dwelleth in us.

¹⁵ This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus, and Hermogenes.

¹⁶ The Lord give mercie unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain.

¹⁷ But when he was in Rome, he sought me out very diligently, and found me.

¹⁸ The Lord grant unto him that he may finde mercy of the Lord in that day: and in how many things he ministred unto me at Ephesus, thou knowest very well.

taken of the dignitie of so great a benefit committed to the ministers. ¹⁰ The taking away of an objection. It is an hard thing to do it, but the Spirit of God is mighty, who hath inwardly inducted us with his vertue. ¹¹ He preventeth an offence which ariseth by the means of certain that fell from God, and the religion, and uttereth also their names, that they might be known of all men. But he severeth against them the singular faith of one man; that one only good example might counterpoise and weigh down all evil examples.

CHAP. II.

ⁱ He is exhorted again to constancie and perseverance, and do the dutie of a faithfull servant of the Lord, in dividing the word aright, and staying profane and vain babblings. ¹⁷ Of Hymeneus and Philetus. ¹⁹ The foundation of the Lord is sure. ²² He tanght whercof to beware, and what to follow after, and in what sort the servants of the Lord ought to behave himself.

Thou therefore my sonne, be strong in the grace that is in Christ Jesus.

² And the things that thou hast heard of me among many witnesses, the same commit thou to faithfull men, who shall be able to teach others also.

³ Thou therefore endure hardnesse, as a good souldier of Jesus Christ.

⁴ No man that warreth entangleth himself

without any mans losse or hinderance. ⁴ Or, by. ⁵ When many were by, which can beare witness of these things. ⁶ Another admonition: That the ministerie of the word is a spirituall warfare, which man can so travell in, that he may please his captain, unless he forgo and putteth all hinderances which might draw him away from it.

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with the affairs of ^b this life ; that he may please him who hath chosen him to be a fouldier,

5 ³ And if a man also strive for masteries, yet is he not crowned except he strive lawfully.

6 [†] The husbandman that laboureth must be first partaker of the fruits.

7 ⁵ Consider what I say , and the Lord give thee understanding in all things.

8 ⁶ Remember that Jesus Christ of the seed of David, was raised from the dead , according to my gospel.

9 ⁷ Wherein I suffer trouble as an evil doer, even unto bonds, but the word of God is not bound.

10 Therefore I endure all things for the elects sakes, that they may also obtain the salvation which is in Christ Jesus, with eternall glory.

11 ⁸ It is a faithfull saying, For if we be ^c dead with him, we shall also live with him :

12 If we suffer, we shall also reigne with him: if we denie him, he also will denie us :

13 If we beleve not , yet he abideth faithfull, he cannot denie himself.

14 Of these things put *them* in remembrance, charging *them* ^d before the Lord, that they strive not about words, to no profit , but to the subverting of the hearers.

15 ⁹ Studie to shew thy self approved unto God , a workman that needeth not to be ashamed, ^e rightly dividing the word of truth.

16 [†] But shun profane and vain babblings, ¹⁰ for they will increase unto more ungodlines.

17 And their word will eat as doth a [†] canker: of whom is Hymeneus and Philetus :

18 Who concerning the truth have erred, saying that the resurrection is past already: and overthrow the faith of some.

19 ¹¹ Nevertheless, the foundation of God standeth [†] sure, having this seal, The Lord knoweth them that are his. And , Let everie one that ^g nameth the name of Christ depart from iniquitie.

20 ¹² But in a great house there are not onely vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour.

21 If a man therefore ^h purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master, used and prepared unto every good work.

(that is to say, for Christs name) because that is the plain way to the most glorious life: as contrariwise, the falling away of men can diminish no part of the truth of God, although by such meanes they procure most certain destruction to themselves. ^c If we be afflicted with Christ, and for Christ his sake. ^d Call God to witness of, as a Iudge: as Moses, Iosua, Samuel, and Paul himself did, Acts 20. ⁹ The first admonition: A minister must not be an idle disputer, but a faithfull steward, in dividing aright the word of truth, in so much that he must stop the mouthes of other vain babblers. ^e By adding nothing to it, neither overslipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to heare and what is fit to edifying. ^f Mark and watch, and see they creep not on further. ¹⁰ He discovereth the subtiltie of Satan, who beginning with these principles, draweth us by litle and litle to ungodlinesse through the meanes of that wicked and profane babbling, still creeping on: which he proveth by the horrible example of them that taught, that the resurrection was already past. [†] Or, *gan-grene*.

11 A digression, wherein he saveth that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are known to God, and not to us: and therefore it is no marvell if we count hypocrites oftentimes for the true brethren: but we must take heed that we be not like them, but rather that we be indeed such as we are said to be. [†] Or, *steadie*. ^g That serveth and worshippeth him, and is as it were named of him, a faithfull man, or Christian. ¹² The taking away of an objection: It is no dishonour to the good man of the house, that he hath not in a great house all vessels of one fort and for one service, but we must look to this, that we be found vessels prepared to honour. ^h By these words is meant the execution of the matter, and not the cause: for in that we purge our selves, it is not to be attributed to any free will that is in us but to God, who freely and wholly worketh in us a good and an effectfull will.

22 ¹³ Flee also youthfull lusts: but follow righteousness, faith, charitie, ¹⁴ peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive: but be ⁱ gentle unto all men, apt to teach, [†] patient :

25 In meeknesse instructing those that ^k oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.

26 And that they may [†] recover themselves out of the snare of the devil, who are [†] taken captive by him at his will.

their wickednesse. [†] Or, *forbearing*. ^k He meaneth such as do not yet see the truth. [†] Gr. *snake*. [†] Gr. *taken alive*.

C H A P. III.

1 He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.

THis ¹ know also, that in the last dayes perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, ² unholy,

3 Without naturall affection, truce-breakers, [†] false accusers, incontinent, fierce, despisers of those that are good.

4 Traitours, headie, high-minded, lovers of pleasures more then lovers of God;

5 Having a form of godlinesse, but denying the power thereof: from such ² turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sinnes, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth,

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: met of corrupt mindes, [†] reprobate concerning the faith.

9 ³ But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

10 ⁴ But [†] thou hast ^b fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came unto me at ^c Antioch, at Iconium, at Lystra, what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax ^d worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them* :

15 And that from a childe thou hast known the holy scriptures, which are able to

13 Returning to the matter from whence he digressed, verse 16. he warneth him to exercise in himself in weighty matters, and such as pertain to godlinesse. 14 The first admonition: We must above all things chew all bittrenesse of mind, both in teaching all men, and also in calling them back which have gone out of the way. 15 To win them through our patient bearing with them, but not to please them, or excuse them in their wickednesse.

1 The seventh admonition: We may not hope for any church in this world without corruption: but there shall be rather great abundance of most wicked men, even in the very bowels of the church, which notwithstanding shall make a strew and countenance of great holinesse, and charitie. 2 Which make no account, either of right or honesty. 3 Or, *makebates*. 4 We must not dally with such men as resist the truth, nor of simple ignorance, but of a perverse minde, which thing appeareth by their fruits which he painteth out here lively) but we must rather turn away from them. 5 Or, *of no judgement*.

3 He addeth a comfort: The Lord will at length pluck off all their vizards. 4 That we be not deceived by such hypocrites, we must first before us the virtues of the holy servants of God, and we must not be afraid of persecution which they suffered willingly, and which alwayes followeth true godlinesse. But we must especially hold fast the doctrine of the apostles, the summe whereof is this, that we are saved through faith in Christ Jesus.

† Or, *thou hast been a diligent follower of*. b Thou knowest thoroughly not onely what I taught and did, but also how I was minded and disposed.

• Which is in Pisidia.

d Their wickednesse shall daily increase: make

3 mat 11:45 7:27 9:12 23:45 20 30 31 45 21 7:15 45 22 42 hnt 3 31

b gal 2:4 15:14 Rom 12:28 act 15:1 hnt 4 61 v. 10:11
c pro 1:22 7:7-19 13:14 15:18 gal 3:1 8
d rom 14 8:15 19 10:13 20 12:14 13-18 19 7:21 7
d pro 2 17

12 rom 8:17 gal 2 20 phil 1:29

15
b isai 8 20:34 16 zechar 6 10:15 3 ad 17:11:18 28 rom 2 18:7 16 26

2 Timothy

7.
6
5
:: 8 1 Kings 17:22 25:28 27:16 2 Kings 10:21 mat 24:31 Mk 13:37 18:95 4:1

¹ The eight admonition which is most precious: A labour must be by the word of God only: wherein we have perfectly delivered unto us whatsoever pertaineth either to discern know, and establish true opinions, and to confute false: and furthermore to correct evil manners, and to frame good.

make thee wise unto salvation, through faith which is in Christ Jesus.

16 ^a All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, & thoroughly furnished unto all good works.

^c The prophets and expounders of Gods will, are proper y and peculiarly called, men of God.

^e Or perfected.

CHAP. II II I.

^x He exhorteth him to do his duty with all care and diligence: 6 certifieth him of the nearness of his death: 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for: 14 warneth him to beware of Alexander the smith: 16 informeth him what had befallen him at his first answering. 19 And soon after he concludeth.

¹ The principall and chief of all admonitions, being therefore proposed with a most earnest charge, is this: that the word of God be propounded with a certain holy importunitie, as necessity requireth: but so, that a good and true ground of the doctrine be laid, and the vehemency be tempered with all holy meeknesse.

² Faithfull pastors in times past, took all occasions they could, because men were very prompt and ready to return to their fables.

³ To false and unprofitable doctrines which the world is now so bewitched withall, that it had rather the open light of the truth were utterly put out, then it would come out of darkness.

⁴ The wickednesse and falling away of the world, ought to cause faithfull ministers to be so much the more careful.

⁵ Or, fulfill.

⁶ Prove and shew by good and substantiall proof, that thou art the true minister of God.

⁷ He foretelleth his death to be at hand, and setteth before them an excellent example, both of invincible constancy, and sure hope.

⁸ To be offered for a drink offering: and he alludeth to the pouring out of blood of wine which was used in sacrifices.

¹ Charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom:

2 Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.

3 ^a For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching eares.

4 And they shall turn away their eares from the truth, and shall be turned unto fables.

5 ^b But watch thou in all things, endure afflictions, do the work of an evangelist, & make full proof of thy ministry.

6 ^c For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me onely, but unto all them also that love his appearing.

⁴ He foretelleth his death to be at hand, and setteth before them an excellent example, both of invincible constancy, and sure hope.

^c To be offered for a drink offering: and he alludeth to the pouring out of blood of wine which was used in sacrifices.

9 ^d Do thy diligence to come shortly unto me.

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Onely Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14 Alexander the coppersmith did me much evil, the Lord reward him according to his works.

15 Of whom be thou ware also, for he hath greatly withstood our words.

16 At my first answer no man stood with me: but all men forsook me: I pray God that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might heare: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

^q The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

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⁵ The last part of the epistle, setting forth grievous complaints against certain, and examples of singular godlines in every place, and of a mind never wearied.

^d Contented himself with the world.

[†] Or, our preaching.

^e Of Nero.

^f Preserve me pure from committing anything unworthy my apostleship.

^g To make me partaker of his kingdom.

The epistle of P A V L

T O

T I T U S.

CHAP. I.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers, ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.



Aul a servant of God, and an apostle of Jesus Christ, according to the faith of Gods elect, and acknowledging of the truth, which is after godliness:

2 † In hope of eternall life, which God that cannot lie, † promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour:

4 To Titus mine own son after the common faith, grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are † wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blamelesse, the husband of one wife, having faithfull children not accused of riot or unruly.

7 For a bishop must be blamelesse, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate,

9 Holding fast the faithfull word, † as he hath been taught, † that he may be able by sound doctrine, both to exhort and to convince the gainfayers.

10 For there are many unruly and vain talkers and deceivers, especially they of the circumcision:

11 Whose mouthes must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 There is but one way of salvation, common both to the pastour and the flock.

6 The first admonition to ordain elders in every city. † Or, left undone.

7 The second admonition: what faults pastours (whom he comprehended afore under the word elders) ought to be void of, and what virtues they ought to have. h Whom the Lord hath appointed steward of his gifts.

i Nor hard conditioned, and evil to please. * 1 Tim. 3. 3. † Or, good things. k Circumspect, and of a sound judgement, and of a singular example of moderation.

8 The third admonition: The pastour must hold fast that doctrine, which the apostles delivered, and pertaineth to salvation, leaving all curious and vain matters. † Or, in teaching.

9 The fourth admonition: To apply the knowledge of true doctrine unto use, which consisteth in two things, to wit, in governing them which themselves apt to learn, and confuting the obstinate.

10 An applying of the general proposition to a particular. The Cretenses above all other need sharp reprehensions, both because their minds are naturally given to lies and slothfulness, and also because of cert in covetous laws, which under a colour of godliness, joyed partly certain vain traditions, and partly old ceremonies with the gospel.

11 Of the Jews, or rather of those Jews which went about to joyn Christ and the law together.

12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them sharply, that they may be found in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure, but unto them that are defiled, and unbelieving, is nothing pure: but even their minde and conscience is defiled.

16 They professe that they know God; but in works they deny him, being abominable and disobedient, and unto every good work † reprobate.

are nothing lesse then that they would seem to be. o If our mindes and consciences be unclean, what cleanness is there in us before regeneration? † Or, void of judgement.

CHAP. I-I.

2 Directions given unto Titus both for his doctrine and life.

9 Of the duty of servants, and in generall of all Christians.

But speak thou the things which become sound doctrine:

2 That the aged men be † sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh † holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be † sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be † sober-minded.

7 In all things shewing thy self a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things, not † answering again:

10 Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God † that bringeth salvation, hath appeared to all men,

12 Teaching us, that denying ungodliness

ed us, we must all of us give our selves to true godliness, and righteousness, setting before us a sure hope of that immeasurable glory: which thing must in such sort be beaten into their heads, that the gainfayers also must be reproved by the authority of the mighty God. † Or, that bringeth salvation to all men, hath appeared.

and

m Epimenides, who was counted a prophet amongst them, look upon Lærtius, and Cicero in his first book of divination.

n Roughly and plainly, and go not about the bush with them.

11 He sheweth in few words, that purity consisteth not in any external worship, and that, that is according to the old law (as indifference of meats, and washings, and other such things which are abolished) but in the minde and conscience: and who soever teach other wife, known not what is true religion indeed, and also

12 The fifth admonition: The doctrine must not only be generally pure, but also be applied to all ages and orders of men, according to the diversitie of circumstances.

2 What are the chiefest virtues for old and young, both men and women, and how they ought to be stirred up unto them continually.

† Or, vigilant. n. † Or, holy stone. † Or, make haste. † Or, wife.

a No gadlers up and down. † Or, discreet.

3 The sixth admonition: That both the pastours life and doctrine must be found.

b Not such a gravity as may drive men from coming to the minister, but such as may cause them to come in most reverence and honest fort.

4 The seventh admonition, of servants duty toward their masters.

c Which may be done without offence to God.

† Or, gain-saying. 5 The eighth admonition, belonging to all the godly, that seeing God calleth all men to the gospel, and Christ hath so justified us, that he hath also sanctified us.

41. Jori 7 17. Jori 2 22. 1 fin 1:2.18 2 fin 1:2

6. Jori 24:17 - 24 fin 3:2.7.10. 6. 17

7. Jori 3:2

8. Jori 3:4 30. Jori 24:7

9. Jori 24:17 - 24 fin 3:2.7.10. 6. 17

10.

11.

12.

13. Jori 10:10. Jori 31:5. Jori 28. 7. Jori 44:21. 1 fin 3:3.8

14.

15.

16.

17. Jori 18:9

18. Jori 13:9

Titus

Philemon

17 acts 18:11 rom 4:16-18:11; 6 gala 2:21 eph 2:1

15

6

c

d

met 7:29 mat 1:22 4:13:37 luk 4:32 gala 5:2 tit 2:15

^d Lusts of the flesh, which belong to the present state of this life and world.

^e Christ is here most plainly called that mighty God, and his appearance and coming is called by the figure Metonymy.

^f As it were a thing peculiarly laid up for himself. ^g With all authority possible.

and ^d worldly lusts, we should live soberly, righteously, and godly in this present world:

13 ^e Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,

14 Who gave himself for us, that he might redeem us from all iniquity, & purifie unto himself a peculiar people, zealous of good works

15 These things speak and exhort, and rebuke with all ^g authority. Let no man despise thee.

CHAP. III.

ⁱ Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. ¹⁰ He is willed also to reject obstinate hereticks: ¹² which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.

Put them in minde to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meeknesse unto all men.

3 ^e For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envie, hatefull, and hating one another.

4 But after that the kindnesse and ^g love of God our Saviour toward man appeared,

5 Not by works of ^a righteousness, which we have done, but according to his mercie he saved us by the washing of regeneration, and renewing of the ^b holy Ghost.

6 Which he shed on us abundantly, through Jesus Christ our Saviour.

7 That being justified by his grace, we should be made heirs according to the hope of eternall life.

8 ³ This is a faithfull saying, and these things I will that thou affirm constantly, that they which have beleevd in God, might be carefull to maintain good works: these things are good and profitable unto men.

9 But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 ⁴ A man that is an heretick, after the first and second admonition, reject:

11 Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

12 ⁵ When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to ^g maintain good works for necessary uses, that they be not unfruitfull.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

^q It was written to Titus ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

^a Again with great earnestness he beareth into our head, how that we ought to give our selves to true godlinesse, and eschew all vain questions, which serve to nothing but to move strife and debate.

^c Give themselves earnestly unto good works.

^d The ministers of the word, must at once cast off hereticks that is, such as stubbornly and sedulously disquiet the church, and will give no eare to ecclesiasticall admonitions.

^e Last of all, he writeth a word of two of private matters, and commendeth certain men.

^f Or, professing honest trades.

The epistle of P A V L,

T O

PHILEMON.

CHAP. I.

⁴ He rejoyleth to heave of the faith and love of Philemon whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.



Aul a prisoner of Jesus Christ, and Timothy our brother unto Philemon our dearly beloved, and fellow-labourer,

2 And to our beloved Apphia, and Archippus our fellow-labourer,

dier, and to the church in thy house:

3 Grace to you, and peace from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee alwayes in my prayers,

5 Hearing of thy love and faith, which thou

hast toward the Lord Jesus, & toward all saints;

6 That the ^a communication of thy faith may become effectually by the acknowledging of every good thing, which is in you in ^b Christ Jesus.

7 For we have great joy and consolation in thy love, because the ^c bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ, to enjoyn thee that which is convenient,

9 ^e Yet for loves sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my sonne Onesimus, whom I have begotten in my bonds.

11 Which in time past was to thee unprofitable: but now profitable to thee and to me.

12 Whom I have sent again: thou therefore receive him that is mine own ^d bowels.

ⁱ An example of a Christian civill and commendation for an other mans son, and as if I had begotten him of mine own body.

^a By communication of faith, he meaneth those duties of charity which are bestowed upon the saints, and show forth of an effectually faith.

^b Shewing that there is no good thing in us, but we have it by Christ.

^c Because thou didst so justly and cheerfully refresh the saints, that they conceived inwardly a marvellous joy: for this word (bowels) meant not onely the inward feeling of wants and miseries that men have one of another, but also that joy, and comfort which entereth into the very bowels, as though the heart were refreshed and comforted.

13 Whom

13 Whom I would have retained with me, that thy instead he might have ministered unto me in the bonds of the gospel.

14 But without thy minde would I do nothing: that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as my self.

18 If he hath wronged thee, or oweth thee ought, put that on mine account.

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to

thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withall prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus:

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

^a That thou mightst not seem to have sent me thy servant upon constraint, but willingly.
^b This he affwageth the harder kinde of speech, which is to say, he is away.
^c For a little time.
^d Because he is thy servant, as other servants are, and because he is the Lord's servant, so that thou must needs love him, both for the Lord's sake, and for thine own sake.

ⁱ Good brother, let me obtain this benefit at thine hand.

The epistle of P A V L the apostle,

TO THE

H E B R E W S.

The drift and end of this epistle, is to shew that Jesus Christ the Son of God, both God and man, is that true eternall and onely prophet, king, and high priest, that was shadowed by the figures of the old law, and is now indeed exhibited: of whom the whole church ought to be taught, governed, and sanctified.

CHAP. I.

1 Christ in these last times coming to us from the Father, is preferred above the angels, both in person and office.



God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath in these last dayes spoken unto us by his Sonne whom he hath

appointed heir of all things, by whom also he made the worlds.

3 Who being the brightness of his glory, and the expresse image of his person, and upholding all things by the word of his power, when he had by himself purged our sinnes, sat down on the right hand of the majestic on high:

4 Being made so much better then the angels, as he hath by inheritance obtained a more excellent name then they.

¹ The first part of the generall proposition of this epistle: the Son of God is indeed that prophet or teacher, which hath actually now performed that, that God after a sort, and in shadows signified by his prophets, and hath fully opened his Fathers will to the world.
² So that the former declaration made by the prophets was not full, and nothing must be added to this latter.
³ Which one Son is God and man.
⁴ The second part of the same proposition: The same Son is appointed of the Father to be our King and Lord, by whom also he made all things: &c. in whom onely he seth forth his glory, yea, and himself also to be beholdden of us, who beareth up and sustaineth all things by his will and pleasure.
⁵ That is, whatsoever hath been at any time, is or shall be.
⁶ Wisd. 7. 26.
⁷ He in whom that glory and majestic of the Father shineth, who is otherwise infinite, and cannot be beholdden.
⁸ His Father's person.
⁹ Sublimeth, defendeth, and cherisheth.
¹⁰ The third part of the same proposition: The same Son executed the office of the high priest in offering up himself, and is our onely and most mighty Mediator in heaven.
¹¹ This sheweth, that the favour of that his sacrifice is not onely most acceptable to the Father, but also everlasting, and furthermore, how farre this high priest passeth all the other high priests.
¹² Before he cometh to declare the office of Christ, he seth forth the excellencie of his person, and first of all he sheweth him so to be, that theewithall he is God also.
¹³ Dignity and honour,

5 For unto which of the angels said he at any time, Thou art my Sonne, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Sonne?

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Sonne he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom:

9 Thou hast loved righteousness, and hated iniquity, therefore God even thy God hath anointed thee with the oyl of gladness above thy fellows.

10 And, Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.

11 They shall perish, but thou remainest: and they all shall wax old as doth a garment.

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy yeares shall not fall.

13 But to which of the angels said he at any time; Sit on my right hand, untill I make thine enemies thy footstool?

the Jews use by contraries, hath great force in it. In this, that the word became flesh, by powring the holy Ghost upon him without measure. For he is the head, and we are his members. Psal. 102, 25, &c. Made the earth firm and sure. Psal. 110, 1. Matth. 22, 44.

5, 6, 7, 8, 9, 10. He proveth and confirmeth the dignity of Christ manifested in the flesh, by these six evident testimonies, whereby it appeareth that he far passeth all angels, inasmuch that he is called both Son, and God, in verse 5, 6, 7, 8, 10, 13.
^k The Father begotten the Son from everlasting generation, but that everlasting generation was made manifest and represented to the world in his time, and therefore he adiecth this word (To day).
^l The Lord was not content to have spoken it once, but here repeateth it in another place: m Cherub, Psal. 18, 11.
ⁿ Seraph, Esa. 6, 2.
^o The throne is proper to princes: and not to servants.
^p For everlasting. For this adorning of the word encreaseth the signification of it beyond all measure.
^q Gr. righteousness.
^r Gr. straightness.
^s The government of thy kingdom is righteous.
^t This kinde of rehearsing which the Jews use by contraries, hath great force in it. In this, that the word became flesh, by powring the holy Ghost upon him without measure. For he is the head, and we are his members. Psal. 102, 25, &c. Made the earth firm and sure. Psal. 110, 1. Matth. 22, 44.

Hebr. 10:1

1 gen 2:16-17 12:12 18:12 49:40 20:30 20:34 20:33 11:18 11:34

2

6 mat 8:29 10:7-11 18:13 3:4 11:11 6:2 10:4 21:8 13:10

8 psa 132:12 100:7 100:11 10:10 132:12 20:20 3:21 20:17 17:17 22:3

10 gen 1:11 psa 33:6 136:5 pro 3:17 act 14:15 17:24

in 1891

^x By that name, by which we commonly call princes messengers, he here calleth the spirits.

14 Are they not all ^{*} ministring spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP. I I.

^t We ought to be obedient to Christ Iesus, & and that because he vouchsafed to take our nature upon him, 14 as it was necessary.

ⁱ Now as it were pausing with himself: and shewing to what end and purpose all these things were spoken, to wit, to understand by the excellencie of Christ, above all creatures, that his doctrine, majesty and priesthood, is most perfect, he useth an exhortation taken from a comparison.

^a He maketh himself an hearer.

^t Gr. run out as leaking vessels.

^b They are said to let the word run out, while hold not fast when they have heard it.

^c The law which appointed punishment for the offenders: and which Paul saith was given by angels, Galat. 3, 19, and Steven, Acts 7, 53.

² If he breach and transgression of the word spoken by angels was not suffered unpunished, much less shall it be lawfull for us to neglect the gospel which the Lord of angels preached, and was confirmed by the voice of the apostles, and with so many signes and wonders from heaven, and especially with so great and mighty working of the holy Ghost.

^d By the apostles.

^e That is, the true end of miracles. Now they are called signes, because they appear one thing, and represent another: and they are called wonders, because they represent some strange & unaccustomed thing:

and virtues, because they give us a glimpse of Gods mightie power.

^f Or, distributions.

³ If it were an halinous matter to condemn the angels which are but servants, much more halinous is it to condemn that most mightie King of the restored world. ^f The world to come, whereof Christ is Father, Esa. 9, 6. or the church, which as a new world, was to be gathered together by the gospel.

⁴ He sheweth that the use of his kingly dignitie consisteth herein, that men might not onely in Christ recover that dignitie which they have lost, but also might be through him advanced above all things, which dignitie of men David describeth most excellently. ^f Psal. 8, 4.

^g What is there in man that thou shouldst have so great regard of him and do him that honour?

^h He calleth all the citizens of that heavenly kingdome, as they are considered in themselves, before that God giveth them the libertie of that citie in Christ.

ⁱ This is the first honour of the citizens of the world to come, that they are next the angels.

^j Or, a little while inferior to.

^k For they shall be in very great honour when they shall be partakers of the kingdome. And he speaketh of the thing that shall be, as though it were already, because it is so certain.

^l An objection: But where is this so great rule and dominion?

^m The answer: This is already fulfilled in Iesus Christ our head who was for a time for our sakes inferior to the angels, being made man: but now is advanced into most high glorie.

ⁿ By his vertue and power which appeareth manifestly in the church.

^o Who abased himself for a season, and took upon him the shape of a servant.

^p Or, by. ⁷ He sheweth the cause of this subjection, to wit, to taste of death for our sakes, that so doing the part of a redeemer, he might not onely be our prophet and king, but also our high priest.

^q That he might die.

^r Feedeath.

⁸ Herein consisteth the force of the argument: for we could not at length be glorified with him, unless he had been abased for us, even all the faithfull.

^s And by this occasion the apostle cometh to the other part of the declaration of Christs person, wherein he proveth him to be in such sort God, that he is also man.

⁹ He proveth moreover by other arguments, why it behooved the Son of God who is true God (as he proved a little before) to become man notwithstanding, subject to all miseries, sin onely excepted.

^t God. ¹⁰ First of all because the Father, to whose glory all things are to be referred, purposed to bring many sons unto glory. And how could he have men for his sons, unless his onely begotten Son had become brother to men.

ing many sonnes unto glory, ¹¹ to make the captain of their salvation perfect through sufferings.

¹¹ For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren,

¹² Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

¹³ And again, ^{*} I will put my trust in him: and again, ^{*} Behold, I, and the children which God hath given me.

¹⁴ Forasmuch then as the children are ^{*} partakers of flesh and blood; he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil:

¹⁵ And deliver them who through fear of death were all their life time subject to bondage.

¹⁶ For verily he took not on him the nature of angels: but he took on him the seed of Abraham.

¹⁷ Wherefore in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull high priest, in things pertaining to God, to make reconciliation for the finnes of the people:

¹⁸ For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

no man is accounted the son of God, unless that besides that, he is a son of man, he be also Christs brother, (which is by sanctification, that is, by becoming one with Christ, who sanctifieth us through faith) therefore the apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithful, whom therefore Christ vouchsafeth to call brethren. ^r He useth the time that now is, to shew us that we are yet still going on, and increasing in this sanctification: and by sanctification he meaneth our separation from the rest of the world, our cleansing from sin, and our dedication wholly unto God, all which Christ alone worketh in us. ^s One, of onefelt-famemature of man. ¹³ That which he taught before of the incarnation of the sanctifier, he applyeth to the propheticall office. ¹⁴ He applyeth the same to the kingly power of Christ, in delivering his from the power of the devil and death. ^t Psal. 18, 2. ^u I will commit my self to him, and to his defence. ^v Isa. 8, 18. ^u This Elai speaketh of himself and his disciples, but betokening thereby all ministers, as also his disciples signifie the whole church. And therefore seeing Christ is the head of the prophets and ministers, these words are more rightly verified of him, then of Elai. ^x Are made of flesh and blood, which is a frail and brittle nature. ^y The devil is said to have the power of death, because he is the author of sin: and from sin cometh death, and for this cause he eggeth us daily to sin. ^z He speaketh of one as of the prince, joyning to him secretly all his angels. ^a By (death) thou must understand here that death which is joyning with the wrath of God, as it must needs be, if it be without Christ, except which there can be no thing devised more miserable. ¹⁵ He expoundeth those words of flesh and blood, shewing that Christ is true man, and that not by turning his divine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made to Abraham in this behalf. ^t Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold. ^b The nature of angels. ^c The very nature of man. ¹⁶ He applyeth the same to the priesthood, for which he should not have been fit, unless he had become man, and that like unto us in all things, sin onely excepted. ^d Not onely as touching nature, but qualities also. ^e That he might be truly touched with the feeling of our miseries, but qualities also. ^f Doing his office sincerely. ^g Was tried and egged to wickedness by the devil.

CHAP. I I I.

¹ Christ is more worthy then Moses: 7 therefore if we beleve not in him, we shall be more worthy of punishment then hardhearted Israel.

V Herefore ^{*} holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession Christ Iesus,

² Who was faithfull to him that appointed him, ³ as also Moses was faithfull in all his house.

the office of teaching, and governing compareth him with Moses and Joshua, unto the 14 ver. of the next chapter, and with Aaron touching the priesthood. And he propoundeth that which he purposed to speak of, with a most grave exhortation, that all our faith may tend to Christ, as to the onely everlasting teacher, governor, and high priest. ² The ambassador or messenger, as Rom. 15. ^b He is called the minister of circumcision. ^c Of the doctrine of the gospel which we profess. ² He confirmeth his exhortation with two reasons, first of all, because Christ Iesus was appointed such an one of God, secondly, because he thoroughly executed the offices that his Father enjoined him. ^t Gr. made, 1 Sam. 12, 6. ^c Apostle and high priest. ³ Now he cometh to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed ruler over Gods house, and executed faithfully their offices: but by and by after he sheweth that there is great unlikeliness in that same similitude.

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4 The first comparison: The builder of the house is better than the house itself, therefore is Christ better than Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder: but a part of the house; but Christ as Lord and God made all this house.

5 Another comparison: Moses was a faithful servant in this house: that is, in the church, serving the Lord that was to come, but Christ ruleth and governeth his house as Lord. 6 He applyeth the former doctrine to his end, exhorting all men by the words of David to heare the Son himself speak, and to give full credit to his words, feeling that otherwise they cannot enter into that eternall rest.

d To wit, Christ. e He calleth that excellent effect of faith (whereby we cry Abba, that is, Father) confidence, and to confidence he joyneth hope.

* Psal. 95. 7. f So that God was to speak once againe after Moses.

g In the day that they vexed the Lord, or strove with him. h They are brutish and mad. i Gr. if they shall enter.

7 Now weighing the words of David, he sheweth first by this word, To day, that we must not neglect the occasion while we have it: for that word is not to be restrained to Davids time, but it comprehendeth all that time wherein God calleth us.

i While the day lasteth, that is to say, So long as the gospel is offered to us.

8 Now he considereth these words, If you heare his voice, &c. shewing that they are spoken and meant of the hearing of faith, against which he setteth hardening through unbelief. k That beginning of trust and confidence: and after the manner of the Hebrews, he calleth that, Beginning, which is chiefest. So long as this voice foundeth out.

3 For this man was counted worthy of more glory then Moses, in as much as he who hath builded the house, hath more honour then the house.

4 For every house is builded by some man, but he that built all things is God.

5 And Moses verily was faithful in all his house as a servant, for a testimonie of those things which were to be spoken after:

6 But Christ as a Sonne over his own house, whose house are we, if we hold fast the confidence, and the rejoycing of the hope firm unto the end.

7 Wherefore as the holy Ghost saith, * To day if ye will heare his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty yeares.

10 Wherefore I was grieved with that generation, and said, They do alway erre in their hearts, and they have not known my wayes,

11 So I sware in my wrath, † they shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called, To day, lest any of you be hardened through the deceitfulness of sinne.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

15 While it is said, To day if ye will heare his voice, harden not your hearts, as in the provocation.

16 For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty yeares? was it not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that beleevied not?

19 So we see that they could not enter in, because of unbelief.

20 Now he considereth these words, If you heare his voice, &c. shewing that they are spoken and meant of the hearing of faith, against which he setteth hardening through unbelief. k That beginning of trust and confidence: and after the manner of the Hebrews, he calleth that, Beginning, which is chiefest. So long as this voice foundeth out.

CHAP. IIII.

1 The rest of Christians is attained by faith. 12 The power of Gods word. 14 By our high priest Jesus the Sonne of God, subject to infirmities, but not sinne, 16 we must and may go boldly to the throne of grace.

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but † the word preached did not profit them, ‡ not being mixed with faith in them that heard it.

1 By these words, His voice, he sheweth that David meant the preaching of Christ, who was then also preached, for Moses and the prophets respected none other.

† Gr. the word of hearing.

‡ Or, because they were not united by faith to.

a He compareth the preaching of the gospel to drink, which being drunk, that is to say, Heard, profiteth nothing, unless it be tempered with faith.

3 For we which have beleevied do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom † it was first preached, entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will heare his voice, harden not your hearts.

8 For if ‡ Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a † rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, † lest any man fall after the same example of ‡ unbelief.

12 For the word of God is quick, and powerfull, and sharper then any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Sonne of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sinne.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and finde grace to help in time of need.

17 The seventh day, so must we rest from our works, that is, from such as proceed from our corrupt nature. 3 He returneth to an exhortation. d Lest any man become a like example of infidelitie. † Or, disobedience. 4 An amplification taken from the nature of the word of God, the power whereof is such, that it entereth even to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubburn, and plainly quickening the beleivers. e The doctrine of God which is preached both in the law and in the gospel. f He calleth the word of God quick by reason of the effects it worketh in them to whom it is preached. g He calleth that the soul which hath the affections resident in it. h By the spirit, he meaneth that noblest part which is called the minde. i In Gods sight. 5 Now he entereth into the comparison of Christs priesthood with Aarons, and declareth even in the very beginning the marvellous excellencie of this priesthood, calling him the Son of God, and placing him in the seat of God in heaven, plainly and evidently setting him against Aarons priests, and the transitory tabernacle, which comparisons he setteth forth afterward more at large. k And let it not goe out of our hands. 6 Lest he might seem by this great glory of our high priest, to stay and stop us from going unto him, he addeth straight wayes after, that he is notwithstanding our brethren indeed, (as he proved it also before) and that he accompteth all our miseries his own, to call us boldly to him.

CHAP. V.

1 The authority and honour of our Saviours priesthood. 11 Negligence in the knowledge thereof is reprov'd.

For every high priest taken from among men, is ordained for men in things pertaining

to men. Other high priests are taken from among men, and are called after the order

2 Lest any man should object that those words were meant of the land of Canaan, and of Moses doctrine, and therefore cannot be well drawn to Christ, and to eternall life, the apostle sheweth that there are two manner of rests spoken of in the scriptures: the one of the seventh day, when in God is said to have rested from all his works: another is said to be that same, whereunto Ioshuah led the people: but this rest is not the last rest whereunto we are called: and that he proveth by two reasons: For seeing that David to long time after, speaking to the people which were then placed in the land of Canaan, useth these words, To day, and threatneth them still that they shall not enter into the rest of God, which refused then the voice of God that founded in their eares, we must needs say, that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan. And that is, that everlasting rest, wherein we begin to live to God, after that the race of this life ceaseth: as God rested the seventh day from those his works, that is to say, from making the world. Moreover the apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan, and all that order of the law did shadow, is opened in the gospel only. † Or, the gospel was first preached. ‡ That is, Ioshuah.

b He speaketh of Ioshuah the son of Nun: and as the land of Canaan was a figure of our truest rest, so was Ioshuah a figure of Christ.

† Or, keeping of a sabbath.

c As God rested the seventh day, so must we rest from our corrupt nature. 3 He returneth to an exhortation. d Lest any man become a like example of infidelitie. † Or, disobedience. 4 An amplification taken from the nature of the word of God, the power whereof is such, that it entereth even to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubburn, and plainly quickening the beleivers. e The doctrine of God which is preached both in the law and in the gospel. f He calleth the word of God quick by reason of the effects it worketh in them to whom it is preached. g He calleth that the soul which hath the affections resident in it. h By the spirit, he meaneth that noblest part which is called the minde. i In Gods sight. 5 Now he entereth into the comparison of Christs priesthood with Aarons, and declareth even in the very beginning the marvellous excellencie of this priesthood, calling him the Son of God, and placing him in the seat of God in heaven, plainly and evidently setting him against Aarons priests, and the transitory tabernacle, which comparisons he setteth forth afterward more at large. k And let it not goe out of our hands. 6 Lest he might seem by this great glory of our high priest, to stay and stop us from going unto him, he addeth straight wayes after, that he is notwithstanding our brethren indeed, (as he proved it also before) and that he accompteth all our miseries his own, to call us boldly to him.

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^a The first part of the second comparison: Others as well, are made high-priests, to the end that feeling the same infirmities in themselves which is in all the rest of the people, they should in their own and the peoples name offer gifts and sacrifices, which are witnesses of common faith and repentance.

^b Offerings of things without life. ^c Beasts which were killed, but especially in the sacrifices for sins and offences.

^d Or, can reasonably bear with. ^e Fit and meet. ^f On them that are faithful: for, in the Hebrew tongue, under ignorance and error is every sin, even that sin that is voluntarie.

^g For that he himself beareth about with him a nature subject to the same discommodities and vices.

^h The third comparison which is whole. The others are called of God and so was Christ, but in another order than Aaron: for Christ is called the Son, begotten of God, and a priest for ever after the order of Melchisedec.

ⁱ After the likeness or manner as it is afterward declared.

^j The other part of the second comparison: Christ being exceedingly afflicted and exceedingly mercifull asked, not for his sins, for he had none, but for his tears, and obtained his request, and offered himself for all his.

^k While he lived here with us, in our weak and frail nature.

^l To deliver him from death.

^m Or, for his piety.

ⁿ He learned indeed what it is to have a father, whom a man must obey.

^o The other part of the first comparison: But Christ was consecrated of God the Father as the author of our salvation, and an high priest for ever, and therefore he is so a man, that notwithstanding he is faire above all men.

^p Look Chap. 2, 10.

^q A digression until he come to the beginning of the seventh Chapter: wherein he partly holdeth the Hebrews in the diligent consideration of those things which he hath said, and partly prepareth them to the understanding of those things whereof he will speak.

^r An example of an apostolike chiding.

^s Or, perfect.

^t Or, hath no experience.

^u In the word which teacheth righteousness.

^v Or, perfect.

^w Or, perfect.

^x Or, perfect.

^y Or, perfect.

^z Or, perfect.

^{aa} Or, perfect.

^{ab} Or, perfect.

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^{ae} Or, perfect.

^{af} Or, perfect.

repentance from dead works, and of faith towards God,

2 Of the doctrine of baptisimes, and of laying on of hands, and of resurrection of the dead, and of eternall judgement.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come;

6 If they shall fall away, to renew them again unto repentance: seeing they crucified to themselves the Sonne of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned.

9 But beloved, we are perswaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end.

12 That ye be not slothfull, but followers of them, who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

17 Wherein God willing more abundantly to shew unto the heirs of promise the immutabilitie of his counsel, confirmed it by an oath.

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entreth into that within the vail,

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

8 He liketh hope to an anchor: because that even as an anchor being cast into the bottom of the sea, stayeth the whole ship, so doth hope also enter even into the very secret places of heaven. And he maketh mention of the sanctuary, alluding to the old tabernacle, and by this means returneth to the comparisons of the priesthood of Christ with the Levitical.

9 He repeateth Davids words, wherein all those comparisons, whereof he hath before made mention, are signified, as he declareth in all the next Chapter.

2 He addeth a vehemencie to his exhortation, and a most sharp threatening of the certain destruction that shall come to them which fall from God and his religion.

3 He speaketh of a general backsliding, and in such as altogether fall away from the faith, and not of sins which are committed through the frailtie of a man, against the first and the second table.

4 We must mark the force of this word, for it is one thing to believe as Lidia did, whose heart God opened, Act. 16, 13, and another thing to have some taste.

5 As men that hate Christ, and as though they crucified him again, make him a mocking stock to all the world, and that to their own destruction, as Julian the apostate or backslider did.

6 He setteth forth the former threatening with a similitude.

7 Or, for.

8 He mitigateth and allwageth all that sharpnesse, hoping better of them to whom he writeth.

9 He praiseth them for their charitie, thereby encouraging, them to go forward, and to hold out to the end.

10 He sheweth what vertues chiefly they have need of to go forward constantly, and also to profit: to wit, of charitie, & patience:

11 And lest any man should object and say, that these things are impossible to be done, he willeth them to see before themselves the examples of their ancestors, and to follow them.

12 Another prick to prick them forward: Because the hope of the inheritance is certain, if we continue to the end, for God hath not onely promised it, but also promised it with an oath.

13 I will heap up benefits most plentifully upon thee.

14 More then was needfull, were it not for the wickednesse of men which beleeve not God, no, though he sweare.

15 Gr. interposeth himself by his oath.

16 He liketh hope to an anchor: because that even as an anchor being cast into the bottom of the sea, stayeth the whole ship, so doth hope also enter even into the very secret places of heaven.

CHAP. VI.

1 He exhorteth, not to fall back from the faith, 11 but to be stedfast, 12 diligent and patient to wait upon God, 13 because God is most sure in his promise.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of

Or, the word of the beginning of Christ.

The first principles of Christian religion, which we do call the Catechisme.

1 Certain principles of a Catechisme, which comprehend the summe of the doctrine of the gospel, were given in few words, and briefly to the rud and ignorant, to wit, the profession of repentance and faith in God: the articles of which doctrine, were demanded of them which were not as yet received members of the church; at the dayes appointed for baptisme: and of the children of the faithfull which were baptized in their infancie, when hands were laid upon them: And of those articles, two are by name recited: the resurrection of the flesh, and the eternall judgement.

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¹ Christ Jesus is a priest after the order of Melchisedec, ¹¹ and so farre more excellent then the priests of Aarons order.

¹ Declaring those words, according to the order of Melchisedec, whereupon that comparison standeth of the priesthood of Christ with the Leviticall: first, Melchisedec himself is considered as the figure of Christ, and these are the heads of that comparison: Melchisedec was a King and a Priest, and such an one in deed is Christ alone. He was a King of peace and righteousness, such an one in deed is Christ alone.

a With a solemn and priestly blessing.

² Another figure: Melchisedec is set before us to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his death are written of: and such an one indeed is the Son of God, who is an everlasting priest: as he is God, without mother wonderfully begotten: as he is man, without father wonderfully conceived.

³ Another figure: Melchisedec in consideration of his priesthood was above Abraham: for he took tithes of him, and blessed him as a priest: such a one indeed is Christ, upon whom dependeth even Abrahams sanctification, and all the believers, and whom all men ought to worship and reverence as the author of all.

b Were begotten of Abraham.

c He speaketh of the publick blessing which the priests used.

d A double amplification: The first, that Melchisedec took the tithes as one immortal (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and David setteth him forth as an everlasting priest) but the Leviticall priests, as mortall men, for they succeed one another: the second, that Levi himself was used in Abraham by Melchisedec. Therefore the priesthood of Melchisedec (that is, Christs, who is pronounced to be an everlasting priest according to this order) is more excellent then the Leviticall.

e The third treatise of this epistle, wherein after he hath proved Christ to be a king, a prophet and priest, he now handleth distinctly the condition and excellency of all these offices, shewing that all these were but shadows in all other, but in Christ they are true and perfect. And he beginneth with the priesthood, wherewith also the former treatise ended, that by this means all the parts and members of the disputation, may better hang together. And first of all he proveth that the Leviticall priesthood was imperfect, because another priest is promised a long time after, according to another order, that is to say, of another manner of rule and fashion.

f If the priesthood of Levi could have made any man perfect.

g He sheweth how that by the institution of the new priesthood, not only the imperfection of the priesthood of Levi was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Levi did shut forth the tribe of Juda, and made it also inferior to Levi: and this latter doth place the priesthood in the tribe of Juda.

h Of the institution of Aaron.

i Had any thing to do about the altar.

j Left any man might object, that the priesthood indeed was translated from Levi to Juda, but yet not withstanding the same remaineth still, he both weigheth and expoundeth those words of David, for ever according to the order of Melchisedec, whereby also aivers institution of priesthood is well perceived.

k The priest-hood indeed was translated from Levi to Juda, but yet not withstanding the same remaineth still, he both weigheth and expoundeth those words of David, for ever according to the order of Melchisedec, whereby also aivers institution of priesthood is well perceived.

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For this Melchisedec king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

To whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also, king of Salem, which is, king of peace:

Without father, without mother, without descent, having neither beginning of dayes, nor end of life: but made like unto the Sonne of God, abideth a priest continually.

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

And verily they that are of the sonnes of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loyns of Abraham.

But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

And without all contradiction, the lesse is blessed of the better.

And here men that die receive tithes: but there he receiveth them, of whom it is witnessed that liveth.

And as I may so say, Levi also who receiveth tithes, payed tithes in Abraham.

For he was yet in the loyns of his father when Melchisedec met him.

If therefore perfection were by the Leviticall priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

For the priesthood being changed, there is made of necessity a change also of the law.

For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood.

And it is yet farre more evident: for that after the similitude of Melchisedec there ariseth another priest,

And it is yet farre more evident: for that after the similitude of Melchisedec there ariseth another priest, as mortall men, for they succeed one another: the second, that Levi himself was used in Abraham by Melchisedec. Therefore the priesthood of Melchisedec (that is, Christs, who is pronounced to be an everlasting priest according to this order) is more excellent then the Leviticall.

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If the priesthood of Levi could have made any man perfect. He sheweth how that by the institution of the new priesthood, not only the imperfection of the priesthood of Levi was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Levi did shut forth the tribe of Juda, and made it also inferior to Levi: and this latter doth place the priesthood in the tribe of Juda.

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Who is made, not after the law of a carnall commandment, but after the power of an endlesse life.

For he testifieth, Thou art a priest for ever after the order of Melchisedec.

For there is verily a disanulling of the commandment going before, for the weakness and unprofitableness thereof.

For the law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh unto God.

And in as much as not without an oath he was made priest,

(For those priests were made without an oath: but this with an oath, by him that said unto him, * The Lord sware and will not repent, Thou art a priest for ever, after the order of Melchisedec)

By so much was Jesus made a surety of a better testament.

And they truly were many priests, because they were not suffered to continue by reason of death.

But this man, because he continueth ever, hath an unchangeable priesthood.

Wherefore he is able also to save them to the uttermost, that come unto God by him seeing he ever liveth to make intercession for them.

For such an high priest became us, who is holy, harmlesse, undefiled, separate from sinners, and made higher then the heavens.

Who needeth not daily as those high priests, to offer up sacrifice, first for his own finnes, and then for the peoples: for this he did once, when he offered up himself.

For the law maketh men high priests which have infirmities, but the word of the oath which was since the law, maketh the Sonne, who is consecrated for evermore.

ing priesthood, making most effectually intercession for them which by him come unto God.

Or, which passeth not from one to another. i Which cannot passe away. k He is fit and meet, l Or, ever more.

Another argument: There are required in an high priest innocency and perfect purity, which may separate him from sinners, for whom he offereth. But the Leviticall high priests shall not be found to be such, for they offer first for their own finnes: but Christ only is such a one, and therefore the true and only high priest.

Another argument, which notwithstanding he handleth afterward: The Leviticall priests offered sacrifice after sacrifice, first for themselves, and then for the people. But Christ offered not for himself but for others, not sacrifices, but himself, not oftentimes, but once. And this ought not to seem strange, faith he, forasmuch as they are weak, but this man is consecrate an everlasting priest, and that by an oath.

That sacrifice which he offered. m It was so done, that it needeth not to be repeated or offered again any more. n The commandment of God which was bound with an oath.

Another argument taken of the time: Former things are taken away by the latter. o Exhibited. p Gr. perfected.

CHAP. VIII.

By the eternall priesthood of Christ, the Leviticall priesthood of Aaron is abolished: 7 and the temporall covenant with the fathers, by the eternall covenant of the gospel.

Now of the things which we have spoken, this is the summe: We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens:

A minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man.

For every high priest is ordained to offer

were high priests in an earthly sanctuary, but Christ is in the heavenly.

They of Levi exercised their priesthood in a frail tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, his body which God himself made to be everlasting, as it shall afterward be declared, Chap. 9. 11.

Of his body. He bringeth a reason, why it must needs be that Christ should have a body, (which he calleth a tabernacle, which the Lord pitcheth and not man) to wit, that he might have what to offer: for otherwise he could not be an high priest. And the self-same body is both the tabernacle and the sacrifice.

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He proveth the diversity and excellency of the institution of Melchisedecs priesthood, by this, that the priesthood of the law did stand upon an outward and bodily appointing: but the sacrifice of Melchisedec is set out to be everlasting, and more spiritual. Not after the ordination, which commandeth frail and transitory things, as was done in Aarons consecration, and all that whole priesthood.

Again, that no man might object that the last priesthood was added to make a perfect one, by the coupling of them both together, he proveth that the first was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could those corporell and transitory things sanctify us, either of themselves, or being joyned with another?

The ceremonial law.

Or, but it was the bringing in.

Another argument, whereby he proveth that the priesthood of Christ is better then the priesthood of Levi, because his was established with an oath, but theirs was not so.

Or, without fear of an oath.

Pla. 110. 4.

Another argument tending to the same purpose.

The Leviticall priests (as mortall men) could not be everlasting, but Christ, as he is everlasting, so hath he also an everlasting

intercession for them which by him come unto God.

Or, which passeth not from one to another.

i Which cannot passe away.

k He is fit and meet,

l Or, ever more.

Another argument: There are required in an high priest innocency and perfect purity, which may separate him from sinners, for whom he offereth.

But the Leviticall high priests shall not be found to be such, for they offer first for their own finnes: but Christ only is such a one, and therefore the true and only high priest.

Another argument, which notwithstanding he handleth afterward: The Leviticall priests offered sacrifice after sacrifice, first for themselves, and then for the people.

But Christ offered not for himself but for others, not sacrifices, but himself, not oftentimes, but once.

And this ought not to seem strange, faith he, forasmuch as they are weak, but this man is consecrate an everlasting priest, and that by an oath.

That sacrifice which he offered.

m It was so done, that it needeth not to be repeated or offered again any more.

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gifts and sacrifices: wherefore it is of necessitie that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law.

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For see (saith he) that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministerie, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultlesse, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the dayes come (saith the Lord) when I will make a new covenant with the house of Israel and the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those dayes, saith the Lord, I will put my laws into their minde, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be mercifull to their unrighteousnesse, and their finnes and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

CHAP. IX.

1 The description of the rites and bloody sacrifices of the law, 11 say inferiour to the dignitie and perfection of the blood and sacrifice of Christ.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuarie.

2 For there was a tabernacle made, the first wherein was the candlestick and the table and the shewbread; which is called the sanctuarie.

3 And after the second vail, the tabernacle which is called the holiest of all:

4 Which had the golden sencer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory sha-

dowing the mercy-seat: of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went alwayes into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every yeare, not without blood, which he offered for himself, and for the errors of the people.

8 The holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts & sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

10 Which stood onely in meats and drinks, & divers washings, and carnall ordinances imposed on them untill the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building:

12 Neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternall redemption for us.

13 For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternall Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the Mediatour of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternall inheritance.

16 For where a testament is, there must also of necessitie be the death of the testatour.

17 For a testament is of force after men are dead: otherwise it is of no strength at all whilest the testatour liveth.

call high priest with Christ, (that is to say, the figure with the thing it self) he attributeth to Christ the administration of good things to come, that is, everlasting, which those carnall things had respect unto.

7 Another comparison of the first corruptible tabernacle, with the latter, (that is to say, with the humane nature of Christ) which is the true incorruptible temple of God, whereinto the Sonne of God entred, as the Levitical high priests into the other which was frail and transitory.

8 By a more excellent and better. 8 Another comparison of the blood of the sacrifices with Christ. The Levitical high priests entring by those their holy places into their sanctuary, offered corruptible blood for one yeare onely: but Christ entring into that holy body of his, entred by it into heaven it self, offering his own most pure blood for an everlasting redemption: For one self-same Christ answereth both to the high priest, & the tabernacle, & the sacrifices, and the offerings themselves, as the truth to the figures, so that Christ is both high priest, and tabernacle, and sacrifice, yea, all those both truly and for ever.

9 For this yearly sacrifice of reconciliation, there were two kinds of sacrifices, the one a goat, the other a heifer, or calf. 9 If the outward sprinkling of blood and ashes of beasts was a true and effectual signe of purifying and cleansing, how much more shall the thing it self, and the truth being present, which in times past was shadowed by those externall sacraments, that is to say, his blood, which is in such sort mans blood, that it is also the blood of the Sonne of God, and therefore hath an everlasting vertue of purifying and cleansing.

10 He considereth the signes apart, being separate from the thing it self. Or, saith, 10 The conclusion of the former argument: therefore seeing the blood of beasts did not purge finnes, the new testament which was before time promised, whereunto those outward things had respect, is now indeed established, by the vertue whereof all transgressions might be taken away, and heaven indeed opened unto us: whereof it followeth that Christ shed his blood also for the fathers for he was shadowed by these old ceremonies, otherwise unlesse they had served to represent him, they had been nothing at all profitable. Therefore this testament is called the latter, not as concerning the vertue of it, (that is to say, remission of finnes) but in respect of that time, wherein the thing it self was finished, that is to say, when Christ was indeed exhibited to the world, and fulfilled all things which were necessary to our salvation.

11 A reason why the testament must be established by the death of the Mediatour, because this testament hath the condition of a testament or gift, which is made effectual by death, and therefore that it might be effectual, it must needs be that he hath made the testament, should die. Or, be brought in.

12 Where-

d The Hebrew call the cover of the ark of the covenant, the mercy-seat, whom both the Grecians and we follow.

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e For the finnes. Look Chap. 5. 2.

3 Of that yearly rite and the ceremony, he gathereth that the way was not by such sacrifices opened into heaven, which was shadowed by the holiest of all: for why did the high priest alone enter in thither, shutting out all others, & that to offer sacrifices there both for himself and for others, and after, did shut the holiest of all again?

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f For that time that that figure had to last.

g Another reason, why they could not make clean the conscience of the worshippers, to wit, because they were outward and carnall, or corporall things.

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18 ¹² Whereupon neither the first *testament* was [†] dedicated without blood.

19 For when Moses had spoken every precept to all the people, ^a according to the law, he took the blood of calves and of goats, with water and [†] scarlet wooll, and hyssop, and ⁿ sprinkled both the book and all the people,

20 Saying, This is the blood of the *testament* which God hath enjoined unto you.

21 Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the *ministry*.

22 And almost all things are by the law purged with blood: and without shedding of blood is no remission.

23 It was therefore necessaric that the ^a patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24 ¹³ For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appeare in the presence of God for us.

25 ¹⁴ Nor yet that he should offer himself often, as the high priest entred into the holy place, every yeare with blood of others:

26 ¹⁵ For then must he often have suffered since the foundation of the world: but now once in the ^a end of the world, hath he appeared to put away ^a sinne by the sacrifice of himself.

27 And as it is appointed unto men ^a once to die, but after this the judgement:

28 So Christ was once offered to bear the finnes of ^a many, ¹⁶ and unto them that look for him shall he appeare the second time, without sinne, unto salvation.

¹² There must be a proportion between the things which purifie, and those things which are purified. Under the law all those figures were earthly, the tabernacle, the book, the vessels, the sacrifices, although they were the figures of heavenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, wooll, hyssop. But under Christ all things are heavenly, an heavenly tabernacle, an heavenly sacrifice, an heavenly people, an heavenly doctrine, and heaven it self is it open before us for an everlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that everlasting offering of the quickning blood of Christ.

[†] O. purified.

^m As the Lord had commanded.

[†] O. purple.

ⁿ He useth to sprinkle.

^o The patterns of heavenly things were earthly, and therefore they were to be fit forth with earthly things, as with the blood of beasts, and wooll, and hyssop. But under Christ all things are heavenly, and therefore

they could not but be sanctified with the offering of his lively blood. ¹³ Another double comparison: The Levitical high priest entred into the sanctuary, which was made indeed by the commandment of God, but yet with mens hands, that it might be a pattern of another more excellent, to wit, of the heavenly palace. But Christ entred into heaven it self. Again, he appeared before the ark, but Christ before God the Father himself.

¹⁴ Another double comparison: The Levitical high priest offered other blood, but Christ offered his own: he every yeare once iterated his offering: Christ offering himself but once abolished sinne altogether, both of the former ages, and of the ages to come. ¹⁵ An argument to prove that Christs offering ought not to be repeated: Seeing that finnes were to be purged from the beginning of the world, and it is proved that sinne cannot be purged, but by the onely blood of Christ: he must needs have died oftentimes since the beginning of the world. But a man can die but once: therefore Christs oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the virtue of it extendeth both to finnes that were before, and to sinns that are after his coming.

^p In the latter dayes. ^q That whole root of sinne. ^r He speaketh of the naturall state and condition of man: For as for Lazarus and certain other that died twice, that was no usual thing, but extraordinary: and as for them that shall be changed, their changing is a kind of death, 1 Col. 15, 51. Thus the general promise is restrained to the elect onely, and we have to seek the testimony of our election, not in the secret counsel of God, but in the effects that in our faith worketh, and so we must climb up from the lowest step to the highest, thereto finde such comfort as is most certain, and shall never be moved.

¹⁶ Shortly by the way he setteth out Christ as Judge, partly to reasseure them which do not rest themselves in the onely oblation of Christ once made, and partly to keep the faithful in their duty, that they go not back.

CHAPTER X.

¹ The weaknesse of the law-sacrifices. ¹⁰ The sacrifice of Christs body once offered, ¹⁴ for ever hath taken away finnes. ¹⁹ An exhortation to bold fast the faith, with patience and thanksgiving.

¹ He preventeth a privie objection. Why then were those sacrifices offered? The Apostle answereth, first touching that yearly sacrifice which was the solemnest of all, wherein (saith he) there was made every yeare a remembrance again of all former finnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those finnes which are purged be repeated again, and wherefore should now finnes come to be repeated every yeare, if those sacrifices did abolish sinne?

² For then would they not have ceased to be offered: because that the worshippers once purged, should have had no more conscience of finnes.

³ But in those sacrifices there is a remembrance: for to what purpose should those finnes which are purged be repeated again, and wherefore should now finnes come to be repeated every yeare, if those sacrifices did abolish sinne?

^a Of things which are everlasting, which were promised to the fathers, and exhibited in Christ.

brance again made of finnes every yeare.

4 For it is not possible that the blood of bulls and of goats, should take away finnes.

5 Wherefore when he ^b cometh into the world, he saith, Sacrifice and offering thou wouldest not, but ^a a body hast thou prepared me:

6 In burnt-offerings, and sacrifices for sinne thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will O God,

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sinne thou wouldest not, neither hadst pleasure therein, which are offered by the law:

9 Then said he, Lo, I come to do thy will, (O God) He taketh away the ^a first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And every priest standeth ^a daily ministering and offering oftentimes the same sacrifices which can never take away finnes.

12 But this man after he had offered one sacrifice for finnes for ever, sat down on the right hand of God:

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the holy Ghost also is a witnesse to us: for after that he had said before,

16 This is the covenant that I will make with them after those dayes, saith the Lord: I will ^a put my laws into their hearts, and in their mindes will I write them:

17 And their finnes and iniquities will I remember ^a no more.

18 Now, where remission of these is, there is no more offering for ^a sinne.

19 Having therefore, brethren, [†] boldnesse to enter into the holiest by the blood of Jesus,

20 By a new and living way which he hath [†] consecrated for us, through the vail, that is to say, his ^a flesh:

21 And having an high priest over the house of God:

22 Let us draw near with a ^a true heart, in full assurance of faith, having our hearts sprinkled

at once put to flight all his enemies, with whom as yet we strive. ⁵ Although there do yet remain in us reliques of sin, yet the work of our sanctification which is to be perfected, hanged upon the self-same sacrifice which never shall be repeated: and that the apostle proveth by allegorizing again the testimony of Jeremy, thus sin is taken away by the new testament, seeing the Lord saith that it shall come to passe, that according to the form of it, he will no more remember our sinns: Therefore we need now no purging sacrifice to take away that which is already taken away, but we must rather take pains, that we may now through faith be partakers of that sacrifice. ⁶ Jer. 31, 33. ^f Why then, where is the fire of purgatory, and that papists distinction of the fault, and the punishment? ^g He said well, for sin: for there remaineth another offering, to wit, of thanksgiving. ⁶ The sum of the former treatise: We are not that our now of the holy place, as the Fathers were, but we have an entrance into the true holy place (that is, into heaven) seeing that we are purged with the blood, not of beasts, but of Jesus. Neither as in times past, both the high priest shut us out by setting the vail against us, but through the vail which is his flesh, he hath brought us into heaven it self, being present with us, so that we have now truly an high priest, which is over the house of God. [†] O. liberty. [†] O. new made. ^h So Christs flesh sheweth us the Godhead as it were under a vail. For otherwise we were not able to abide the brightness of it. ⁷ A most grave exhortation, wherein he sheweth how that sacrifice of Christ may be applied to us: to wit, by faith, which also he describeth by the consequences, to wit, by sanctification of the Spirit, which causeth us surely to hope in God, and to procure by all means possible one anothers salvation, through the love that is in us one towards another. ⁱ With no double and counterfeit heart, but with such an heart as is truly and in deed given to God. ^k This is it which the Lord saith, Be ye holy, for I am holy.

from

^{2A} A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the law could not do it, therefore Christ speaking of himself as of our high priest, manifested in the flesh, witnesseth evidently that God setteth not in the sacrifices, but in the obedience of his Sonne our high priest, in whole obedience he offered up himself once to his Father for us.

^b The Son of God is said to come into the world when he was made man.

^c It is word for word in the Hebrew text, Thou hast pierced mine eares through, that is, thou hast made me obedient, and willing to be so.

[†] O. thou hast pierced mine eares.

^d That is, the sacrifices, to establish the second, that is, the will of God.

³ A conclusion, with the other part of the comparison: The Levitical high priest repeated the same sacrifices daily in his sanctuary: whereupon it followeth that neither those sacrifices, neither those offerings, neither those high priests could take away finnes. But Christ having offered one sacrifice once for the sins of all men, and having sanctified his own for ever, sitteth at the right hand of the Father, having all power in his hands.

^e At the star. ⁴ He preventeth a privie objection, to wit, that yet notwithstanding we are subject to sinne and death, whereunto the apostle answereth, that the full efficacy of Christs vertue hath not yet shewed it self, but shall at length appear when he will

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26 mat 12 31 mar 3:29 luf 12 10 1 cor 16 22 hebreos 6:11 ch 3:9 as 8:16

¹ With the grace
of the holy Ghost.

from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering: (for he is faithful that promised)

24 And let us consider one another to provoke unto love, and to good works.

25 Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another:⁸ and so much the more, as ye see the day approaching.

26 For if we sinne wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sinnes,

27 But a certain fearful looking for of judgement, and fierce indignation, which shall devour the adversaries.

28 He that despised Moses law, died without mercy, under two or three witnesses.

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Sonne of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord: and again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former dayes, in which after ye were illuminated, ye endured a great fight of afflictions,

33 Partly whilest ye were made a gazing stock, both by reproches and afflictions, and partly whilest ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe, to the saving of the soul.

CHAP. XI.

1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits thereof in the fathers of old time.

Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the

⁸ Having mentioned the last coming of Christ, he sturth up the godly to the meditation of an holy life, and cith the faithlesse fallers from God to the fearful judgement-feat of the judge, because they wickedly rejected him in whom only salvation consisteth.

^m Without any cause or occasion, or shew of occasion.

ⁿ For it is another matter to sin through the frailty of mans nature, and another thing to proclaim war as it were to God as to an enemy.

⁹ If the breach of the law of Moses was punished by death, how much more worthy death is it to fall away from Christ?

¹⁰ The reason of all these things is, because God is a revenger of such as despise him: otherwise he should not rightly govern his church.

¹¹ As he testified the fallers away from God, so doth he now comfort them that are constant and stand strongly, setting before them the successe of their former fights, of stirring them up to a sure hope of a full and ready victory.

^p You were brought forth to be alhamed.

^q In taking their miseries to be your miseries.

^r Goods and riches.

^s He will come within this very little while.

¹² He commendeth the excellency of a true faith by the effect, because it is the onely way to life: which sentence he setteth forth and amplifieth by setting the contrary against it.

¹ An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth, as it were, before our eyes things that are invisible.

⁴ Or, ground, or confidence. 2 He sheweth that the fathers ought to be accounted of by this virtue. 3 That is those Fathers of whom we came: and whose authority and example ought to move us very much. 3 He sheweth the propertie of faith, by setting out unto us most picked examples of such as from the beginning of the world excelled in the church.

worlds were framed by the word of God, so that things which are seen were not made of things which do appeare.

4 By faith Abel offered unto God a more excellent sacrifice then Kain, by which he obtained witness, that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh.

5 By faith Enoch was translated that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whether he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara her self received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so many as the starres of the skie in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afarre off, and were perswaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a country.

15 And truly if they had been mindfull of that country, from whence they came out, they might have had opportunitie to have returned:

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his onely begotten son.

18 Of whom it was said, that in Isaac shall thy seed be called.

19 Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

^b So that the world which we see, was not made of any matter that appeared, or was before, but of nothing.

⁴ Abel.

⁵ Or, is yet spoken of.

⁵ Enoch.

^c That he should not die.

^d This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithful, Rom. 4.

⁶ Noah.

⁷ Or, being warned.

⁷ Abraham and Sara.

^e This foundation is set against their tabernacles.

^f As unlikely to bear children, as if she had been stark dead.

¹ Or, according to faith.

^g In faith, which they had while they lived, and followed them even to their grave.

^h This is the figure Metonymia, for the things promised.

ⁱ For the patriarchs were wont when they received the promises, to profess their religion by building of altars, and calling on the name of the Lord.

^k Tried of the Lord.

^l Although the promises of life, were made in that onely begotten son Isaac, yet he appointed him to die, and so against hope beleived in hope.

¹ Or, so.

^m From which death.

ⁿ For there was not the true and very death of Isaac, but as it were the death, by means whereof he seemed also as it were to have risen again.

⁸ Isaac.

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tance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, & that burned with fire, nor unto blacknesse, and darknesse, and tempest,

19 And the sound of a trumpet, and the voice of words, which voice they that heard, intreated that the word should not be spoken to them any more.

20 (For they could not endure that which was commanded: and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the fight, that Moses said, I exceedingly fear and quake)

22 But ye are come unto mount Sion, and unto the citie of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the generall assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men, made perfect,

24 And to Iesus the mediatour of the new covenant, and to the blood of sprinkling, that speaketh better things then that of Abel.

25 See that ye refuse not him that speaketh: for if they escaped not who refused him, that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

26 Whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth onely, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdome which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

29 For our God is a consuming fire.

30 A generall exhortation to live reverently and religiously under the most happy subjection of so mighty a king, who as he blesteth his most mightily, so doth he most severely revenge the rebellious. And this is the sum of a Christian life, respecting the first table.

CHAP. XIII.

Divers admonitions, as to charitie, 4 to honest life, 5 to avoid covetousnesse, 7 to regard Gods preachers, 9 to take heed of strange doctrines, 10 to confesse Christ, 16 to give almes, 17 to obey governours, 18 to pray for the apostle. 20 The conclusion.

Let brotherly love continue.

2 Be not forgetfull to entertain strangers, for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversitie, as being your selves also in the body.

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousnesse: and be content with such things as ye have. For he hath said, I will never leave you, nor forsake thee.

6 Let us be contented with that which the Lord hath given.

7

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 Iesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar whereof they have no right to eat, which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sinne, are burnt without the camp.

12 Wherefore Iesus also, that he might sanctifie the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproch.

14 For here have we no continuing citie, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

16 But to do good, and to communicate, forget not, for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace that brought again from the dead our Lord Iesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Iesus Christ, to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye, that our brother Timothy is set at libertie, with whom if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italie salute you.

25 Grace be with you all. Amen.

Written to the Hebrews from Italie, by Timothy.

Now that those corporall sacrifices are taken away, he teacheth us that the true sacrifices of confession remain, which consist partly in giving of thanks, and partly in liberality, with which sacrifices indeed God is now delighted. Gr. confessing to. 10 We must obey the warnings & admonitions of our ministers and elders, which watch for the salvation of their souls which are committed unto them. Or, guide. 11 The last part of this epistle, wherein he commendeth his ministry to the Hebrews, and willeth them continuance and increase of graces from the Lord: and exhorteth himself in that he hath used few words to comfort them, having spent the epistle in disputing: and salueth certain brethren familiarly and friendly. Or, testament. h Make you fit or meet. Or, doing. i Hence cometh that laying of the father, that God crowneth his works in us.

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c He setteth man against God.

4 We have to set before us the example of valiant captains, whom we ought diligently to follow.

Or, are the guides.

5 He repeateth the summe of the doctrine, to wit, the only ground of all precepts of man.

ners, and that this: That we ought to quiet and content our selves in Christ onely: for there was yet never any man saved without the knowledge of him, neither is at this day saved, neither shall be saved hereafter.

9 He toucheth them which mixe an externall worship, and especially the difference of meats, with the gospel, which doctrine he plainly condemneth as clean repugnant to the benefits of Christ.

d By this one kind which concerneth the difference of clean and unclean meats, we have to understand all the ceremoniall worship.

c Which observed the difference of them superstitiously.

7 He refuteth their error by an apt and fit comparison. They which in times past served the tabernacle, did not eat of the sacrifices whose blood was brought for sin into the holy place by the high priest. Moreover these sacrifices did represent Christ our offering.

Therefore they cannot be partakers of him which serve the tabernacle; that is, such as stand in the service of the law.

but let us not be ashamed to follow him out of Jerusalem, from whence he was cast out and suffered: for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate.

f By the altar, he meaneth the offerings.

g Whereof they cannot be partakers which stubbornly retain the rites of the law.

8 He goeth on further in this comparison, and sheweth that this also is signified unto us, that the godly followers of Christ must as it were go out of the world bearing his crosse.

* Mich. 2, 10.

10 We must obey the warnings & admonitions of our ministers and elders, which watch for the salvation of their souls which are committed unto them.

11 The last part of this epistle, wherein he commendeth his ministry to the Hebrews, and willeth them continuance and increase of graces from the Lord: and exhorteth himself in that he hath used few words to comfort them, having spent the epistle in disputing: and salueth certain brethren familiarly and friendly.

Or, testament. h Make you fit or meet.

Or, doing. i Hence cometh that laying of the father, that God crowneth his works in us.

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a That is, written to no one man, citie, or countrey, but to all the Iews generally, being now dispersed.

The ^a generall epistle of I A M E S.

CHAP. I.

We are to rejoyce under the crosse, 5 to ask patience of God, 13 and in our trials not to impute our weaknesse, or sinnes unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter: 26 other-wise men may seem, but never be truly religious.



b To all the believing Iews, of what tribe soever they be, and are dispersed through the whole world. 1 The first place or part touching comfort in afflictions, where we ought not to be cast down and be faint-hearted, but rather rejoyce and be glad.

c Seeing their condition was miserable in that scattering abroad, he doeth well to begin as he doeth.

2 The first argument, because our faith is tried through afflictions: which ought to be most pure, for so it is becomable for us.

3 The second, because patience, a faire passing and most excellent vertue, is by this means ingendred in us.

d That wherewith your faith is tried, to wit, those manifold temptations.

4 The third argument propounded in manner of an exhortation, that true and continuall patience may be discerned from fained, and for a time. The crosse is as it were the instrument wherewith God doth polish and fine us.

Therefore the work and effect of afflictions, is the perfecting of us in Christ.

5 An answer to a privy objection: It is easily said, but it is not so easily done. He answereth that we need in this case a far other manner of wisdom, then the wisdom of man, to judge those things best for us, which are most contrary to the flesh: but yet we shall easily obtain this gift of wisdom, if we ask it rightly, that is, with a full confidence of God, who is most bountifull and liberal.

e By wisdom, he meaneth the knowledge of that doctrine whereof mention is made before, to wit, wherewith we are afflicted of God, and what fruit we have to reap of affliction. f Why then, what need other mediators? 6 A digression, or going aside from his matter, against prayers which are conceived with a doubting minde, whereas we have a certain promise of God, and this is the second part of the epistle. g In all his thought and his deeds. 7 He returneth to his purpose, repeating the proposition, which is, that we must rejoyce in the crosse, for it doth not prole us down, but exalt us. h Who is afflicted with poverty, or contempt, or with any kinde of calamitie. i Or, glory. 8 Before he concludeth, he giveth a doctrine contrary to the former, to wit, how we ought to use prosperitie, which is plentie of all things: to wit, so that no man therefore please himself, but be so much the more void of pride. i Who hath all things at his will. 9 An argument taken of the very nature of things themselves, for that they are most vain and uncertain. k Whatsoever he either purposeth in his minde, or doth. 10 The conclusion: therefore we must patiently bear the crosse: and he addeth a fourth argument, which comprehendeth the sum of all the former, to wit, because we come by this way to the crown of life, but yet of grace according to the promise. l Affliction whereby the Lord tryeth him.

11 For the sunne is no sooner risen with a burning heat, but it withereth the grasse; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes.

12 10 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

Ames a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations,

3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.

6 But let him ask in faith; nothing wavering: for he that wavereth is like a wave of the sea, driven with the winde, and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is unstable in all his wayes.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grasse he shall passe away.

11 For the sunne is no sooner risen with a burning heat, but it withereth the grasse; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death.

16 Do not erre, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kinde of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to heare, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthinesse, and superfluity of naughtinesse, and receive with meeknesse the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers onely, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his naturall face in a glasse.

24 For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of libertie, and continueth therein, he being not a forgetfull hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain.

27 Pure religion and undefiled before God and the Father, is this, To visit the fatherlesse and widows in their affliction, and to keep himself unspotted from the world.

is the feed, wherewith God of his free favour and love hath begotten us unto himself, picking us out of the number of his creatures. And the apostle condemneth two faults, which do greatly trouble us in this matter, to wit, for that we so please our selves, that we had rather speak our selves, then heare God speaking: yea we snuff and are angry when we are reprehended: against which faults, he setteth a peaceable and quiet minde, and such an one as is desirous of puritie. q This is it which Paul calleth gracious favour, and good will, which is the fountain of our salvation. r As it were an holy kinde of offering, taken out of the residue of men. f That which God appointeth. s By meeknesse, he meaneth modestie, and whatsover is contrary to an haughty and proud stomack, Math. 7. 21. Rom. 2. 13. 15 Another admonition: therefore is Gods word heard, that we may frame our lives according to the prescript thereof. 16 He addeth reasons, and those most weightie: First, because they, that do otherwise, do very much hurt themselves. 17 Secondly, because they lose the chiefest use of Gods word, which correct not by the faults that they know. u He alludeth to the naturall spot, to which is contrary that puritie wherunto we are born again, the lively image wherof we behold in the law. x Behaving himself so: for works do shew faith. 18 The third admonition, the word of God prescribeth a rule not only to do well, but also to speak well. y The fountain of all brabbling, and cursed speaking, and fawcinesse, is this, that know men not themselves. 19 The fourth: the true service of God standeth in charitie toward our neighbours (especially such as need others help, as the fatherlesse and widows) and puritie of life. z To have a care of them, and to help them as much as we can.

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C H A P. I I.

It is not agreeable to Christian profession to regard the rich, and to despise the poore brethren: 13 rather we are to be loving and mercifull: 14 and not to boast of faith where no deeds are: 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY brethren, have not the faith of our Lord Jesus Christ the Lord of a glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poore man, in vile raiment:

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poore, Stand thou there, or sit here under my footstool:

4 Are ye not then partiall in your selves, and are become judges of evil thoughts?

5 Hearken my beloved brethren, Hath not God chosen the poore of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?

6 But ye have despised the poore. Do not rich men oppresse you, and draw you before the judgement-seats?

7 Do not they blaspheme that worthy name, by the which ye are called?

8 If ye fulfill the royall law, according to the scripture, Thou shalt love thy neighbour as thy self, ye do well.

9 But if ye have respect to persons, ye commit sinne, and are convinced of the law as transgressours.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgement without mercy, that hath shewed no mercy; and mercy rejoiceth against judgement.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be you warmed, and filled: notwithstanding

withstanding ye give them not those things which are needfull to the body: what doth it profit?

17 Even so faith, if it hath not works, is dead being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God, thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his sonne upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham beleeveth God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 Ye see then how that by works a man is justified, and not by faith onely.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

may know that a man is justified. [†] Or, thou seest. I was effectually and fruitfully with good works. ^m That the faith was declared to be a true faith, and that by works. ⁿ Then was the scripture fulfilled, when it appeared plainly, how truly it was written of Abraham. ^o Gen. 15. 6. Rom. 4. 3. Gal. 3. 6. ^p The conclusion: He is onely justified that hath faith which hath works following it. ^q Is proved to be just. ^r Of that dead and fruitlesse faith which you boast of. ^s A fourth reason taken from a like example of Rahab the harlot, who also proved by her works that she was justified by a true faith. ^t The conclusion repeated again: faith which bringeth forth fruits and works, is not faith but a dead carcase. [†] Or, breath.

C H A P. I I I.

I We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerfull instrument of much good, and great harm. 13 They who be truly wise, be milde, and peaceable, without envying and strife.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouthes, that they may obey us, and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce windes, yet are they turned about with a very small helme, whithersoever the governour listeth.

5 Even so the tongue is a little member, and boasteth great things: behold how great a matter a little fire kindleth.

6 And the tongue is a fire, a world of iniquitie: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

the bridle of horses, that other from the rudder of ships, how great matters may be brought to passe by the good moderation of the tongue. ⁵ On the contrary part he sheweth how great discommodities arise by the intemperance of the tongue throughout the whole world, to the end that men may so much the more diligently give themselves to moderate it. [†] Or, a dead. ^b An heap of all mischiefs. ^c It is able to set the whole world on fire.

1 The first Christian which proceeded from a true faith, cannot stand with the accepting of persons: which he proveth plainly, by letting forth their examples, who with the respect or disdain of the poor honour themselves. 2 For if we know what Christ's glory is, and esteemed it as we ought to do, there would not be such respect of persons as there is. [†] Or, gagging. [†] Or, of jealousy. ^b I have ye not (which ye ought not to do) by this means, within you selves judged one man to be preferred before another? ² He sheweth, that they are perverse and unrighteous, which preferre the rich before the poore, by that that God on the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich. ^d The needie and wretched, and (if we measure it after the opinion of the world) the vilest objects of all men. [†] Or, that. ³ Secondly, he proveth them to be bad men: for that the rich men are rather to be holpen, excused, and excused, considering that they persecute the church, and blaspheme Christ: for he speaketh of wicked and profane rich men, such as the most part of them have been always, against whom he sheweth the poore and afflicted. ^e Word for word, which is called up on of you. ⁴ The conclusion: That which God preferreth cannot agree with the accepting of persons, seeing that we must walk in the kings highway. ^f The law is said to be royall and like the kings highway, for that is plain and without turnings, and that the law calleth every one our neighbour without respect: whom we may help by any kinde of duetie. ⁵ A new argument to prove the same conclusion: They do not love their neighbours, which neglect some, and ambitiously honour others: for he doth not obey God, which cutteth off from the commandments of God, that that is not so commodious for him, as he is rather guilty generally of the breach of the whole law, although he observe the residue. ^g Not that all sins are equal, but because he that breaketh on little of the law, offendeth the majesty of the law-giver. ⁶ A proof: because the law-maker is always one and the self-same, and the body of the law cannot be divided. [†] Or, that law which said. ⁷ The conclusion of the whole treatise: we are upon this condition delivered from the curse of the law by the meane of God, that in like sort we should maintain and cherish charity and good will one towards another, and do no dishonour to, shall not taste of the grace of God. ^h He that is hard and curst against his neighbour, or doth helpe him not, he shall finde God an hard and rough judge to himselfe. [†] Or, glieth. ⁸ The fifth place, which hangeth very well with the former treatise, touching a true and lively faith. And the proposition of the place is this: Faith which bringeth forth works is not that faith whereby we are justified, but an image of faith: or else this, there are no works by faith, which shew not the effects of faith. ⁹ The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giveth him nothing, this shall not be true charity: so if a man say, he beleeveth, and bringeth forth no works of his faith, this shall not be a true faith, but a certain dead thing set out with the name of faith, whereof no man hath to brag, unless he will openly incur reprehension, seeing that the cause is understood by the effect.

[†] Or, by it self.

ⁱ Nay, thus may every man beat down thy pride. [†] Some copies made, by thy works.

¹⁰ An other reason taken of an abundance: If such a faith were the true faith, whereby we are justified, the devils should be justified, for they have that, but yet notwithstanding they tremble, and are not justified therefore: neither is that faith a true faith.

¹¹ The third reason taken from the example of Abraham, who no doubt had a true faith: but he in offering his sons shewed himself to have that faith which was not void of works, and therefore he received a true testimony when it was said, that faith was imputed to him for righteousness.

¹² Was he not by his works known and found to be justified: for he speakeh not here of the causes of justification, but by that effects we

¹ The first part of place: Let no man usurp (as most men ambitiously do) authority to judge and censure others rigorously.

² A reason, because they provoke Gods severity against themselves, which do so curiously and rigorously condemn others, being themselves guilty and faulty. ^a Unless we first cease from this masterlike and proud finding fault with others.

[†] Or, judgement. ³ The seventh place, touching the bidding of the tongue joynt with the former, so that it is manifest that there is no man which may not justly be found fault withal, seeing it is a rare virtue to bridle the tongue. ⁴ He sheweth by two similitudes, the one taken

from the bridle of horses, that other from the rudder of ships, how great matters may be brought to passe by the good moderation of the tongue. ⁵ On the contrary part he sheweth how great discommodities arise by the intemperance of the tongue throughout the whole world, to the end that men may so much the more diligently give themselves to moderate it. [†] Or, a dead. ^b An heap of all mischiefs. ^c It is able to set the whole world on fire.

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v.1. Strangled. Some argue that the Gentiles are here meant, but few were alto strangled in these places. (all are in Asia Minor)

v.2. Sprinkling has respect to the rite of the legal purification, which pointed out this, & constituted the true ransom shadowed by it. cf. Isaiah. 52, 15.

³ The taking away of an objection: A though his coming seem to linger, yet at the least we must follow the husbandmen, who do patiently wait for the times that are proper for the fruits of the earth. And again, God will not deferre the least jot of the time that he hath appointed.

⁴ Or, *grone*, or *grate not*.

⁵ He commendeth Christian patience, for that where as other through impatience use to accuse one another, the faithful on the contrary side, complain not, although they receive injuries.

⁶ By grudging, he meaneth a certain inward complaining which betokeneth impatience.

⁷ The conclusion: the Lord is at the doore: who will defend his own, and revenge his enemies, and therefore we need not to trouble our selves.

⁸ Because most men are wont to object, that it is good to repell injuries: by what means soever, he setteth against that the examples of the fathers, whose patience had a most happy end, because God as a most bountifull Father, never forsaketh his. ⁹ What end the Lord gave.

¹⁰ Because even the best men sometimes through impatience break out into oaths sometimes lesse, sometimes greater, the apostle warneth us to detest such wickedness, and to accustom our tongues to simple and true talk.

¹¹ That that you have, say or affirm, speak or affirm: simply, and without an other: and that that you will deny, deny it simply and flatly.

¹² He sheweth the best remedy against all afflictions, to wit, prayers which have their place both in sorrow and joy.

coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 ¹ Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the doore.

10 ⁶ Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure, Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitifull and of tender mercy.

12 ⁷ But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay, lest ye fall into condemnation.

13 ⁸ Is any among you afflicted? let him pray. Is any merry? let him sing psalmes.

14 ⁹ Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oyl in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sinnes, they shall be forgiven him.

16 ¹⁰ Confesse your faults one to another, and pray one for another, that ye may be healed: the effectually fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three yeares and six moneths.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 ¹¹ Brethren, if any of you do erre from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the errour of his way, shall save a soul from death, and shall hide a multitude of sinnes.

justify themselves, therefore the apostle addeth, that we ought freely to confer one with another touching those inward diseases, that we may help one another with our prayers. ¹¹ He commendeth prayers by the effects that come of them. that all men may understand that there is nothing more effectually then they are, so that they proceed from a pure mind. ¹² Or, in his prayer. ¹³ The taking away of an objection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God then to call into the way, a brother that was wandering out of the way.

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⁹ He sheweth peculiarly, to what physicians especially we must go, when we are diseased, to wit, to the prayers of the elders, which then also could cure the body (for so much as the gift of healing was then in force) and take away the chiefest cause of sickness and diseases, by obtaining for the sick through their prayers and exhortation, remission of sinnes.

¹⁰ This was a signe of the gift of healing: and now seeing we have the gift no more, the signe is no longer necessarie.

¹¹ By calling on the name of the Lord. ¹² He hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes.

¹³ Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which

The first epistle generall of

P E T E R.

CHAP. I.

¹ He blesteth God for his manifold spirituall graces, to shewing that the salvation in Christ is no newes, but a thing prophesied of old: ¹³ and exhorteth them accordingly to a godly conversation, forasmuch as they are now born a new by the word of God.



eter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

² Elect according to the foreknowledge of God the Father,

through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

3 Blessed be the God, and Father of our

¹ Peter purposing to speak of the duties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising farre higher then nature, and carrying us also farre above the same. For he sheweth that we which are otherwise of nature sinners, through the free mercy of God the Father, first chosen from everlasting: then according to that everlasting decree, were by a certain second creation made his sonnes in Christ: is only begotten, by whose Spirit we are inwardly changed, and by whose blood we are also reconciled, to the end, that as Christ himself rose again from the dead, we also might be received into that same heavenly and everlasting glory. ² Or, according to the purpose of God, who never altereth nor changeth the same. ³ That being set apart from the rest of this wicked world, through the working of the holy Ghost, they should be consecrated to God, Ephel. 1, 5.

Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoyce, though now for a season (if need be) ye are in heaviness through manifold temptations.

7 That the triall of your faith being much more precious then of gold that perisheth, though it be tried with fire, might be found unto praise, and honour and glory at the appearing of Jesus Christ.

8 Whom having not seen, ye love: in whom though now ye see him not, yet believing, ye rejoyce with joy unspeakable, & full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

we may obtain salvation. ¹⁰ This is that time which Daniel calleth the time of the end, when as that great restoring of all things shall be, which all creatures look for, Rom. 8, 19. ¹¹ He speaketh of the second coming of Christ.

¹ Gr. much.

everlasting hope.

² Or, for us.

³ Now he sheweth by what way we come unto that glory, to wit, through all kinds of afflictions, wherein notwithstanding faith maketh us so secure, that we are not only not overcome with sorrow, but also through the beholding of God himself (who otherwise is invisible) with the eyes of faith, are unspeakably joyfull: because all such things as they are but for a time, so are they not applied unto us to destroy us; but as it were by fire to purge us and to make us purer, that at the length

He putteth a difference between true faith, that is to say, that faith which onely hath an eye to the doctrine of the prophets and apostles, and false faith: Afterward he maketh two degrees of one and the self-same faith, according to the manner of divers revelations, when as in deed it is but one onely faith. Thirdly, he saith, that the preaching of the apostles, is the fulfilling of the preaching of the prophets, although the latter end of it be as yet looked for of the very angels.

He alludeth to the prophesie of Joel, which was exhibited upon the day of Pentecost, in the apostles, as it were in the first fruits of the holy Ghost, which this same our Peter declareth, Acts 2.6. He goeth from faith to hope, which is indeed a companion, that cannot be sundered from faith: and he useth an argument taken of comparison: We ought not to be wearied in looking for so excellent a thing, which the very angels wait for with great desire.

This is borrowed speech, taken of a common usage amongst them: for by reason that they wore long garments, they could not travel, unless they girded up themselves: and hence it is that Christ said, Let your loynes be girded up.

He setteth forth very briefly, what manner of hope ours ought to be, to wit, continually untill we enjoy the thing we hope for: then what we have to hope for, to wit, grace (that is, free salvation) revealed to us in the gospel, and not that that men doe rashly and fondly promise to themselves.

6 An argument to stirre up our mindes, seeing, that God doeth not wait till we seek him, but causeth so great a benefit to be brought even unto us. 7 He setteth out the end of faith, lest any should promise himself, either soon or later, that full salvation, to wit, the latter coming of Christ, and therewithall warneth us, not to measure the dignitie of the gospel according to the present estate, seeing that that which we are now, is not yet revealed. 8 He passeth from faith and hope, to the fruits of them both, which are understood in the name of obedience: And it consisteth in two things, in renouncing our lusts, and living godly: which lusts have their beginning of that blindness wherein all men are born: but holiness proceedeth from the grace and favour of God which adopteth us, and therefore regenerateth us, that the father and the children may be of one disposition. 9 He sheweth that sanctification doeth necessarily follow adoption. * Lev. 11. 44. and 19. 2. and 20. 7. 10 As becometh true faith and hope from false, so doeth he now obedience, setting the quick and sharp sight of God, against an outward mark, and earnest reverence against vain levity. 11 If you will be called the sons of that father. 12 An exhortation, wherein he setteth forth the excellency and greatness of the benefit of God: the Father in sanctifying us by the death of his own Son. And he partly setteth the purifying of the law against the thing it self, that is, against the blood of Christ, and partly also mens traditions, which he condemneth as utterly vain and superstitious, be they never so old and ancient.

13 The taking away of an objection: what was done to the world, before that Christ was sent into the world; was there no holiness before, and was there no church? The apostle answereth, that Christ was ordained and appointed to redeem and deliver mankind, before that mankind was: much lesse was there any church without him before his coming in the flesh: yet we are happy above the rest, to whom Christ was exhibited in deed in this that he having suffered and overcome death for us, doeth now most effectually work in us by the virtue of his Spirit to create in us faith, hope, and charitie. k From everlasting. 13 He commendeth the practice of obedience, that is, charitie: earnestly bearing in their hearts again, that he speaketh not of any common charitie, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our souls through the word, laid hold on by faith, and ingendred also in us a spirituall and everlasting life, as God himself is most pure and truly living.

enquired, and searched diligently, who prophesied of the grace that should come unto you.

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the holy Ghost sent down from heaven, which things the angels desire to look into.

13 Wherefore gird up the loynes of your minde, be sober, and hope to the end, for the grace that is to be brought unto you as the revelation of Jesus Christ.

14 As obedient children, not fashioning yourselves according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, * Be ye holy, for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every mans work, passe the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a Lambe without blemish and without spot.

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you;

21 Who by him do beleewe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren: see that ye love one another with a pure heart fervent,

23 Being born again, not of corruptible

seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man, as the flower of grass: the grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

nelle of our nature, which is chiefly to be considered in the flesh itself. man should seek that spirituall force and vertue in fained imaginations, the back to the word of God: teaching us furthermore, that there is no other word of the Law to be looked for, then this which is preached, in which onely we must rest.

CHAP. II.

He deborteth them from the breach of charity: 4 shewing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates: 18 and teacheth servants how to obey their masters, 20 patiently suffering for well-doing, after the example of Christ.

Wherefore laying aside all malice and all guile, and hypocries, and envies, and all evil-speaking,

2 As new born babes desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also as lively stones, are built up a spirituall house, an holy priesthood to offer up spirituall sacrifices, acceptable to God by Jesus Christ.

6 Wherefore it is contained in the scripture, * Behold, I lay in Sion a chief corner-stone, elect, precious; and he that beleeveth on him shall not be confounded.

7 Unto you therefore which beleewe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light:

that the company of the faithful is, as it were, a certain holy and spirituall building, built of the lively stones, the foundation whereof is Christ, as a lively stone sustaining all that are joyed unto him, with his living virtue, and knitting them together with himself, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, he comprehend us now to priests, placed to this end in that spirituall temple, that we should serve him with a spirituall worship, that is, with holiness and righteousness: but as the temple, so is the priesthood built upon Christ, in whom onely all our spirituall offerings are accepted. 6 He proveth it by the testimonie of the prophet Elai. 28, 16. * Psal. 117, 8, 21. March. 21, 42. A. 4. 11. 7 By setting the most blessed condition of the beleevers, and the most miserable of the rebellious, one against the other, he pricketh forward the beleevers, and triumpheth over the other, and also preventeth an offence which ariseth hereof, that none doe more resist the doctrine of the gospel, then they which are chiefest amongst the people of God, as were at that time that Peter wrote these things, the priests, and elders, and scribes. Therefore he answereth first of all, that there is no cause why any man should be astonished at this their stubbornness, as though it were a strange matter, seeing we have been forewarned so long before, that it should come to passe: and moreover, that it pleased God to create and make certain to this self-same purpose, that the Son of God might be glorified in their just condemnation. Thirdly, for that glory of Christ is hereby set forth greatly, whereas notwithstanding Christ remaineth the sure head of his church and they that stumble at him, cast down and overthrow themselves, and not Christ. Fourthly, although they be created to this end and purpose, yet their fall and decay is not to be attributed to God, but to their own obstinate stubbornness, which cometh between Gods decree and the execution thereof, or their condemnation, and is the true and proper cause of their destruction. * Or, an honour. * Isa. 8. 4. The contrary member, to wit, he describeth the singular excellency of the elect, and also lest any man should doubt whether he be chosen or not, the apostle calleth us back to the effectual calling, that is, to the voice of the gospel founding both in our eares and mindes, by the outward preaching and sacraments, whereby we may certainly understand the everlasting decree of our salvation, (which otherwise is most secret and hidden) and that through the onely mercie of God, who freely weth and calleth us. Therefore this onely remaineth, faith he, that by all means possible we set forth so great goodnesse of the most mightie God. * Or, a purchased people. * Or, virtues.

Or, for that. 14 A reason why we have need of this heavenly generation, to wit, because that men, be their glory never so great, are of nature void of all true and sound goodnesse. 1 The word (flesh) sheweth the weakness of our nature, which is chiefly to be considered in the flesh itself. 15 Again, lest any man should seek that spirituall force and vertue in fained imaginations, the back to the word of God: teaching us furthermore, that there is no other word of the Law to be looked for, then this which is preached, in which onely we must rest.

1 Having laid for that foundation the Spirit of God, effectually working by the word, and having built thereupon three virtues which are the grounds of all Christian actions, to wit, faith, hope, and charitie: now he proceedeth to a general exhortation, the first member whereof is, that we flee and shew both of secret and also open malice.

2 The second is that being newly begotten and born of the new seed of the uncorrupt word, drawing and sucking greedily the same word as milk, we should more and more as we were grow up in that spirituall life. And he calleth it, sincere, not onely because it is a most pure thing, but also that we should take heed of them which corrupt it. As it becometh new men.

3 He commendeth that spirituall nourishment for the sweetnesse and profite of it. 4 He goeth on forward in the same exhortation, but useth another kinde of borrowed speech, alluding to the temple. Therefore he saith,

1602 3 22 pet 29 2 pet 13

1 peter

2a leu 10 17 as 16 21 22 jse 53 4:6 mat 9 17 jch 1 29

psal 23:1-48 80:1 jch 10 14 (zek 34 12-17)

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- d m m 19 24 as 3 11 jch 1:36 jch 34 8:9-14
- 18 jch 18 8 mat 10:1-17 27 jch 58:1-12
- as 10:1-11 22 11:1 jch 58:1-12

10 Which in time past were not a people, but are now the people of God: * which had not obtained mercie, but now have obtained mercie.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which warre against the soul:

12 Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.

13 Submit your selves to every ordinance of man for the Lords sake, whether it be to the king, as supreme,

14 Or unto governours, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

16 As free, and not using your liberty for a cloke of maliciousnesse, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants be subject to your masters with all fear, not onely to the good and gentle, but also to the froward.

19 For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

22 Who did no sinne, neither was guile found in his mouth.

23 Who when he was reviled, reviled not again, when he suffered, he threatned not, but

committed himself to him that judgeth righteously.

24 Who his own self bare our sinnes in his own body on the tree, that we being dead to sinne, should live unto righteousness; by whose stripes ye were healed.

25 For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

themselves a master and judge in heaven, who will justly revenge the injuries done to servants without any respect of persons. 26 He calleth the servants back from the consideration of the injuries which they are constrained to beare, to think upon the greatnesse and the end of the benefit received of Christ. † Or, to.

CHAP. III.

1 He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be wonne by the conversation of the wives:

2 While they behold your chaste conversation coupled with fear.

3 Whole adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sara obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayes be not hindered.

8 Finally, be ye all of one minde, having compassion one of another, love as brethren, be pitifull, be courteous:

9 Not rendring evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

wrung out of them either by force or feare. 6 He reacheth husbands also their duties, to wit, that the more understanding and wisdom they have, the more widely and circumspectly they behave themselves. c Do all the duties of wedlock. d The more wisdom the husband hath, the more circumspectly he must behave himself in bearing those discommodities, which through the womans weakness of times cause trouble both to the husband and the wife. 7 The second argument, because the wife notwithstanding that she is weaker by nature than the man, is an excellent instrument of the man, made to far more excellent uses: whereupon it followeth that he is not therefore to be neglected, because he is weak, but on the contrary part he ought to be so much the more cared for. e Having an honest care of her. f The woman is called a vessel after the manner of the Hebrews, because the husband useth her as his fellow and helper, to live faithfully before God. 8 The third argument: for that they are equal in that which is the chiefest (that is to say, in the benefit of eternal life) which otherwise are unequal as touching the governance and conversation at home, and therefore they are not to be despised although they be weak. g Of that gracious and free benefit whereby we have everlasting life given us. 9 The fourth argument: All brawlings and chidings must be eschewed, because they hinder prayers and the whole service of God, whereunto both the husband and wife are equally called. 10 He returneth to common exhortations, and commandeth concord, and whatsoever things pertain to the maintenance of peace and mutual love. † Or, loving to the brethren. 11 We must not only not recompense injurie for injurie, but we must also recompense them with benefits. 12 An argument taken of comparison: Seeing that we our selves are called of God whom we offend so often, to fo great a benefit, (so farre is he from revenging the injuries which we do unto him) shall we rather make our selves unworthy of so great bounty? then forgive one anothers faults? And from this verse to the end of the chapter, there is a digression or going from the matter he is in hand with, to exhort us valiantly to beare afflictions.

13 A secret objection: But this our patience shall be nothing else but a fleshing and hardening, of the wicked in their wickedness, to make themselves upon us more boldly and destroy us. Nay, (saith the apostle by the words of David) to live without doing hurt, and to follow after peace when it fleeth away, is the way to that happy and quiet peace. And if so be any man be afflicted for doing justly, the Lord maketh all things, and will in his time deliver the godly, which cry unto him, and will destroy the wicked. * Psal. 34. 12. &c. h Lead a blessed and happy life. i This word (Face) after the manner of the Hebrews, is taken for (anger).

14 The second argument: when the wicked are provoked, they are more wayward: therefore they must rather be overcome with good turns. And if they cannot be gotten by that means also, yet notwithstanding we shall be blessed, if we suffer for righteousness sake. * Isa. 8. 12, 13. 15 A most certain counsel in afflictions, be they never so terrible, to be of a constant mind, and to stand fast. But how shall we attain unto it? If we sanctifie God in our minds and hearts, that is to say, if we rest upon him as one that is Almighty, that loveth mankind, that is good and true indeed.

k Be not dismayed as they are. l Give him only all praise and glory. 16 He will have us, when we are

afflicted for righteousness sake, to be careful not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or any such means: but rather to give an account of our faith boldly, and yet with a meek spirit: and full of godly reverence, that the enemies may not have any thing justly to object, but may rather be ashamed of themselves. 17 A reason which standeth upon two general rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully then rightfully: the other is this, because we are so afflicted, not by hap, but by the will of our God. 18 A proof of either of the rules, by the example of Christ himself our chief pattern, who was afflicted not for his own sins (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of compassion: Christ the just, suffered for us that are unjust, and shall it grieve us which are unjust, to suffer for the just cause? 20 Another argument, being partly taken of things coupled together, to wit, because Christ bringeth us to his Father that same way that he went himself, and partly from the cause efficient: to wit, because Christ is not only set before us for an example to follow, but also holdeth us up by his virtue in all the difficulties of this life, untill he bring us to his Father. 21 Another argument, taken of the happy end of these afflictions, wherein also Christ goeth before us both in example and virtue, as one who suffered most grievous torments even unto death, although but in one part onely of him, to wit, in the flesh, or mans nature: but yet became conqueror by the virtue of his divinitie. m As touching his manhood, for his body was dead, & his soul felt the sorrows of death. 22 A secret objection: Christ in deed might do this, but what is that to us? Yes, (saith the Apostle) for Christ hath shewed forth his virtue in all ages both to the preservation of the godly, were they never so few and miserable, and to revenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present, not in corporall presence, but by his divine vertue, preaching repentance, even by the mouth of Noah himself, who then prepared the ark, to those disobedient spirits which are now in prison, waiting for the full recompence of their rebellion, and saved those few, (that is, eight onely persons) in the water. n This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. o Men. 23 A proportionall applying of the former example to the time which followed the coming of Christ: for that preservation of Noah in the waters was a figure of our baptism, not as though the materiall water of baptism saved us, as those waters which bare up the ark saved Noah, but because Christ with his inward vertue, which the outward baptism doth shew, preferreth us being washed, so that we may call upon God with a good conscience. p The conscience being sanctified, may freely call upon God. 24 That self-same vertue, whereby Christ rose again, and now being carried up into heaven, hath received all power, death at this day defend and preserve us.

10 For he that will love life, and see good dayes, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him eschew evil and do good, let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his cares are open unto their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled:

15 But sanctifie the Lord God in your hearts, and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and fear:

16 Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, then for evil doing.

18 For Christ also hath once suffered for sinnes, the just for the unjust: that he might bring us to God: being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which some time were disobedient, when once the long-suffering of God waited in the dayes of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water.

21 The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

C H A P. I I I I.

He exhorteth them to cease from sinne by the example of Christ, and the consideration of the generall end that now approacheth: 12 and comforteth them against persecution.

Forasmuch then as Christ hath suffered for us in the flesh, arm your selves likewise with the same minde: for he that hath suffered in the flesh, hath ceased from sinne:

2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousnesse, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober and watch unto prayer.

8 And above all things have fervent charity among your selves: for charity shall cover the multitude of sinnes.

9 Use hospitalitie one to another without grudging.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery triall, which is to try you, as though some strange thing happened unto you.

13 But rejoyce in as much as ye are partakers of Christs sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproched for the name of

the same end that I now preach it unto you, to wit, that the flesh being abolished and put away (that is to say, that wicked and naughty corruption which reigneth in men) they should suffer themselves to be governed by the vertue of the spirit of God. 5 He returneth to his purpose, using an argument taken from the circumstance of the time. Because the last end is at hand, and therefore we must so much the more diligently watch and pray, with true sobriety of minde. 6 He commendeth charitie of one towards another, because it doeth as it were burye a multitude of sins, and therefore preferreth and maintaineth peace and concord: for they that love one another, do easily forgive one another their offences. 7 Of all the duties of charitie, he commendeth one, namely, which was at that time most necessarie, to wit, hospitalitie, which he will have to be voluntarie, and most courteous and bountifull. 8 He sheweth the use of charitie, to wit, that every man bestow that gift which he hath received, to the profit of his neighbour. 9 A reason: Because that whatsoever gift we have, we have received it of God upon this condition, to be his disposers and stewards. 10 He reckoneth up two kinds of these gifts as chief, to wit, the office of teaching in the church, and the other ecclesiasticall functions, wherein two things especially are to be observed: to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glory of God the Father in Christ, as to the proper mark. 11 Because the crosse is joyed with the sincere profession of religion, the apostle fitly repeateth that which he touched before, warning us not to be troubled at persecutions and afflictions, as at a new and strange thing. 12 Although some new thing had befallen you, which you never thought of before. 13 The first reason: Because the Lord meaneth not to consume us with this fire (as it were) but to purge us of our dross, and make us perfite. 14 Another reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three points: First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. 15 Secondly, because that although the infidels think far otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so railed upon, are honoured of God with the true spirituall glory, and their adoption is sealed to them by the Spirit of God.

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hath alwayes used to do heretofore, so doth he now, especially when as he exhibited him-
self in person to his church.

Christ, happy are ye; for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busiebody in other mens matters.

16 Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.

17 For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the finner appear?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithfull Creatour.

17 Left the godly should be offended and stumble at the vain shadow of felicitie of the wicked, as though God were not the governour of the world, for that the wicked are in good case, and the godly in evil, the apostle teacheth by an argument of a comparison of them together, that God who spareth not his own, but nourisheth them under the crosse, will at length in his time handle the rebellious and wicked sure otherwise, whom he hath appointed to utter destruction.

18 The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but go forward notwithstanding in the way of holinesse and well doing, commending themselves to God their faithfull Creatour, that is to say, their Father.

CHAP. V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchfull and constant in the faith: 9 to resist the cruel adversary the devil.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 Feed the flock of God which is among you taking the oversight thereof, not

to wit, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition but that which he himself hath sustained before them, and doth still take the same pains, and also hath one self-same hope together with them.

3 The first rule: He that is a shepherd let him feed the flock.

4 The second: Let the shepherds consider, that the flock is not his, but Gods.

5 The third: Let not the shepherds invade other mens flocks, but let them feed that which God hath committed unto them.

6 Let the shepherds govern the church with the word, and example of godly and unblameable life, not by constraint, but willingly, not for filthy lucre, but of a ready minde, not as lords over Gods portion and heritage, but as his ministers.

by constraint, but willingly: not for filthy lucre, but of a ready minde.

3 Neither as being lords over Gods heritage: but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise ye younger, submit your selves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble your selves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant: because your adversary the devil, as a roaring lion walketh about seeking whom he may devour.

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace who hath called us into his eternall glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithfull brother unto you, (as I suppose) I have written briefly, exhorting and testifying, that this is the true grace of God wherein ye stand.

13 The church that is at Babylon elect together with you, saluteth you, and so doth Marcus my sonne.

14 Greet ye one another with a kisse of charity: Peace be with you all that are in Christ Jesus. Amen.

time common to the whole church, and therefore we must suffer that patiently, wherein we have such and so many fellowes of our conflicts and combats.

13 He sealeth up as it were with a seal, the former exhortation with a solemn prayer, again willing them to ask increase of strength at his hands, of whom they had the beginning, and hope to have the accomplishment: to wit, of God the Father in Christ Jesus, in whom we are sure of the glory of eternall life.

14 Continuance and perseverance in the doctrine of the Apostles; is the onely ground and foundation of Christian strength: Now the sum of the Apostles doctrine, is salvation freely given of God.

15 Familiar salutations. d In that famous cite of Assyria, where Peter the apostle of the circumcision then was.

† Or, overruling.

b Which is the Christian people.

7 That the shepherds mindes be not overcome either with the wickednesse of men, or their cruelty, he warneth them to cast their eyes continually upon that chief shepherd, and the crown which is laid up for them in heaven.

8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition all of us stand in need of, but especially the younger sort, by reason of the untowardnesse and pride of that age.

9 Because pride seemeth to many to be the way unto the glory of this life, the apostle witnesseth on the contrary side, that ignominy and shame is the reward of pride, and glory the reward of modestie.

10 Because those proud and losie spirits threaten the modest and humble, the apostle warneth us to set the power of God against the vanitie of proud men, and to hang wholly upon his providence.

11 The cruelty of Satan, who seeketh by all means to devour us, is overcome by watchfulness and faith.

12 The persecutions which Satan stirreth up, are neither new nor proper to any one man, but from old and ancient

time.

13 He sealeth up as it were with a seal, the former exhortation with a solemn prayer, again willing them to ask increase of strength at his hands, of whom they had the beginning, and hope to have the accomplishment: to wit, of God the Father in Christ Jesus, in whom we are sure of the glory of eternall life.

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The second epistle generall of P E T E R.

CHAP. I.

I Confirming them in hope of the increase of Gods graces, he exhorteth them by faith and good works, to make their calling sure: 12 whereof he is carefull to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Sonne of God, by the eye-witnesse of the apostles beholding his majesty, and by the testimonie of the Father, and the prophets.

g A salutation, wherein he giveth them to understand, that he dealeth with them as Christs ambassadour, and other wise agreeth with them in one selfsame faith which is ground upon the righteousnesse of Iesus Christ our God and Saviour.

a In that that God standing to his promises, shewed himself faithfull, and therefore just unto us.

2 Faith is the acknowledging of God and Christ, from whence all our blessednesse issueth and floweth.

3 Christ setteth forth himself unto us plainly, in the Gospel, and that by his onely power, and giveth us all things which are requisite both to eternall life,

wherein he hath appointed to glorify us, and also to godlinesse, in that he doth furnish us with true vertue.

b He speaketh of Christ, whom he maketh God, and the onely Saviour.

c Unto salvation, d. This is the sum of the religion, to be led by Christ to the Father, as it were by the hand.

e Or, by. **4** An explication of the former sentence, declaring the causes of so great benefits, to wit, Gods and his free promise, from whence all these benefits proceed.

f I say, these most excellent benefits, whereby we are delivered from the corrupti-

on of the world, (that is, from the wicked lusts which we carrie about us) and are made after a sort, like unto God himself.

g By the divine nature he meaneth not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is restored in us.

h In men. **i** For lust is the seat of corruption, and hath his place even in our very bowels and inmost parts.

j Having laid the foundation, (having declared the causes of our salvation, and especially of our sanctification) now he beginneth to exhort us to give our mindes wholly to the true use of this grace.

And he beginneth with faith, without which nothing can please God, and he warneth us to have it full fraught with vertue, (that is to say, with good and godly manners) being joyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue.

k Supply also and support or aide. **6** He reckoneth up certain of her principall vertues, whereof some pertain to the first table of the law, others to the last.

7 As those fruits do spring from the true knowledge of Christ, so in like sort the knowledge itself is fostered, and groweth by bringing forth such fruits, in so much that he that is unfruitfull, did either never know the true light, or hath forgotten the gift of sanctification which he hath received.

8 He that hath not an effectual knowledge of God in him, is blinde as touching the kingdom of God: for he cannot see things that are as farre off, that is to say, heavenly things. **8** The conclusion. Therefore seeing our calling and election is approved by those fruits, and is confirmed in us, and moreover seeing this is the onely way to the everlasting kingdom of Christ, it remaineth that we call our mindes wholly that way.



Simon Peter, a servant and an apostle of Iesus Christ, to them that have obtained like precious faith with us, through the ^a righteousnesse of God, and our Saviour Iesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Iesus our Lord.

3 According as his ^b divine power hath given unto us all things that pertain unto life and godlinesse, through the ^c knowledge of him that hath called us ^d to glorie and vertue;

4 Whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the ^e divine nature, having escaped the corruption that is in the ^f world through ^g lust.

5 And besides this, giving all diligence, ^h adde to your faith, vertue; and to vertue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godlinesse;

7 And to godlinesse, brotherly kindnesse, and to brotherly kindnesse, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ.

9 But he that lacketh these things, is blinde, and ⁱ cannot see farre off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election

sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministred unto you abundantly, into the everlasting kingdom of our Lord and Saviour Iesus Christ.

12 Wherefore I will not be negligent to put you alwayes in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this ^k tabernacle, to stirre you up, by putting you in remembrance.

14 Knowing that shortly I must put off this my tabernacle, even as ^{*} our Lord Iesus Christ hath shewed me.

15 Moreover, I will endeavour, that you may be able after my decease, to have these things alwayes in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Iesus Christ, but were eye witnesses of his majestie.

17 For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Sonne in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophesie, ^l whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, untill the day ^m dawn, and the ⁿ daystarre arise in your hearts:

20 Knowing this first, that no prophesie of the ^o scripture is of any ^p private interpretation.

21 For the prophesie came not ^q in old time by the will of man: but ^r holy men of God spake as they were ^s moved by the holy Ghost.

the brightnesse of the Gospel began to shine.

then was under the shadowes of the law.

13 The prophets are to be read, but so, that we ask of God the gift of interpretation, for he that is the author of the writings of the prophets, is also the interpreter of them.

14 He joyneth the scripture and prophesie together, to distinguish true prophecies from false.

15 For all interpretation cometh from God.

16 Or, at any time.

17 The Godly interpreters and messengers.

18 In spirit of God; and these their motions were in very good order, and not such as were the motions of the profane foolishlyers, and foretelth of things to come.

19 A more full and open knowledge, than was under the shadowes of the law.

20 That clearer doctrine of the gospel.

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22 He joyneth the scripture and prophesie together, to distinguish true prophecies from false.

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39 For all interpretation cometh from God.

40 Or, at any time.

41 The Godly interpreters and messengers.

42 In spirit of God; and these their motions were in very good order, and not such as were the motions of the profane foolishlyers, and foretelth of things to come.

9 An amplifying of the conclusion joyned with a modest excuse, wherein he declareth his love towards them, and foretelth them of his death which is at hand, k In this body.

10 Another amplification taken both of the great certaintie, and also excellencie of his doctrine, as whereof our Lord Iesus Christ the Son of God is author, whose glory the apostle himself both saw and heard.

11 The truth of the Gospel is hereby also manifest, in that it agreeth wholly with the foretellings of the prophets.

12 The doctrine of the apostles doth not shut out the doctrine of the prophets, for they confirm each other, by each others testimonies, but the prophets were as candles which gave light unto the blinde, untill

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But there were false prophets also among the ^a people, even as there shall be false

ter foretelth them, that there shall be some true, and some false teachers in the church in so much that Christ himself shall be denied of some, which notwithstanding shall call him Redeemer.

a Under the law while the state and policie of the Jews was yet standing.

teachers

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teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2^a And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evil spoken of.

3^a And through covetousnesse shall they with fained words make^b merchandise of you; whose judgement now of a long time li-
greth not, & their damnation slumbreth not.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into^d chains of darknesse, to be reserved unto judgement :

5 And spared not the^e old world, but saved Noe the eighth person, ^f a preacher of righteousness, bringing in the flood upon the world of the ungodly :

6 And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly :

7 And delivered just Lot, vexed with the filthy conversation of the wicked :

8 (For that righteous man dwelling among them, in seeing and hearing, ^h vexed his righteous soul from day to day, with their unlawful deeds)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished :

10^a But chiefly them that walk after the flesh in the lust of uncleane, and despise^b government, ^c presumptuous are they, selfwilled, they are not afraid to speak evil of^d dignities.

11 Whereas angels which are greater in power and might, bring no railing accusation ^e against them before the Lord.

12^a But these, as naturall brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their^b own corruption ;

13 And shall receive the reward of unrighteousnesse, as they that count it pleasure to riot in the day time : spots they are and blemishes, spotting themselves with their own deceivings, while they^c feast with you :

14^a Having eyes full of adultery and that cannot cease from sinne, beginning unstable souls, an heart they have exercised with covetous practises : cursed children.

15 Which have forsaken the right way, and are gone astray, following the way of Balaam

the sonne of Bosor, who loved the wages of unrighteousnesse :

16 But was rebuked for his iniquity : the dumbe asse speaking with mans voice, forbade the madnesse of the prophet.

17^a These are wells without water, clouds that are carried with a tempest, to whom the mist of darknesse is reserved for ever.

18 For when they speak great^b swelling words of vanity, they^c allure through the lusts of the flesh, through much wantonnesse, those that were^d clean escaped from them who live in error.

19 While they promise them libertie, they themselves are the servants of corruption : for of whom a man is overcome, of the same is he brought in bondage.

20^a For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome; the latter end is worse with them then the beginning

21 For it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

CHAP. III.

He assureth them of the certainty of Christs coming to judgement, against those scorneres who dispute against it : 8 warning the godly for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed : 11 exhorting them from the expectation thereof, to all holinesse of life : 15 and again, to think the patience of God to tend to their salvation.

THIS second epistle (beloved) I now write unto you, in both which I stirre up your pure mindes by way of remembrance :

2 That ye may be mindfull of the words which were spoke before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour :

3^a Knowing this first, that there shall come in the last dayes^b scoffers, walking after their own lusts,

4^a And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5^a For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water.

6^a Whereby the world that then was, being overflowed with water, perished.

7^a But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

thered together into one place. ^b Gr. consisting. ^c Secondly, he setteth against them the universall flood, which was the destruction, as it were, of the whole world. ^d For the waters returning into their former place, the world, that is to say, this beauty of the earth which we see, and all living creatures which live upon the earth, perished. ^e Thirdly, he pronounceth that it shall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the destruction of the wicked (which thing he will also do) then it was for him in times past to make them with his only word, and afterward, to overthrow them with water.

8 Another note, whereby they may be well known what manner of men they are, because they have inwardly nothing, but either utterly vain or very hurtfull, although they make a shew of some great goodness, but they shall not escape unpunished for it, because under pretence of false liberty, they draw men into most miserable slavery of time. ^b V. which boast of knowledge, and have nothing in them; ^c Most grosse darknesse. ^d They deceive men with vain and swelling words. ^e They take content as fishes are taken with the hook. ^f Or for a little, or a while, as some read. ^g Unfainedly and indeedly clean departed from idolatry. ^h It were better to have never known the way of righteousness, then to turn back from it to the old filthinesse: and men that do so, are compared to dogs and swine.

^a There shall not only be heresies, but also many followers of them. ^b Or, as some read, as some copies read. ^c Covering up the most part is a comparison of heresie, and making merchandise even of souls. ^d They will abuse you, and sell you, as they sell cattle in a faire. ^e A comfort for the godly: God who call the angels that fell away from him, headlong into the darknesse of hell, at length to be judged: and who destroyed the old world with the flood, and preserved Noe the eighth person: and who burned Sodom, and saved Lot, will deliver his elect from these errors, and will utterly destroy those unrighteous. ^f So the Grecians called the deep dungeons under the earth, which should be appointed to torment the souls of the wicked in. ^g Bound them with darknesse, as it were with chains: and by darknesse, he meaneth that most miserable state of life that is full of horror. ^h Which was before the flood: not that God made a new world, but because the world seemed new. ⁱ For he ceased not the space of an hundred and twenty years to warn the wicked both by word and deed, what wrath of God hangeth over their heads. ^j Which way forever he looked, and turned his eyes. ^k He had a troubled soul, and being vehemently grieved, lived a painful life. ^l Hath been long practised in saving and delivering the righteous. ^m He goeth to another sort of corrupt men, which notwithstanding are within the bosome of the church, which are wickedly given, and do scornfully speak evil of the authority of magistrates (which the angels themselves that minister before God, do not dispraise.) A true and lively description of the Romish clergy (as they call it.) ⁿ Or, dominion. ^o Jude 8. ^p Pious and great men, be they never so high in authority. ^q Some read, against themselves. ^r A lively painting out of the same persons, wherein they are compared to beasts, which are made to snare themselves to destruction, while they give themselves to fill their bellies: for there is no greater ignorance then is in these men: although they most impudently finde fault with those things which they know not, and it shall come to passe that they shall destroy themselves as beasts with those pleasures wherewith they are delighted, and damour, and defile the company of the godly. ^s Made to this end, to be a prey to others: So do these men willingly call themselves into Sotans snares. ^t Their own wicked manners shall bring them to destruction. ^u VVhen as by being amongst the Christians in the holy banquets which the church keepeth, they would seem by that means to be true members of the church, yet they are indeed but blots of the church. ^v He condemneth those men, shewing, even in their behaviour and countenance an unmeasurable lust, as making merchandise of the souls in their light persons, as men exercised in all the crafts of covetousnesse, to be short, as men that sell themselves for money, to curse the sons of God after Balaams example, whom the dumbe beast reproved. ^w Gr. an adulteress.

⁷ The taking away
⁸ An objection:
⁹ In that he seemeth
to deferre this
judgement a long
season, in respect
of us it is true but
not before God.
with whom there
is no time either
long or short.
¹⁰ The Lord will
surely come,
because he hath
promised: and that
neither sooner nor
later then he hath
promised.
¹¹ A reason why
the latter day com-
meth not out of
hand, because God
doth patiently
wait till the elect
be brought to re-
pentance, that
none of them
may perish.
¹² A very short
description of the
last destruction of
the world, but in
such sort as no-
thing could be spo-
ken more gravely.
¹³ With the violence
as it were of a
hissing storm.
¹⁴ An exhortation
to puritie of life,
setting before us that horrible judgement of God, both to bridle our
wantonneſſe, and also to comfort us, so that we be found watching, and ready to mee-
t him at his coming.
¹⁵ He requirerh patience of us, yet such patience as is not
lothfull.

8 ⁷ But (beloved), be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares as one day.

9 ⁸ The Lord is not slack concerning his promise, (as some men count slacknesse) ⁹ but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 ¹⁰ But the day of the Lord will come as a thief in the night, in the which the heavens shall passe away with a great noyse, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

11 ¹¹ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godlinesse,

12 Looking for and ¹² hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 ¹³ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godlinesse, looking for and ¹⁴ hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore (beloved) seeing that ye look for such things, be diligent that ye may be found of him in ¹⁵ peace, without spot, and blamelesse.

15 And account that the long-suffering of our Lord is salvation, ¹⁶ even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.

16 As also in all his epistles, speaking in them of these things, ¹⁷ in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastnesse.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen.

¹⁹ Some things which cannot be so easily understood, and therefore are of some drawn to their own destruction: and this he saith to make us more attentive and diligent, and not to remove us from the reading of holy things, for to what end should they have written vain speculations?

¹ In which heaven
² That you may
try to your profit,
how gentle and
peaceable he is.
³ Pauls epistles
are allowed by the
expresse testimony
of Peter.
⁴ There be cer-
tain of these things
obscure and dark,
whereof the un-
learned take occa-
sion to overthrow
some men that
stand not fast,
wresting the testi-
monies of the
scripture to their
own destruction.
But this is the re-
medy against such
deceit, to labour
that we may daily
grow up and in-
crease in the know-
ledge of Christ.
⁵ That is to say, a-
mong the which
things: for he
disputeth not here
whether Pauls
epistles be plain or
dark, but saith, that
amongst those
things which Paul
hath written of his
epistles, and
Peter himself in
these two of his
own, there are
some things which
cannot be so easily
understood, and
therefore are of
some drawn to their
own destruction: and
this he saith to
make us more at-
tentive and diligent,
and not to remove
us from the reading
of holy things, for
to what end should
they have written
vain speculations?

The first epistle generall of

I O H N.

CHAP. I.

1 He describeth the person of Christ in whom we have eternall life by a communion with God: ² to which we must adjoyn holinesse of life, to testifie the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our finnes by Christs death.

¹ He beginneth
with the descrip-
tion of the person
of Christ, whom he
maketh one and
not two: and him
both God from e-
verlasting (for he
was with the Fa-
ther from the be-
ginning, and is
that eternall life)
and also made true
man, whom Iohn
himself and his
companions, both
heard, and beheld,
and handled.

² I heard him
speak, I saw him
my self with mine
eyes. I handled
with mine hands
him that is very
God, being made
very man, and not
I alone, but others
also: that were with
me.

³ That same ever-
lasting word by
whom all things
are made, and in
whom onely there
is life. ⁴ Being
sent by him: and
that doctrine is
rightly said to be
newed, for no man
could so much as
have thought of it,
if it had not
been thus newed.

⁵ The use of this doctrine is this, that all of us being coupled
and joyned together with Christ by faith, might become the sons of God: in which thing
onely consisteth all happinesse.



That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the ¹ word of life:

2 (For the life was manifested, and we have seen it, and bear witness, and ² shew unto you that eternall life which was with the Father, and was manifested unto us)

3 That which we have seen and heard, declare we unto you, ³ that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Sonne Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 ⁵ This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darknesse at all.

6 If we say that we have fellowship with him, and walk in darknesse, we lie, and do not the truth:

7 But if we walk in the ⁷ light as he is in the light, we have fellowship one with another, and ⁸ the blood of Jesus Christ his sonne cleanseth us from all sinne.

8 ⁹ If we say that we have no sinne, we deceive our selves, and the truth is not in us.

9 ¹⁰ If we confesse our finnes, he is ¹¹ faithful, and just to ¹² forgive us our finnes, and to cleanse us from all unrighteousnesse.

10 ¹³ If we say that we have not sinned, we make him a ¹⁴ liar, and his ¹⁵ word is not in us.

¹⁶ That the beams of that light do shine unto us in the word. ¹⁷ A digression, or going from the matter he is in hand with, to the remission of finnes: for this our sanctification which walk in the light, is a testimony of our joyning and knitting together with Christ: but because this our light is very dark, we must needs obtain another benefit in Christ, to wit, that our finnes may be forgiven us being sprinkled with his blood: and this in conclusion is the prop and stay of our salvation. ¹⁸ There is none but needeth this benefit, because there is none that is not a sinner. ¹⁹ This place doth fully refute that perfitnesse and works of supererogation, which the Papists dream of. ²⁰ So then, Iohn speaketh not thus for modesties sake, as some say, but because it is so indeed.

²¹ Therefore the beginning of salvation is to acknowledge our wickednesse, and to require pardon of him, who freely forgiveth all finnes, because he hath promised so to do, and he is faithful and just. ²² So then our salvation hangerh upon the free promises of God, who because he is faithful and just, will perform that which he hath promised. ²³ Where are then our merits? for this is our true felicity.

²⁴ A rehearſall of the former sentence, wherein he condemned all of us since we in our exception: inſomuch that if any man persuade himself otherwise, he doth as much as in him lieth, make the word of God himself vain, and to no purpose, yea, he maketh God a liar: for to what end, either in times past needed sacrifices, or now Christ and the gospel, if we be not sinners? ²⁵ They do not onely deceive themselves, but are blasphe-
mious against God. ²⁶ His doctrine shall have no place in us; that is, in our hearts.

¹ Now he entreeh
into a question,
whereby we may
understand that we
are joyned to-
gether with Christ to
wit, if we be go-
verned with his
light, which is
perceived by the
ordering of our
life. And thus he
reasoneth: God is
in himself most
pure light, there-
fore he agreeth
well with them
which are light-
fame, but with
them that are
darksome he hath
no fellowship.
² God is said to
be light, that is
to say, in that
everlasting infinite
blessednesse: and
we are said to
walk in light in
that the beams of
that light do shine
unto us in the word.
³ A digression, or
going from the mat-
ter he is in hand
with, to the remis-
sion of finnes: for
this our sanctifica-
tion which we walk
in the light, is a
testimony of our
joyning and knitt-
ing together with
Christ: but because
this our light is
very dark, we must
needs obtaine ano-
ther benefit in
Christ, to wit, that
our finnes may be
forgiven us being
sprinkled with his
blood: and this in
conclusion is the
prop and stay of
our salvation.
⁴ There is none
but needeth this
benefit, because
there is none that
is not a sinner.
⁵ This place
doth fully refute
that perfitnesse
and works of su-
pererogation, which
the Papists dream
of.
⁶ So then, Iohn
speaketh not thus
for modesties
sake, as some say,
but because it is
so indeed.
⁷ Therefore the
beginning of sal-
vation is to acknow-
ledge our wicked-
nesse, and to re-
quire pardon of
him, who freely
forgiveth all
finnes, because
he hath promised
so to do, and he
is faithful and
just.
⁸ So then our
salvation hangerh
upon the free
promises of God,
who because he
is faithful and
just, will perform
that which he
hath promised.
⁹ Where are
then our merits?
for this is our
true felicity.
¹⁰ A rehearſall
of the former
sentence, wherein
he condemned
all of us since
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tion: inſomuch
that if any man
persuade himself
otherwise, he doth
as much as in
him lieth, make
the word of God
himself vain, and
to no purpose,
yea, he maketh
God a liar: for
to what end, ei-
ther in times
past needed sacri-
fices, or now
Christ and the
gospel, if we be
not sinners?
¹¹ They do not
onely deceive
themselves, but
are blasphe-
mious against
God.
¹² His doctrine
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place in us; that
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C H A P. I I.

1 He comforteth them against the finnes of infirmity, 3 Rightly to know God, is to keep his commandments, 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 20 from whose deceits the godly are safe.

MY little children, these things write I unto you, that ye sinne not. And if any man sinne, we have an^a advocate with the Father, Iesus Christ the righteous:

2 And he is the^b propitiation for our finnes: and not for ours onely, but also for the^c finnes of the^c whole world.

3^a And hereby we do know that we^d know him, ^e if we keep his commandments.

4^b He that faith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5^c But whoso keepeth his word, in him verily is the^d love of God perfected: hereby know we that we are in^e him.

6^f He that faith he abideth in him, ought himself also so to walk, even as he walked.

7^g Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8^h Again, a new commandment I write unto you, which thing is true in him and in you: because the darknesse is past, and the true light now shineth.

9ⁱ He that faith he is in the light, and hateth his brother, is in darknesse even untill now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.

12^j I write unto you, little children, because your sins are forgiven you for his^k names sake.

13^l I write unto you, fathers, because ye have known him that is from the beginning,

14^m I write unto you, young men, because ye have overcome the wicked one. 15 I write unto you, little children, because ye have known the Father.

16ⁿ I have written unto you, fathers, be-

cause ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

17^o Love not the world, neither the things that are in the world. If any man love the world, the^p love of the Father is not in him.

18 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

19^q And the world passeth away and the lust thereof: but he that doeth the will of God, abideth for ever.

20^r Little children, it is the last time, and as^s ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time.

21^t They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us.

22^u But ye have an^vunction from the^w holy One, and ye know all things.

23^x I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

24^y Who is a liar but he that denieth that Iesus is the^z Christ? he is antichrist that denieth the Father and the Sonne.

25^{aa} Whosoever denieth the Sonne, the same hath not the Father: but he that acknowledgeth the Sonne, hath the Father also.

26^{ab} Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Sonne, and in the Father.

27^{ac} And this is the promise that he hath promised us, even eternal life.

28^{ad} These things have I written unto you, concerning them that seduce you.

29^{ae} But the^{af} anointing which ye have received of him, abideth in you: and ye^{ag} need not that any man teach you: But, as the same^{ah} anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him.

30^{ai} And now, little children, abide in him,

that they should not be terrified with the soul falling back of certain, first he maketh plain unto them, that although such as fall from God and his religion had place in the church, yet they were never of the church: because the church is the company of the elect, which cannot perish, and therefore cannot fall from Christ. 20 Secondly, he sheweth that these things fall out to the profit of the church, that hypocrites may be plainly known. 21 Thirdly, he comforteth them, to make them stand fast, inasmuch as they are anointed of the holy Ghost with the true knowledge of salvation. 22 The grace of the holy Ghost, and this is a borrowed kinde of speech taken from the ointments used in the law. 23 From Christ who is peculiarly called Holy. 24 The taking away of an objection. He wrote not these things as to men which are ignorant of religion, but rather as to them which do well know the truth, yea, so far forth that they are able to discern truth from falsehood. 25 He sheweth now plainly that false doctrine of the Antichrists, to wit, that either they fight against the person of Christ or his office, or both together, and at once. And they that do so, do in vain boast and brag of God, for that in denying the Son, the father also is denied. 26 Is the true Messiah. 27 They then are deceived themselves, and also deceive other which say that the Turks and other infidels worship the same God that we do. 28 The whole preaching of the prophets and apostles is contrary to that doctrine. Therefore it is utterly to be cast away, and this wholly to be holden and kept, which leadeth us to seek eternal life in the free promise, that is to say, in Christ alone, who is given us of the Father. 29 The same Spirit which indueth the elect with the knowledge of the truth and sanctifieth them, giveth them therewithall the gift of perseverance, to continue to the end. 30 You are not ignorant of those things, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you do know. 31 He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so that he taketh nothing from their honour due to the holy Ghost. 32 The conclusion both of the whole exhortation, and also of the former treatise.

1 It followeth not hereof, that we must give our wicked nature, the bride, or sinne so much the more freely, because our finnes are cleansed away by the blood of Christ, but we must rather so much the more diligently resist sin. And yet we must not despair because of our weakness, for we have an advocate and a purger, Christ Iesus the just, and therefore acceptable unto his Father.

2 altho he nameth Christ, he butteth forth all other. b Reconciliation and intercession go together, to give to understand, that he is both advocate and high priest.

3 For men of all ages, of all ages, and all places, so that his benefit belongeth not to the few onely, of whom he speaketh as appeareth in verse 7 but also to other nations.

4 He returneth to the testimony of our conjunction with God, to wit, to sanctification, declaring what it is to walk in the light, to wit, to keep Gods commandments.

5 Wherby it followeth that holinesse doth not consist in those things which men have devised, neither in a vain profession of the Gospel.

6 This must be understood of such a knowledge as hath faith, with it, and not of a common knowledge.

7 For the tree is known by the fruit. 3 Holinesse, that is, a life ordered according to the precept of Gods commandments.

8 how weak so ever we be, of necessity joyned with faith, that is, with the true knowledge of the Father in the Son.

9 He keepeth Gods commandment, loveth God indeed: He that loveth God, is in God, or is joyned together with God. Therefore he that keepeth his commandments is in him. f Wherewith we love God. g He meaneth our conjunction with Christ. h He that is one with Christ, must needs live his life, that is, must walk in his steps.

10 The apostle going about to expound the commandment of charity one towards another, telleth first, that when he urgeth holines, he bringeth no new trade of life (as they use to do which devise tradition one after another) but putteth them in minde of that same law which God gave in the beginning, to wit, by Moses, at that time that God began to make laws to his people. 7 He addeth that the doctrine indeed is old, but it is now after a sort new, both in respect of Christ, and also of us, in whom he through the gospel, engraveth his law effectually, not in tables of stone, but in our mindes.

8 Which thing, (to wit, that the doctrine is now which I write unto you) is true in him and in you. 8 Now he cometh to the second table, that is, to charity one towards another, and denieth that, that man hath true light in him, or is indeed regenerate and the son of God, which hateth his brother: and such an one wandereth miserably in darknesse, brag he of never so great knowledge of God, for that wittingly and willingly he casteth himself headlong into hell. 9 Gr. scandal. 9 He returneth again from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our salvation, whereupon afterwards sanctification must be built as upon a foundation.

10 Therefore I write unto you, because you are of their number whom God hath reconciled to himself. k For his own sake: And in that he nameth Christ, he sheweth out all other, whether they be in heaven or earth. 10 He sheweth that this doctrine agreeh to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable unto them. 11 He advertiseth young men, if they be desirous to shew their strength, that they have a most glorious combat set here before them, to wit, Satan the worst enemy, who must be overcome: willing them to be as sure of the victory as if they had already gotten it.

12 Finally, He sheweth to children, that that true Father from whom they have to look for all good things, is set forth unto them in the gospel. 13 He addeth afterward in like order, as many exhortations: as if he should say, Remember, you fathers, as I wrote even now, that the everlasting Sonne of God is revealed to us. Remember ye young men, that that strength whereby I said that you put Satan to flight, is given you by the word of God which dwelleth in you.

14 The world which is full of wicked desires, lusts or pleasures, and pride, is utterly hated of our heavenly Father. Therefore the Father and he world cannot be love together: and this admonition is very necessary for green and flourishing youth.

15 He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to love the world with an infinite love, 1 John 3, 16. that is to say, those whom he choise out of the world.

16 Wherewith the Father is loved. 17 He sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and unlike event.

18 Now he turneth himself to little children, which notwithstanding are well instructed in the sum of religion, and willet them by divers reasons to shake off slothfulness which is too familiar with that age. 19 He useth this word (little) not because he speaketh to children, but to allure them the more by using such sweet words.

17 First, because the last time is at hand, so that the matter suffereth no delay.

18 Secondly, because Antichrists, that is, such as fall from God, are already come, even as they heard that they should come.

And it was very requisite to warn that unsteady and warlike age of that danger.

19 A digression against certain offences and stumbling blocks whereat that rude age especially might stumble and be shaken. Therefore

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27 A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample and handleth the same matter after another order, for before he taught

us to go up from the effects to the cause, and in this that followeth, he goeth down from the causes to the effects: And this is the sum of this argument, God is the fountain of all righteousness, and therefore they that give themselves to righteousness, are known to be born of him, because they resemble God the Father. ¶ Or, know ye.

C H A P. I I I.

I He declareth the singular love of God towards us, in making us his sonnes: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.

1 He beginneth to declare this agreement of the Father and the Son, or the high cause, to wit, that the love of God towards us, whereby he so loveth us, that also he adopteth us to be his children.

a VVhat a gift, of how great love, b That we should be the Sons of God, and so that all the world may perceive we are so.

2 Before he declareth this adoption, he saith two things: the one, that this so great a dignity, is not to be esteemed according to the judgement of the flesh, because it is unknown to the world, for the world knoweth not God the Father himself.

3 The other, this dignity is not fully made manifest to us our selves, much lesse to strangers, but we are sure of the accomplishment of it, inasmuch that we shall be like unto the Son of God himself, and shall enjoy his fight indeed, such as he is now, but yet notwithstanding this is deferred until his next coming.

c Like, but not equal. d For now we see as in a glasse, 1 Cor. 13, 12.

4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope) by the effect, to wit, because that whosoever is made the Son of God, endeavoureth to resemble the Father in purity.

e This word figuratively hath a kinneship, but not an equality. f The rule of this purity can from no whence else be taken but from the law of God, the transgression whereof is that which is called sin. g Given not himself to purgation.

6 An argument taken from the material cause of our salvation: Christ in himself is most pure, and he came to take away our sins by sanctifying us with the holy Ghost. Therefore whosoever is truly partaker of Christ, doth not give himself to sin, and contrariwise he that giveth himself to sin, knoweth not Christ. h He is said to sin, that giveth not himself to purgation, and in him sin reigneth: but sin is said to dwell in the faithful, and not to reign in them. i Another argument of things coupled together: He that liveth justly, is just, and resembleth Christ that is just, and by that is known to be the Son of God.

8 An argument taken of contraries, the devil is the author of sin, and therefore he is of the devil, or is ruled by the inspiration of the devil, that seeth him: and if he be the devils son, then is he not Gods son, for the devil and God are so contrary the one to the other, that even the Son of God was sent to destroy the works of the devil. T. Therefore on the contrary side, whosoever resisteth sin, is the Son of God, being born again of his Spirit as of new seed, in so much, that of necessity he is now delivered from the slavery of sin.

j Resembleth the devil, as the child doth the father, and is governed by his Spirit. k He saith not sinned, but sinneth, for he doth nothing else but sin. l From the very beginning of the world. m The holy Ghost is so called of the effect he worketh, because by his virtue and mighty working, as it were by seed, we are made new men.

9 The conclusion: By a wicked life they are known, which are governed by the spirit of the devil: and by a pure life, which are Gods children. 10 He beginneth to commend charity towards the brethren, as another mark of the sons of God.

11 The first reason taken of the authority of God which giveth the commandment. ¶ Or, commandment.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sonnes of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is.

3 And every man that hath this hope in him, purifieth himself, even as he is pure.

4 Whosoever committeth sinne, transgresseth also the law: for sinne is the transgression of the law.

5 And ye know that he was manifested to take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous.

8 He that committeth sinne, is of the devil: for the devil sinneth from the beginning: for this purpose the Sonne of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, doth not commit sinne: for his seed remaineth in him, & he cannot sinne, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness, is born of him.

12 Not as Cain, who was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brothers righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death.

15 Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternall life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word neither in tongue, but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater then our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence towards God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, & do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Sonne Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

for, and help his brethren. 17 He reasoneth by comparisons: for if we are bound even to give our life for our neighbours, how much more are we bound to help our brothers necessities with our goods and substance.

q Op. hath not his heart to him, nor helpeth him willingly and cheerfully. 18 Christian charity standeth not in words but in deed, and proceedeth from a sincere affection. 19 He commendeth charity, by a triple effect: for first of all, by it we know that we are indeed the Sons of God, as he shewed before. 20 Therefore it cometh that we have a quiet conscience, as on the contrary side, he that thinketh that he hath God for a judge, because he is guilty to himself, either he is never, or is very rarely, quiet, for God hath a farre quicker sight then we, and judgeth more severely.

r If an evil conscience convinceth us, much more ought the judgement of God to condemn us, who knoweth our hearts better then we our selves do. 21 A third effect also of the former, that in these miseries we are sure to be heard, because we are the sons of God: as we are heard by the grace of sanctification, which is proper to the elect.

22 The conclusion, That faith in Christ, and love one towards another, are things joyned together, and therefore the outward testimonies of sanctification must and do answer that inward testimonie of the Spirit given unto us. f He meaneth the Spirit of sanctification, whereby we are born anew and live unto God.

C H A P. I I I I.

I He warneth them not to beleve all teachers who boast of the Spirit, but to trie them by the rules of the catholick faith: 7 and by many reasons exhorteth to brotherly love.

Beloved, beleve not every spirit, but trie the spirits whether they are of God: because many false prophets are gone out into the world.

chiefly dependeth of his true knowledge, he returneth to that which he spake of in the second chapter, touching the taking heed of Antichrists. And he will have us here to take heed of two things, the one is, that seeing there be many false prophets, we do not lightly give credit to every man: the other is, that because many men teach false things, we should not therefore beleve any. VVe must then observe a mean, that we may be able to discern the Spirit of God which are altogether to be followed, from impure spirits which are to be eschewed. a This is spoken by the figure Metonymie, and it is, as if he had said, Beleve not every one that saith, that he hath a gift of the holy Ghost to do the office of a prophet.

2 Hereby

12 An amplification taken of the contrary example of Cain which slew his brother.

n He bringeth forth a very fit and very old example, wherein we may behold both the nature of the Sons of God, and the sons of the devil, and what state and condition remaineth for us in this world, and what shall be the end of both at length.

13 A short digression: Let us not marvel that we are hated of the world for doing our duty; for such was the condition of Abel, who was a just person: and who would not rather be like him then Cain?

14 The second reason: because charity is a testimony that we are translated from death to life: and therefore hatred towards the brethren is a testimony of death: and whosoever nourisheth it, doth as it were foster death in his bosome.

o Love is a token that we are translated from death to life, forasmuch as by the effects the cause is known.

15 A confirmation: whosoever is a murderer, is in eternal death: who so hateth his brother is a murderer, therefore is in death.

And thereupon followeth the contrary: He that loveth his brother hath passed to life, for indeed we are born dead.

16 Now he sheweth how farre Christian charity extendeth, even so farre, that according to the example of Christ, every man forget himself, to provide

for, and help his brethren. 17 He reasoneth by comparisons: for if we are bound even to give our life for our neighbours, how much more are we bound to help our brothers necessities with our goods and substance.

q Op. hath not his heart to him, nor helpeth him willingly and cheerfully. 18 Christian charity standeth not in words but in deed, and proceedeth from a sincere affection.

19 He commendeth charity, by a triple effect: for first of all, by it we know that we are indeed the Sons of God, as he shewed before.

20 Therefore it cometh that we have a quiet conscience, as on the contrary side, he that thinketh that he hath God for a judge, because he is guilty to himself, either he is never, or is very rarely, quiet, for God hath a farre quicker sight then we, and judgeth more severely.

r If an evil conscience convinceth us, much more ought the judgement of God to condemn us, who knoweth our hearts better then we our selves do.

21 A third effect also of the former, that in these miseries we are sure to be heard, because we are the sons of God: as we are heard by the grace of sanctification, which is proper to the elect.

22 The conclusion, That faith in Christ, and love one towards another, are things joyned together, and therefore the outward testimonies of sanctification must and do answer that inward testimonie of the Spirit given unto us.

f He meaneth the Spirit of sanctification, whereby we are born anew and live unto God.

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20 Therefore it cometh that we have a quiet conscience, as on the contrary side, he that thinketh that he hath God for a judge, because he is guilty to himself, either he is never, or is very rarely, quiet, for God hath a farre quicker sight then we, and judgeth more severely.

r If an evil conscience convinceth us, much more ought the judgement of God to condemn us, who knoweth our hearts better then we our selves do.

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A Sleepy Conscience

from the old

Evening

Scrupulous

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Step 4

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∴ C 1 kin 18:19, 22:25 & 22:6 2 king 10:21 mat 29:5, 11 2 tim 4:3 ii' Joh 2:18

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^a He giveth a certain and perpetual rule to know the doctrine of Antichrist by, to wit, if either the divine or humane nature of Christ, or the true uniting of them together be denied, or if the least part that may be derogated from his office, who is our only King, Prophet, and everlasting high Priest.

^b He speaketh simply of the doctrine, and not of the person.

^c The true Messias.

^d Is true man.

^e He comforteth the elect with a most sure hope of victory: but yet so, that he teacheth them that they fight not with their own virtue, but with the virtue and power of God.

^f He bringeth a reason, why the world receiveth these teachers more willingly than the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by.

^g He testifieth unto them, that his doctrine, and the doctrine of his fellowes, is the assured word of God, which of necessity we have boldly to set against all the mouths of the whole world, and thereby discern the truth from falsehood.

^h True prophets, against whom are set false prophets, that is, such as erre themselves, and lead other into error.

ⁱ He returneth to the commending of brotherly love and charity.

^j The first reason: Because it is a very divine thing, and therefore very meet for the sons of God: so that whosoever is void of it, can not be said to know God aright.

^k A confirmation, for it is the nature of God to love men, whereof we have a most manifest proof above all other, in that, that of his onely free and infinite good will towards us his enemies, he delivered unto death, not a common man, but that his own Son, yea, his onely begotten Son, to the end that we being reconciled through his blood might be made partakers of his everlasting glory.

^l In that he calleth God, Love, he saith more then if he had said that he loveth us infinitely.

^m Another reason by comparison: if God so loved us, shall not we his children love one another?

ⁿ A third reason: Because God is invisible, therefore by this effect of his spirit, to wit, by charity, he is understood, yea, and to be not out of us, but joyned with us, and in us, in whom he is so effectually working.

^o Is surely in us in deed, and in truth.

^p He understandeth this charity with another foundation, to wit, faith in Iesus, which joyned us indeed with him, even as charity witnesseth that we are joyned with him. Furthermore he testifieth of Christ, as who had seen him with his eyes.

^q With such is confession as cometh from true faith, and is accompanied with love, so that there be an agreement of all things.

^r A fourth reason: God is the fountain and well-spring of charity, yea charity it self, therefore whosoever abideth in it, hath God with him.

^s Again (as a little before) he commendeth love, for that, seeing that by our agreement with God in this thing, we have a certain testimony of our adoption, it cometh thereby to passe, that without fear we look for that latter day of judgement, so that trembling, and that torment of conscience is cast out by this love.

^t Gr. love with us.

^u This signifieth a likeness, not an equality.

^v If we understand by love, that we are in God, and God in us, that we are sons, and that we know God, & that everlasting life is in us: he concludeth aright, that we may well gather peace and quietnesse hereby.

2^a Hereby know ye the Spirit of God: every spirit that confesseth that ^c Jesus Christ is come in the ^d flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that ^e spirit of antichrist, whereof you have heard that it should come, and even now already is it in the world.

4^f Ye are of God, little children, and have overcome them: because greater is he that is in you, then he that is in the world.

5^g They are of the world: therefore speak they of the world, and the world heareth them.

6^h We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the ⁱ Spirit of truth, and the spirit of error.

7^j Beloved let us love one another: ^k for love is of God; and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God, ^l for God is ^m love.

9 In this was manifested the love of God towards us, because that God sent his onely begotten Sonne into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Sonne to be the propitiation for our finnes.

11ⁿ Beloved, if God so loved us, we ought also to love one another.

12^o No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is ^p perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14^q And we have seen and do testifie, that the Father sent the Sonne to be the Saviour of the world.

15 Whosoever shall ^r confesse that Jesus is the Sonne of God, God dwelleth in him, and he in God.

16 And we have known and beleevd the love that God hath to us: ^s God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17^t Herein is ^u our love made perfect, that we may have boldnesse in the day of judgement: because ^v as he is, so are we in this world.

18 There is ^w no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love.

19^x We love him: because he first loved us.

20^y If a man say, I love God, and hateth his brother, he is a liar: ^z for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21^{aa} And this commandment have we from him, that he who loveth God, love his brother also.

deserve his wrath. And hereof springeth another double charity, which both are tokens and witness of that first, to wit, that there withall we love God who loved us first, and then for his sake our neighbours also. 15 As he shewed that the love of our neighbour cannot be separate from the love wherewith God loved us, because this last engendreth the other: so he denieth that the other kinde of love wherewith we love God, can be separate from the love of our neighbour: whereof it followeth, that they be impudently, which say they worship God, and yet regard not their neighbours. 16 The first reason taken of comparison, why we cannot have our neighbour, and love God, to wit, because that he that cannot love his brother, whom he seeth: how can he love God whom he seeth not? 17 A second reason, why God cannot be hated, and our neighbour loved, because the self-same law-maker commandeth both to love him and our neighbour.

CHAP V.

He that loveth God, loveth his children, and keepeth his commandments: ^a which to the faithfull are light, and not grievous. 9 Iesus is the Sonne of God, able to save us, ^b and to heare our prayers, which we make for our selves, and for others.

Whosoever ^c beleeveth that Jesus is the ^d Christ, is born of God: and every one that loveth him that begat, ^e loveth him also that is begotten of him.

2^f By this we know that we love the children of God, when we love God and keep his ^g commandments.

3^h For this is the love of God, that we keep his commandments, and his commandments are ⁱ not grievous.

4^j For whatsoever is born of God, overcome the world, ^k and this is the victorie that ^l overcome the world, even our ^m faith.

5ⁿ Who is he that overcome the world, but he that beleeveth that Jesus is the Sonne of God?

6^o This is he that came by water and blood, even Jesus Christ, ^p not by water onely, but by water and blood: and it is the ^q Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the ^r Word, and the holy Ghost: and these three are ^s one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9^t If we receive the witness of men, the

dements, which being so, and seeing that both the loves are commanded of one and the self-same Lawmaker, (as he taught before) it followeth also, that we do not love our neighbours, when we break Gods commandments. 4 Because experience teacheth us, that there is no abillitie in our flesh, neither yet will to perform Gods commandments, therefore lest the apostle should seem, by so often putting them in minde of the commandments of God, to require things that are impossible, he pronounceth that the commandments of God are not in such sort grievous or burdesome, that we can be oppressed by the burden of them. d To them that be regenerate, that is to say, born anew, which are led by the Spirit of God, and are through grace delivered from the curse of the law. 5 A reason: Because by regeneration we have gotten strength to overcome the world, that is to say, whatsoever striveth against the commandments of God. 6 He declareth what that strength is, to wit, faith. e He useth the time that is past, to give us to understand, that although we be in the battell, yet undoubtedly we shall be conqueror, and are most certain of the victory. f Which is the instrumentall cause, and as a mean and hand whereby we lay hold on him, who indeed doeth perform this, that is, hath and doth overcome the world, even Christ Iesus. 7 Moreover, he declareth two things, the one, what true faith is, to wit, that which resteth upon Iesus Christ the Son of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawn from Iesus Christ the Son of God. 8 He proveth the excellencie of Christ, in whom onely all things are given us, by six witnesses, three heavenly, and three earthly, which wholly and fully agree together. The heavenly witnesses are the Father, who sent the Son, the word it self, which became flesh, and the holy Ghost, The earthly witnesses are water (that is, our sanctification) blood (that is, our justification) the Spirit (that is, acknowledgeing of God the Father in Christ by faith through the testimonie of the holy Ghost.) 9 He warneth us not to separate water from blood (that is sanctification from justification, or righteousness begun, from righteousness imputed) for we stand not upon sanctification, but so farre forth as it is a witness of Christs righteousness imputed unto us; and although this imputation of Christs righteousness be never separated from sanctification, yet is it the only matter of our salvation. g Our spirit which is the third witness, testifieth that the holy Ghost is truth, that is to say, that that is true which he telleth us, to wit, that we are the sons of God. h Look Iohn. 8. 14. i Agree in one. 10 He sheweth by an argument of comparison, of what great weight the heavenly testimonie is, that the Father, hath given of the Son, unto whom agreeth both the Son himself and the holy Ghost.

witness

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k I conclude thus
aright: For that
testimony which
is given in hea-
ven, cometh from
God, who setteth
forth his Son.

11 He proveth
the surenesse of
the earthly wit-
nesses by every
mans conscience,
having that testi-
mony in it self,
which conscience,
he faith, cannot be
deceived, because
it consenteth to
the heavenly tes-
timonie which
the Father giveth
of the Son: for o-
ther wise the Fa-
ther must needs
be a liar, if the
conscience which
accordeth and
assenteth to the
Father, should lie.
12 Now at length he
sheweth what this
testimonic is, that
is confirmed with
so many witnesses,
to wit, that life, or
everlasting felicity
is the meere and
only gift of God,
which is in the
Son, and proceedeth
from him unto us.

which by faith are joyed with him, so that without
him, life is no where to be found. 13 The conclusion of the epistle, wherein he sheweth first of
all, that even they which already believe, do stand in need of this doctrine, to the end that
they may grow more and more in faith: that is to say, to the end that they may be daily more
and more certified of their salvation in Christ, through faith. 14 Because we do not yet in
effect obtain that which we hope for, the apostle joyneth invocation or prayer with faith,
which he will have to proceed from faith, and moreover to be conceived in such sort, that
nothing be asked but that which is agreeable to the will of God: and such prayers cannot
be vain.

† Or, concerning him.

witnesse of God is greater: ^k for this is the wit-
nesse of God, which he hath testified of his
Sonne.

10 ¹¹ He that beleeveth on the Son of God,
hath the witnesse in himself: he that beleeveth
not God, hath made him a liar, because he be-
leeveth not the record that God gave of his
Sonne.

11 ¹² And this is the record, that God hath
given to us eternall life: and this life is in his
Sonne.

12 He that hath the Sonne, hath life; and he
that hath not the Sonne of God, hath not life.

13 ¹³ These things have I written unto you
that beleeve on the name of the Son of God,
that ye may know that ye have eternall life,
and that ye may beleeve on the name of the
Sonne of God.

14 ¹⁴ And this is the confidence that we have
in him, that if we ask any thing according
to his will, he heareth us.

15 And if we know that he heare us, what-

soever we ask, we know that we have the peti-
tions that we desired of him.

16 ¹⁵ If any man see his brother sinne a sinne
which is not unto death, he shall ask, and he
shall give him life for them that sinne not
unto death. There is a sinne unto death: I do
not say that he shall pray for it.

17 ¹⁶ All unrighteousnesse is sinne, and
there is a sinne not unto death.

18 ¹⁷ We know that whosoever is born of
God sinneth not, but he that is begotten of
God, keepeth himself, and that wicked one
toucheth him not.

19 ¹⁸ And we know that we are of God, and
the whole world lieth in wickednesse.

20 And we know that the Sonne of God is
come, & hath given us an understanding that
we may know him that is true: and we are in
him that is true, even in his Sonne Jesus Christ.
This is the true ^m God, and eternall life.

21 ¹⁹ Little children, keep your selves from
idols. Amen.

17 A reason why not all may rather why no sin is mortall to some: to wit, because they be
born of God, that is to say, made the sons of God in Christ, and being indured with his Spirit,
they do not serve sin, neither are deadly wounded of Satan. 18 Every man must particu-
larly apply to himself the generall promises, that we may certainly perswade our selves, that
whereas all the world is by nature lost, we are freely made the sons of God, by the sending
of Jesus Christ his son unto us, of whom we are lightened with the knowledge of the true God
and everlasting life. m The divinitie of Christ is most plainly proved by this place. 19 He
expresseth a plain precept of taking heed of idols: which he setteth against the onely true
God, that with this seal as it were he might seal up all the former doctrine.

15 We are to
make prayers not
onely for our
selves, but also for
our brethren
which do sin,
that their sinne be
not unto them, no
death: and yet he
excepteth that sin
which is never
forgiven, or the
sin against the ho-
ly Ghost, that is to
say, an universall
and willfull falling
away from the
known truth of
the Gospel.
1 This is as much
as if he said, let
him desire the
Lord to forgive
him, and he will
forgive him being
so desired.
15 The taking
away of an obje-
ction: indeed all
iniquitie is com-
prehended under
the name of sin:
but yet we must
not despair there-
fore, because eve-
ry sin is not dead-
ly, and without
hope of remedy.

The second epistle of

I O H N.

He exhorteth a certain honourable matrone with her children,
to persevere in Christian love and belief, 8 lest they lose the
reward of their former profession: 10 and to have nothing
to do with those seducers that bring not the true doctrine of
Christ Iesus.

a This is no pro-
per name, but to
be taken as the
word soundeth,
that is to say, to
the worthy and
noble lady.
b Excellent and
honourable dame.
c The bond of
Christian conjun-
ction, or linking
together, is the
true and constant
profession of the
truth.

c With true
knowledge which
hath alwayes love
joyed with it, and
following it.

2 This true pro-
fession consisteth
both in love one
towards another,
which the Lord
hath commanded,
and also especially
in wholsome and
sound doctrine,
which also is deli-
vered unto us for
the commande-
ment of God is a
found and sure
foundation, both
of the rule of man-
ners, and of doctrine,
and these cannot be separated the one from the
other.

d According as the truth directeth them.



He elder unto the ^a elect
ladie, and her children
whom I love in the truth:
and not I onely, but also
all they that have known
the truth:

2 For the truths sake which dwelleth in us,
and shall be with us for ever:

3 Grace be with you, mercie, and peace
from God the Father, and from the Lord Jesus
Christ the Sonne of the Father, in ^c truth and
love.

4 ² I rejoyced greatly, that I found of thy
children walking ^d in truth, as we have recei-
ved a commandment from the Father.

5 And now I beseech thee ladie, not as
though I wrote a new commandment un-
to thee, but that which we had from the
beginning, that we love one another.

6 And this is love, that we walk after his
commandments. This is the commandment,
that as ye have heard from the beginning, ye
should walk in it.

7 ³ For many deceivers are entred into the
world, who confesse not that Jesus Christ is
come in the flesh. This is a deceiver and an
antichrist:

8 ⁴ Look to your selves, that we lose not
those things which we have [†] wrought, but
that we receive a full reward.

9 Whosoever transgresseth, and abideth
not in the doctrine of Christ, hath not God, he
that abideth in the doctrine of Christ, he hath
both the Father and the Sonne.

10 ⁵ If there come any unto you, and bring
not this doctrine, receive him not into your
house, neither bid him God speed.

11 For he that biddeth him God speed, is
partaker of his evil deeds.

12 Having many things to write unto you,
I would not write with paper and ink, but I
trust to come unto you, and speak [†] face to
face, that our joy may be full.

13 The children of thy elect sister greet
thee. Amen.

3 Antichrists,
fighting against
the person and of-
fice of Christ, were
already crept into
the church in the
time of the aposto-
les.

4 He that maketh
shipwrack of
doctrine, loseth
all.

e Beware, and
take good heed.
† Or, grieved.

Some copies
reade, which ye
have gained, but
that ye receive.

5 vve ought to
have nothing to
do with them
that defend per-
vertie doctrine.

† Or, mouth to
mouth.

The

10
6 mat 10:31 may 3:29 feb 12 10 1008 16 22 feb 6 6 48 10 26 ioh 39

10 i ioh 2:29 48 3:10 48 3:17

14
6 mat 7:8 48 21 22 may 11 24 feb 9 7 ioh 14 13 48 16 24 ioh 15 ioh 3:22

3 Jan

Jude

10 10012 10023 11224 5006 700 3-15-8 700 11 510 2000 2 5

1

The third epistle of I O H N.

He commendeth Gaius for his piety, 5 and hospitality 7 to true preachers; 9 complaining of the unkinde dealing of ambitious Diotrefhes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth speciall testimonie to the good report of Demetrius.

¹ An example of
² Christian grati-
tude.
³ Or, truly.
⁴ Or, pray.



He ¹elder unto the welbe-
loved Gaius, whom I love² in
the truth:

² Beloved, I ³wish above
all things that thou mayest
prosper and be in health, even
as thy soul prospereth.

³ For I rejoyced greatly when the brethren
came and testified of the truth that is in thee,
even as thou walkest in the truth.

⁴ Then these
joies.

⁴ I have no greater⁵ joy then to heare that
my children walk in truth.

⁵ As becometh
a believer, and a
Christian.

⁵ Beloved, thou doest⁶ faithfully whatsoever
thou doest to the brethren, and to strangers:

⁶ Which have borne witness of thy charitie
before the church: whom if thou ⁷bring for-
ward on their journey after a godly sort, thou
shalt do well:

⁷ He commendeth
to Gaius, either
those self same
men whom he
had entertained
before, returning
now again to
him, about the
affairs of the church, or else some other which had like business.

⁷ Because that for his names sake they went

forth, taking nothing of the Gentiles.

⁸ We therefore ought to receive such, that
we might be⁸ fellow-helpers to the truth.

⁸ That we but
selves may help
somewhat to the
preaching of the
truth.

⁹ ² I wrote unto the church, but Diotrefhes
who loveth to have the preeminence among
them, receiveth us not.

² Ambition and
covetousnesse, two
pestilent plagues
(especially in
them which have
any ecclesiastical
function) are
condemned in
Diotrefhes per-
son.

¹⁰ Wherefore if I come, I will remember
his deeds which he doeth; prating against us
with malicious words: and not content there-
with, neither doth he himself receive the bre-
thren, and forbiddeth them that would, and
casteth them out of the church.

¹¹ Beloved, follow not that which is evil,
but that which is good. He that doeth good, is
of God: but he that doeth evil, hath not⁹ seen
God.

⁹ Hath not known
God.

¹² Demetrius hath good report of all men,
and of the truth it self: yea, and we also bear
record, and ye know that our record is true.

¹³ I had many things to write, but I will
not with ink and pen write unto thee.

¹⁴ But I trust I shall shortly see thee, and
we shall speak¹⁰ face to face. Peace be to thee.
Our friends salute thee. Greet the friends by
name.

¹⁰ Gr. mouth to
mouth.

The generall epistle of

I U D E.

He exhorteth them to be constant in the profession of the faith.

¹⁴ False teachers are crept in to seduce them: for whose
damnable doctrine and manners, horrible punishment is
prepared: ²⁰ whereas the godly by the assistance of the holy
Spirit, and prayers to God, may persevere, and grow in
grace, and keep themselves, and recover others out of the
snarles of those deceivers.

¹ This is put to
make a difference
between him and
his brethren.
² Of God the Fa-
ther.
³ Set apart by the
everlasting coun-
sel of God to
be delivered to
Christ to be kept.



Ude the servant of Jesus
Christ, and ² brother of
James, to them that are
sanctified³ by God the Fa-
ther, and⁴ preserved in Je-
sus Christ, and called:

² Mercy unto you, and
peace, and love be multiplied.

³ ¹ Beloved, when I gave all diligence to
write unto you of the⁵ common salvation:
it was needfull for me to write unto you, and
exhort you that ye should⁶ earnestly contend
for the faith which was⁷ once delivered unto
the saints.

⁴ ² For there are certain men crept in
unawares, who were before of old ordained to

¹ The end and
mark whereat he
shooteth in this
epistle, is that he
confirmeth the
godly against cer-
tain wicked men,
both in whole-
some doctrine and
good manners.
² Of those things
that pertain to
the salvation of
all of us.
³ That ye should
defend the faith by all the might you can, both by true doctrine and good example of life.
⁴ Which was once so given, that it may never be changed.
⁵ It is by Gods provi-
dence and not by chance: that many wicked men creepe into the church.

this condemnation, ³ ungodly men, tur-
ning the grace of our God into lascivious-
nesse, and denying the onely Lord God, and
our Lord Jesus Christ.

³ He condemneth
this first in them;
that they take a
pretence or occa-
sion to wax wan-
ton, by the grace
of God: which
cannot be, but the
chief empire of
Christ must be
abrogated, in that
such men give up
themselves to
Satan, as at this
day the sect of
Anabaptists doth,
which they call
Libertines.

⁵ ⁴ I will therefore put you in remem-
brance, though ye once knew this, how that
the Lord having saved the people out of the
land of Egypt, afterward destroyed them that
beleeved not.

⁶ ⁵ And the angels which kept not their first
estate, but left their own habitation, he hath
reserved in everlasting chains under darknesse,
unto the judgement of the great day.

⁴ He setteth forth
the horrible pu-
nishment of them
which have abused
the grace of God
to follow their
own lusts.
⁵ The fall of the
angels was most
severely punished;
how much more
then will the Lord
punish wicked and
faithlesse men?
⁶ Or, principally
Following the
steps of Sodom
and Gomorrah.
⁷ Gr. other.

⁷ Even as Sodom and Gomorrah, and the
cities about them, in like manner giving them-
selves over to⁸ fornication, and going after
⁹ strange flesh, are set forth for an example,
suffering the vengeance of eternall fire.

⁸ Likewise also these filthy¹⁰ dreamers defile
the flesh, ¹¹ despise¹² dominion, and speak evil
of dignities.

horrible and monstrous lusts. ¹⁰ Which are so blackish and void of reason, as if all their senses
and wits were in a most dead sleep. ¹¹ Another most pernicious doctrine of the is, in that
they take away the authority of magistrates, and speak evil of them, as at this day the Ana-
baptists do. ¹² It is a greater matter to despise government then the governours; that is
to say, the matter is self, then the persons.

⁹ Yet

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7 An argument of comparison: Michael one of the chiefest angels, was content to deliver Satan, although most cruel enemy, to the judgement of God to be punished: and these pervers men are not ashamed to speak evil of the powers which are ordained of God.

* Zech. 3, 2.

8 The conclusion, These men are in a double fault, to wit both for their rash folly in condemning some, and for their impudent and malevolent contempt of that knowledge, which when they had gotten, yet notwithstanding they lived as brute beasts, serving their bellies.

9 He foretelleth their destruction, because they resemble or were forth Cains malevolent malice, Balaams filthy covetousness, and to be short, Cores seditions and ambitious head.

10 He rebuketh most sharply with many other notes and marks, both their dishonesty, or, dishonesty and their lawlessness, but especially, their vain bravery of words and most vain pride, joyning therewithall a most grave and heavy threatening out of a most ancient prophetic of Enoch touching the judgement to come.

11 The feasts of charity were certain banqueters, which the brethren which were members of the church kept altogether, as Tertullian setteth them forth in his Apologie, chap. 39. m Impudently, without all reverence either to God or man. n Most grosse darknesse. o The present

9 7 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, * The Lord rebuke thee.

10 8 But these speak evil of those things which they know not: but what they know naturally, as brute beasts; in those things they corrupt themselves.

11 9 Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainfay of Core.

12 10 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of windes; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foming out their own shame; wandering starres, to whom is reserved the blacknesse of darknesse for ever.

14 And Enoch also the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches,

which they have spoken against him.

which ungodly finners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts, & their mouth speaketh great swelling words, having mens persons in admiration because of advantage.

17 11 But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts,

19 12 These be they who separate themselves, sensually, having not the Spirit.

20 But ye beloved, building up your selves on your most holy faith, praying in the holy Ghost.

21 Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternall life.

22 13 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh.

24 14 Now unto him that is able to keep you from falling, and to present you faultlesse before the presence of his glory with exceeding joy,

25 To the onely wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen.

p By fearing them, and holding them back with godly severity. q An amplification, taken from the forbidden things of the law which did defile. r He commendeth them to the grace of God, declaring sufficiently that it is God, onely that can give us that confidence which he requirerth of us.

11 The rising up of such mockers was spoken of before, that we should not be troubled at the newnesse of the matter.

12 It is the property of Antichrists to separate themselves from the Godly, because they are not governed by the Spirit of God: and contrariwise, it is the property of Christians to edifie one another through godly prayers, both in faith, and also in love, untill the mercy of Christ appeare to their full salvation.

13 Amongst them which wander and go astray, the godly have to use this choise, that they handle some of them gently, and that othersome being even in the very flame, they endeavour to save what at severer and sharp instruction of the present danger: yet so, that they do in such sort abhorre the wicked and dishonest, that they eschew even the least contagion that may be.

14 He commendeth them to the grace of God, declaring sufficiently that it is God, onely that can give us that confidence which he requirerth of us.

The order of time whereunto the contents of this book are to be referred.

The yeare of Christ.
1, &c.

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He dragon watcheth the church of the Jews, which was ready to travail: She bringeth forth, fleeth, and hideth her self, whilst Christ was yet upon the earth.

The dragon persecuteth Christ ascending into heaven, he fighteth and is thrown down: and after persecuteth the church of the Jews.

The church of the Jews is received into the wilderness, for three yeares and an half.

79 When the church of the Jews was overthrown, the dragon invaded the Catholike church: all this is in the 12 chapter.

79 The dragon is bound for a thousand yeares, chap. 20.

79 The dragon raiseth up the beast with seven heads, and the beast with two heads, which make havock of the Catholike church and her prophets for 1260 yeares after the passion of Christ, chap. 13 and 11.

The seven churches are admonished of things present, somewhat before the end of Domitian his reigne, and are forewarned of the persecution to come under Trajane for ten yeares, chap. 2 and 3.

God by word and signes provoketh the world, and sealeth the godly, chap. 6 and 7.

He sheweth forth exemplars of his wrath upon all creatures, mankinde excepted, chap. 8.

1073 The dragon is let loose after a thousand yeares, and Gregory the seventh, being pope, rageth against Henry the third, then emperor, chap. 20.

1217 The dragon vexeth the world 150 yeares unto Gregory the ninth, who writ the decretals, and most cruelly persecuted the emperor Frederick the second.

The dragon by both the beasts persecuteth the church, and putteth the godly to death, chap. 9.

The dragon killeth the prophets after 1260 yeares, when Boniface the 8 was pope, who was the authour of the sixth book of the decretals: he excommunicated Philip the French King.

1295 Boniface celebrateth the jubile.

1300 About this time was a great earthquake, which overthrew many houses in Rome.

1301 Prophecie ceaseth for three yeares and a half, untill Benedict the second succeeded after Boniface the eight. Prophecie is revived, Chap. 11.

The dragon and the two beasts oppugne prophecie, chap. 13.

Christ defendeth his church in word and deed, chap. 14.

With threats and armes, chap. 16.

Christ giveth his church victory over the harlot, chap. 17, 18.

Over the two beasts, Chap. 19.

Over the dragon, and death, chap. 20.

The church is fully glorified in heaven with eternall glory, in Christ Iesus, chap. 21 and 22.

6 rows 26 sets 7 43 704 6:13 08 0:10 11:12 25 7:1

Penetration

3
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THE REVELATION OF S. I O H N THE DIVINE.

CHAP. I.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majestie.



The Revelation of ^b Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to passe; and he sent and signified it by his angel unto his servants John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that heare the words of this prophesie, and keep those things which are written therein: for the time is at hand.

4 ^a John to the seven churches in Asia, Grace be unto you, and peace, ^b from him ^c which is, and which was and which is to come, and ^d from the ^e seven spirits which are before his throne:

5 And from Jesus Christ, ^f who is the faithfull witness, and the ^g first begotten of the dead, and the prince of the kings of the earth: Unto him that loved us, ^h and washed us from our finnes in his own blood,

6 And hath ⁱ made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 * Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: even so, Amen.

8 ^a I am ^b Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 ^a I John, who also am your brother, and companion in tribulation, and in the kingdome and patience of Jesus Christ, was in the isle that is called ^b Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the ^a Spirit on the ^b Lords day, and heard behinde me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 ^a And I turned to ^b see the voice that spake with me. ^c And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks, ^a one like unto the Sonne of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head, and his hairs were white like wooll as white as snow, and his eyes were as a flame of fire,

15 And his feet like unto fine brasse, as if they burned in a furnace: and his voice as the sound of many waters.

16 And he had in his right hand seven starres: and out of his mouth went a sharp two edged sword: and his countenance

the author that calleth him, and what is the sum of his calling. ^a Patmos is one of the Isles of Sporas, whither Iohn was banished, as some write. ^b This is that holy ravishment expressed, wherewith the prophets were ravished, and being as it were carried out of the world, were conversant with God: and so Ezekiel saith often, that he was carried from place to place of the Lords spirit, and that the spirit of the Lord fell upon him. ^c He calleth it the Lords day, which Paul calleth the first day of the week, 1 Cor. 16, 2. ^d The exposition declaring the third and last point of the proposition (for the other points are evident of themselves) wherein is spoken, first, of the Author of his calling, unto the 17. verse. Secondly, of the calling itself, unto the end of the chapter. And first of all the occasion is noted in this verse, in that Saint Iohn turned himself towards the vision: after is set down the description of the Author, in the verses following, 13, 14, 15, 16. ^e To see him whose voice I had heard. ^f The description of the Author, which is Christ: by the candlesticks that stand about him, that is, the churches that stand before him, and depend upon his direction in this verse by his properties, that he is one furnished with wisdom and dexterity to the archiving of great things. verse 13. with ancient gravity and most excellent sight of the eye, verse 14. with strength invincible, and with a mighty word, verse 15. By his operations that he ruleth the ministry of his servants in the church, giveth effect thereunto by the sword of his word, and enlightning all things by his countenance, doth most mightily provide for every one by his divine providence, verse 16.

¹ This chapter hath two principall parts, the title or inscription which standeth in head of an exordium: and a narration going before the whole prophesie of this book. The inscription is double, generall and particular. The generall containeth the kinde of prophesie, the author, end, manner, and manner of communicating the same, in the first verse: the most religious faithfulness of the apostle as a publick witness, verse 2. And the use of communicating the same taken from the promise of God, and from the circumstance of the time, verse 3. An opening of a hid and secret thing. ² Which the Son opened to us out of his Fathers bosome by angels. ³ This is the particular or singular inscription, wherein salvation is written unto certain churches by name, which represent the church Catholick: and the certaintie and truth of the same is declared, from the author thereof unto the eight verse. ⁴ That is, from God the Father; eternal, immortal, immutable: whose unchangeableness, Saint Iohn declareth by a form of speech which is undeclined. For there is no incongruities in this place, where of necessity the words must be attempted unto the mysteries, and not the mysteries corrupted or impaired by the words. ⁵ Exod. 3, 14. ⁶ By these three times, I am, Was, and Shall be, is signified this word Jehovah, which is the proper name of God. ⁷ That is, from the holy Ghost which proceedeth from the Father and the Sonne. This Spirit is one in person according to his substance: but in communication of his vertue, and in demonstration of his divine works in those seven churches, doth so perfectly manifest himself, as if there were so many spirits, every one perfectly working in his own church. Wherefore after Chap. 5, 6. they are called the seven horns and seven eyes of the Lambe, as much to say, as his most absolute power and wise Iohn: and Chapter 3, 1. Christ is said to have those seven Spirits of God, and chapter 4, 5. it is said, that seven lamps do burn before his throne, which also are those seven Spirits of God. That this place ought to be so understood, it is thus proved. For first, grace and peace is asked by prayer of this Spirit, which is a divine work, and an action incommunicable in respect of the most high Deitie. Secondly, he is placed between the Father and the Sonne, as set in the same degree of dignitie and operation with them, besides, he is before the throne, as of the same substance with the Father and the Sonne: as the seven eyes and the seven horns of the Lambe, moreover, these Spirits are never said to adore God, as all other things are. Finally, that is, the power whereby the Lambe openeth the book, and loosed the seven seals thereof, when none could be found amongst all creatures by whom the book might be opened, Chap. 5. Of these things long ago Master Iohn Laide of Oxford wrote learnedly unto me. Now the holy Ghost is set in order of words before Christ, because there was in that which followeth a long proceesse of speech to be used concerning Christ. ⁸ These are the seven spirits, which are afterwarde chap. 5, verse 6. called the horns and eyes of the Lambe, and are now made as a guard waiting upon God. ⁹ A most ample and grave commendation of Christ, first, from his offices, the priest-hood and kingdom: secondly, from his benefits, as his love towards us, & washing us with his blood, in this verse, & communication of his kingdome, and priest-hood with us: thirdly, from his eternall glory and power, which is always to be celebrated of us, verse 6. Finally, from the accomplishment of all things once to be effected by him, at his second coming, what time he shall openly destroy the wicked and shall comfort the godly in the truth, verse 7. ¹⁰ 1 Cor. 15, 20. Coloss. 1, 18. ¹¹ Heb. 9, 14. ¹² 1 Pet. 2, 5.

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was as the sunne shineth in his strength.

10 A religious
saw that goth
before the calling
of the Saints, and
their full con-
firmation to take
upon them the
revelation of God.

11 A divine con-
firmation of this
calling, partly by
signes, and partly
by word of power.
* Isa. 41, 4.
and 44, 6.

12 A most elegant
description of this
calling contained
in three things,
which are neces-
sary unto a just vo-
cation: First, the
authority of him
that calleth, for
that he is the be-
ginning and end
of all things, in
this verse, for that
he is eternal and
omnipotent.

verse 18. Secondly, the sum of this propheticall calling and revelation, verse 19. Lastly, a de-
claration of those persons unto whom this prophesie is by the commandment of God, directed
in the description thereof, verse 20.

13 The sum of this prophesie, that the apostle must
write whatsoever he should see, adding nothing, nor taking away any thing, verse 2. Hereof
there are two parts: one is a narration of those things which are, that is, which then were at that
time contained in the second and third chapter: the other part is of those things which were to
come, contained in the rest of this book.

14 That is, the thing which was mysticall, signi-
fied by the particulars of the vision before going. 1 By angels he meaneth the ministers of
the church.

17¹⁰ And when I saw him, I fell at his feet as
dead: ¹¹ and he laid his right hand upon me,
saying unto me, Fear not, ¹² I am the first and
the last.

18 I am he that liveth, and was dead: and
behold, I am alive for evermore, Amen, and
have the keyes of hell and of death.

19¹³ Write the things which thou hast seen,
and the things which are, and the things which
shall be hereafter,

20¹⁴ The mystery of the seven starres which
thou sawest in my right hand, and the seven
golden candlesticks. The seven starres are the
angels of the seven churches: and the seven
candlesticks which thou sawest, are the seven
churches.

C H A P. I I.

*What is commanded to be written to the angels, that is, the
ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Per-
gamos, 18 Thyatira: and what is commended, or found
wanting in them.*

1 The former part
of this book is
comprised in a nar-
ration of those
things which
then were, as S.
John taught us,
chap. 1, 19. it
belongeth wholly
unto instruction,
and in these two
next chapters,
containeth seven
places, according
to the number and
condition of those
churches which
were named be-
fore, chap. 1, 11.
figured verse 12,
and distributed
most aptly into
their pastours and
flocks, verse 20,
which verse of
that chapter is as it
were a passage
unto the first part.
Every one of these
seven places hath
three principall
members: an ex-
ordium taken from
the person of the
author: a propo-
sition, in which
is praise and com-
mendation of that
which is good, re-
prehension of that
which is evil: and
instruction, con-
taining either an
exhortation alone,
or withall a dis-
tinction opposite unto
it, and a conclu-
sion stirring up un-
to attention, by
divine promises.
And this first place
is unto the pastours
of the church of
Ephesus.

2 The exordium, wherein are contained the speciall praises of Christ Iesus the
author of this prophesie, out of the 6 and 13 verses of the first chapter. 3 The propo-
sition, first commending the pastour of this church, verse 2, 3. then reproving him, verse 4. after
informing him, and withall threatening that he will translate the church to another place, ver-
5. This commendation, or threat, Christ mitigateth by a kinde of correction, calling to minde
the particular vertue and piety of that church, which God never leaveth without recompense,
verse 6. Concerning the Nicolaitanes, see after upon the 15 verse. a To deal with these
for. 4 The conclusion containing a commandment of attention, and a promise of everlast-
ing life, shadowed out in a figure, of which Gen. 2, 9. 5 That is, in Paradise after the
manner of the Hebrew phrase. b This Christ speaketh as he is Mediatour. 6 The
second place is unto the pastours of the church of the Smyrnians. The exordium is taken out
of the 17 and 18 verses of the first chapter. c Smyrna was one of the cities of Ionia
in Asia.

Unto the angel of the church of Ephesus,
write, These things saith he that holdeth
the seven starres in his right hand, who walk-
eth in the midst of the seven golden candle-
sticks:

2 I know thy works, and thy labour, and
thy patience, and how thou canst not bear
them which are evil, and thou hast tried them
which say they are apostles, and are not, and
hast found them liars:

3 And hast born, and hast patience, and for
my names sake hast laboured, and hast not
fainted.

4 Nevertheless, I have somewhat against
thee, because thou hast left thy first love.

5 Remember therefore from whence thou
art fallen, and repent, and do the first works,
or else I will come unto thee quickly, and will
remove thy candlestick out of his place, ex-
cept thou repent.

6 But this thou hast, that thou hatest the
deeds of the Nicolaitans, which I also hate.

7 He that hath an eare, let him heare what
the Spirit saith unto the churches, To him that
overcometh will I give to eat of the tree of
life, which is in the midst of the paradise of
God.

8 And unto the angel of the church in
Smyrna, write, These things saith the first

and the last, which was dead, and is alive,

9 I know thy works, and tribulation, and
poverty, (but thou art rich) and I know the
blasphemy of them which say they are Jews
and are not, but are the synagogue of Satan.

10 Fear none of those things which thou
shalt suffer: behold, the devil shall cast some
of you into prison, that ye may be tried, and
ye shall have tribulation ten dayes: be thou
faithfull unto death, and I will give thee a
crown of life.

11 He that hath an eare, let him heare what
the Spirit saith unto the churches, He that
overcometh, shall not be hurt of the second
death.

12 And to the angel of the church in
Pergamos, write, These things saith he,
which hath the sharp sword with two edges,

13 I know thy works, and where thou
dwellest, even where Satans seat is, and thou
holdest fast my name, and hast not denied my
faith, even in those dayes wherein Antipas was
my faithfull martyr, who was slain among you,
where Satan dwelleth.

14 But I have a few things against thee,
because thou hast there them that hold the do-
ctrine of Balaam, who taught Balac to cast a
stumbling block before the children of Israel,
to eat things sacrificed unto idols, and to
commit fornication.

15 So hast thou also, them that hold the
doctrine of the Nicolaitans, which thing I
hate.

16 Repent, or else I will come unto thee
quickly, and will fight against them with the
sword of my mouth.

17 He that hath an eare, let him heare
what the spirit saith unto the churches, To
him that overcometh will I give to eat of the
hidden manna, and will give him a white
stone, and in the stone a new name written,
which no man knoweth, saving he that re-
ceiveth it.

18 And unto the angel of the church in
Thyatira, write, These things saith the Sonne
of God, who hath his eyes like unto a flame of
fire, and his feet are like fine brasse,

19 I know thy works, and charity, and ser-
vice, and faith, and thy patience, and thy works,
and the last to be more than the first.

20 Notwithstanding, I have a few things
against thee, because thou suffereest that wo-
man Jezebel, which calleth her self a pro-
phetesse,

they remained constant even in the very heat of persecution.

* Num. 25. f That
which is here spoken of things offered to idols, is meant of the same kinde which Paul speaketh
of, 1 Cor. 10, 14. 13 Which follow the footsteps of Balaam, and such as are abandoned
unto all filthinesse, as he shewed in the verse foregoing, and is here signified by a note of simi-
litude. And thus also must the sixt verse be understood. For this matter especially, Irenaeus must
be consulted withall. 14 The conclusion, standing of exhortation as before, and of promise.
15 The bread of life, invisible, spiritual, and heavenly, which is kept secretly with God, from
before all eternitie. g He alludeth to that sermon which we read of, Ioh. 6. and to the place
we finde, Psal. 105, 40. h Aretas writeth, that such a stone was wont to be given to wret-
chers at games, or else that such stones did in old time witness the quitting of a man. 16 Which
is a signe and witness of forgiveness, and remission of sins, of righteousness and true holinesse,
and of puritie incorrupted, after that the old man is killd. 17 A signe and testimony of new-
nesse of life in righteousness and true holinesse, by putting on the new man, whom none doth
inwardly know, save the spirit of man, which is in himself, the praise whereof is not of men,
but of God, Romanes 2, 28. 18 The fourth place is unto the pastours of Thyatira. The ex-
ordium is taken out of the fourteenth and fifteenth verses of the first chapter. 19 The propo-
sition of praise is in this verse of reprehension, for that they tolerated with them the doctrine of
unrighteousnesse and ungodlinesse, is verse 20. the authors whereof, though they were called
back of God, yet repented not, verse 21. whereunto is added a most heavy threatening, verse 22.
and 23. of a conditionall promise. and of exhortation to hold fast the truth, in the two verses
following. i So he calleth those offices of charity which are done to the Saints. * 1 Kings 16, 21.

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phetesse, to teach and to seduce my servants to commit^k fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the churches shall know that *I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the^l depths of Satan, as they speak, I will^m put upon you none other burden.

25 But that which ye have already, hold fast till I come.

26²⁰ And he that overcometh, and keepeth my works unto the end, to him will I give²¹ power over the nations:

27 (* And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers) even as I received of my Father.

28 And I will give him the²² morning-starre.

29 He that hath an care, let him heare what the Spirit saith unto the churches.

they shall walk with me in⁴ white: for they are⁴ worthy.

5 He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the *book of life, but I will confesse his name before my Father, and before his angels.

6 He that hath an care, let him heare what the Spirit saith unto the churches.

7⁶ And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the^c key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8⁷ I know thy works: behold, I have set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them^l of the synagogue of Satan (which say they are Jews, and are not, but do lie) behold, I will make them to come and⁸ worship before thy feet, and to know that I have loved thee.

10 Because thou hast⁸ kept the word of my patience, I also will keep thee from the houre of temptation, which shall come upon all the world, to trie them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12⁹ Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will¹⁰ write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13 He that hath an care, let him heare what the Spirit saith unto the churches.

14¹¹ And unto the angel of the church[†] of the Loadiceans, write, These things saith the^h Amen, the faithfull and true witness, the^l beginning of the creation of God,

15¹² I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and¹³ poore, and blinde, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakednesse do not appear, and anoint thine eyes with eye-salve, that thou mayest see.

19^{*} As many as I love, I rebuke and chasten, be^k zealous therefore and repent.

20 Behold, I stand at the doore, and knock: if any man heare my voice, and open the

joined a threaten ing, verse 16. with a confirmation declaring the same, verse 17. and of exhortation unto faith and repentance, verse 18, 19. whereunto is adjoynd a conditional promise, verse 20: 13 The spiritual misery of men is metaphorically expressed in three points: unto which are matched, as correspondent, those remedies which are offered, verse 18. 14 This must be taken after the manner of an allegorie, as Iohn 14 23.

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4 Pure from all spot, and shining with glory. So it is to be understood always hereafter, as in the next verse.

5 The conclusion standing upon a promise and a commandment, as before.

d They are men, and he, to wit, because they are justified in Christ, as they have truly shewed it: for he is righteous that worketh righteousness: but so as the tree bringeth forth the fruit, Look Rom. 8, 13.

* Phil. 4, 3. Chap. 20, 12.

6 The first place is unto the pastors of Philadelphia. The exordium is taken out of the 18 verse of the first chapter.

e All power of rule in commanding and forbidding, in delivering and punishing. And the house of David is the church, and the continual promise of Davids kingdom belonging to Christ.

7 The proposition of praise is in this verse of promise, to bring home again them that wander, verse 9. and to preserve the godly, verse 10. and of exhortation, verse 11.

f I will bring them to their rest.

8 That is, fall down and worship, either thee civilly, or Christ religiously at thy feet, and thus I had rather take it, whether here in the church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verily shall fulfill his word.

g Because thou hast been patient and constant, as I would my servants should be.

9 The conclusion which containeth a promise and a commandment.

10 That is, the new man shall be termed after his father, mother, and head, Christ.

11 The seventh place is unto the pastors of the church of Laodicea. The exordium is taken out of the 15 verse of the first chapter.

† Or, in Laodicea: Amen, soundeth as much in the Hebrew tongue, as Truly, or Truth it self.

i Of whom all things that are made, have their beginning.

12 The proposition of reproof is in this verse, whereunto is ad-

joined a threaten ing, verse 16. with a confirmation declaring the same, verse 17. and of exhortation unto faith and repentance, verse 18, 19. whereunto is adjoynd a conditional promise, verse 20: 13 The spiritual misery of men is metaphorically expressed in three points: unto which are matched, as correspondent, those remedies which are offered, verse 18. 14 This must be taken after the manner of an allegorie, as Iohn 14 23.

15 Prov. 3, 11. Heb. 12, 5.

k Zeal is set against them which are neither hot nor cold.

16 This must be taken after the manner of an allegorie, as Iohn 14 23.

k By fornication, is meant in the scriptural idiom, to commit.

* Jer. 17, 20. and 17, 10.

l Repointed out the ragging of certain men, which boasted of their deep, that is, plentiful and common knowledge, which notwithstanding is devilish.

m I will speak no word thing against you, being content to have shewed you what I require to be in you.

20 The conclusion, wherein Christ allureth into his servants the communion of his kingdom and glory in this verse, and that following: and commandment in holy attention in the last verse.

21 That is, I will make him a king, by communion with me, and my fellow heire, as it is promised, Matth. 19, 23. and 25, 34. Rom. 8, 17. and 1 Cor. 6, 3. Ephes. 2, 6. and 2 Tim. 2, 12. and Apoc. 3, 21. and 4, 4. * Psal. 1, 9. 22 The brightness of greatest glory and honor, nearest approaching unto the light of Christ, who is the Son of righteousness, and our head, Matth. 4.

CHAP. III.

1 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatned if he do not repent. 8 The angel of the church of Philadelphia, 10 is approved for his diligence and patience. 15 The angel of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the doore, and knocketh.

AND^a unto the angel of the church in Sardis write, These things saith he that hath the seven spirits of God, and the seven starres, I know thy works, that thou hast a^b name that thou livest, and art dead.

2 Be watchfull, and strengthen the things which remain, that are^c ready to die: for I have not found thy works perfect before God:

3 Remember therefore how thou hast received and heard, and hold fast, and repent. * If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what houre I will come upon thee.

4 Thou hast a few names even in Sardis, which have³ not defiled their garments, and

1 The first place is unto the pastors of Sardis. The exordium is taken out of the 4 and 16 verses of the first chapter.

a Sardis is the name of a most flourishing and famous citie, where the kings of Lydia kept their courts.

2 The proposition of the proof is in this verse, of exhortation joyned with a threatening in the two verses that follow, and of qualification by way of correction, unto the comfort of the good which yet remained there verse 4.

b Thou art said to live, but art dead indeed.

c Other things, whose state is such, that they are now going, and unless they be confirmed, will perish forthwith.

3 That is, who have with all religion guarded themselves from sinne and contagion, even from the very shew of evil, as Saint Jude exhorteth, verse 23.

* 1 Thess. 5, 2. 2 Pet. 3.

4 That is, who have with all religion guarded themselves from sinne and contagion, even from the very shew of evil, as Saint Jude exhorteth, verse 23.

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doore, I will come in to him, and will sup with him; and he with me.

15 The conclusion consisting of a promise, as chap. 2 verse 26, and of an exhortation, hitherto hath been the first part of the book of the Apocalypse.

21 ¹⁵ To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him heare what the Spirit saith unto the churches.

CHAP. IIII.

2 John seeth the throne of God in heaven. 4 The foure and twenty elders. 6 The foure beasts full of eyes before and behinde. 10 The elders lay down their crowns, and worship him that sat on the throne.

Hereafter followeth the second part of this book, altogether propheticall, foretelling those things which were to come, as was said before, chap. 1, 19. This is divided into two histories: one common unto the whole world, and into the 9 chapters; and another singular of the church of God, thence unto the 22 chap. and these histories are said to be described in several books, Chap. 5, 1, and 10, 2. Now this first verse, is as it were a passage from the former part unto the second: where it is said, that the heaven was opened, that is, that heavenly things were unlocked, and that a voice of a trumpet sounded in heaven, to stir up the people, and call him to the understanding of things to come. The first historie hath two parts: one of the causes of things done, and of this whole Revelation, in this and the next Chapter. Another of the acts done in the next four chapters. The principall causes according to the distinction of persons in the notice of the divine essence, and according to the economic or dispensation thereof, are two: one the beginning, which none shall approach unto, that is, God the father, of whom is spoken in this chapter. The other, the Son, who is the mean cause, easie to be approached unto, in respect that he is God and man in one person, of whom, Chap. 5, 2. The manner of Revelation, as before, 1, 10. 3 A description of God the father, and of his glory in the heavens, framed unto the manner of men by his office, nature, company, attending, effect, instruments, and events, that follow afterwards. In this verse he is presented in office a Judge, as Abraham said, Gen. 18. which is declared by his throne, as an ensigne of judgement, and his sitting thereupon. 4 By his nature, in that he is the father, most glorious in his own person, and with his glory overbining all other things. 5 By the company attending about him, in that, as that most high Judge, he is accompanied with the most honorable attendance of prophets and apostles, both of the old and new church, whom Christ hath made to be priests and kings, Chap. 1, 6, and 5, 10. 6 By effects, in that most mightily he speaketh all things by his voice, and word, as Psal. 29, 3. and with the light of his spirit and prudence persueth and passeth through all. 7 By instruments used, in that he both hath a most ready treasury, and as it were a workhouse excellently furnished with all things, unto the executing of his will, which things flow from his commandment, as is repeated, Chap. 15, 2. and hath also the angels most ready administrators of his counsels and pleasure, unto all parts of the world, continually watching (in this verse) working by reason otherwise then the instruments without life last mentioned, courageous as lions, mighty as bulls, wise as men, swift as eagles, verse 7. most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally, pure and holy spirits always in continuall motion, verse 8. b Every beast had six wings. c *Gr. they have no rest.* 8 By events, in that for all the causes before mentioned, God is glorified, both of angels, as holy Judge, omnipotent, eternal, and immutable, ver. 8. and also after their example he is glorified of holy men, verse 9. in signe and in speech, verse 10, 11. * *Isa. 6, 3* c God is said to have glory, honour, kingdom, and such like given unto him, when we godly and reverently set forth that which is properly and onely his,

After this I looked, and behold, a doore was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat, was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were foure and twenty seats, and upon the seats I saw foure and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

6 And before the throne there was a sea of glasse like unto crysell: and in the midst of the throne, and round about the throne, were foure beasts full of eyes before and behinde.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the foure beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever, and ever,

10 The foure and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

the majestie of God.

10 The summe of their speech: that all glory must be given unto God: the reason, because he is the eternal beginning of things, from whose onely will they have their being, and are governed: and finally, in all respect are that which they are. * Chap. 5, 12. 11 That is, that thou shouldst challenge the same of thy self alone. But, as for us we are unworthy, that even by thy goodness we should be made partakers of this glorie. And hitherto hath been handled the principall cause unapprochable which is God.

CHAP. V.

1 The book sealed with seven seals: 9 which onely the Lambe that was slain is worthy to open. 12 Therefore the elders praise him, 9 and confesse that he redeemed them with his blood.

And I saw in the right hand of him that sat on the throne, a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much because no man was found worthy to open, and to reade the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the foure beasts, and in the midst of the elders stood a Lambe as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the foure beasts, and foure and twenty elders fell down before the Lambe, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou

mentation of S. Iohn and all the godly, moved by the same desire, verse 4, when they saw that it was a thing impossible for any creature to effect: which is declared in verse 3. 4 Thus neither of them that are in heaven, nor of them which are in the earth, &c. And this I like better. Now this enumeration of parts is sufficient to the denying of the whole: For of the creatures, one sort is in heaven, above the earth; another in the earth, and another under the earth in the sea, as is afterword declared, Verse 13. 5 The second part of this chapter, in which is set down the Revelation of the Son, as before was said. This part containeth first an history of the manner how God prepared S. Iohn to understand this Revelation, in this verse. Secondly, the Revelation of the Sonne himself, unto the 7 verse. Thirdly, the accidents of this Revelation, in the rest of the chapter. The manner how, is here described in two sorts: one from without him, by speech, in this verse: another within, by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following. * Gen. 49, 9. 6 That is, the most mighty and most approved prince: according to the use of the Hebrew speech. 7 The summe of this Revelation, Christ the mediator taketh and openeth the book, verse 6, 7. Therefore in this Revelation is described the person of Christ, in this verse. His fact in the next verse. The person is thus described: Christ the mediator between God, angels, and men, as the eternal word of God, and our redeemer: as the Lamb of God, standing as slain, and making intercession for us by the virtue and merit of his everlasting sacrifice, is armed with the spirit of God in his own person, that is, with the power and wisdom of God effectually unto the government of this whole world. 8 The fact of Christ the Mediator: that he cometh unto the throne of the father, of which chap. 4, and taketh the book out of his hand to open it. For that he opened it, it is first expressed, chap. 6, 1. &c. 9 Now follow in the end the accidents of the Revelation last spoken of: that all the holy angels and men did sing unto him: both the chief, verse 9, 10. and the common order of angels, verse 11, 12. and of all things created, verse 13. the princes of both sorts agreeing thereunto, verse 14. 10 The symbol, or signes of praise, sweet in favour and acceptable unto God, (see chap. 8, 3. * Or, incense. a Look chap. 8, 3. b No common song. 11 That is, composed according to the present matter, the Lambe having received the book as it were with his feet, and opened it with his horns, as it is said in the Canticle. 12 The song of the nobles or princes standing by the throne, consisting of a publication of the praise of Christ, and a confirmation of the same from his benefits, both which we have received of himself (as are the suffering of his death, our redemption upon the cross by his blood, in this verse: and our communion with him in kingdom and priest-hood, which long ago he hath granted unto us with himself) and which we hereafter hope to obtain, as our kingdom to come in Christ, in the verse following.

art

6 psalms 117 18 25:9. ent 25 12 num 5: 34635 34 psalms 117 18 25:9 20 202 202 202 202 202

6 psalms 117 18 25:9 7 mar 11 10 132 act 2 30 heb 1 8 18 15 17

art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation:

10 * And hast made us unto our God kings and priests, and we shall reigne on the earth.

11 ¹³ And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, ¹⁴ and the number of them was ^c ten thousand times ten thousand, and thousands of thousands.

12 Saying with a loud voice, Worthy is the Lambe that was slain, to ^d receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 ¹⁵ And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lambe for ever and ever.

14 ¹⁶ And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

ⁱ The opening of the seals in order, and what followed thereupon, containing a prophesie to the end of the world.

And ⁱ I saw when the Lambe opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come, and see.

2 And I saw, and ² behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3 ³ And when he had opened the second seal, I heard the second beast say, Come, and see.

4 And there went out another horse that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 ⁴ And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, [†] A measure of wheat for a peny, and three measures of barley for a peny, and see thou hurt not the ⁵ oyl and the wine.

7 ⁶ And when he had opened the fourth seal,

I heard the voice of the fourth beast say, Come, and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him: and power was given [†] unto them, over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 ⁷ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimonie which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And ⁸ white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be ^b fulfilled.

12 ⁹ And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sunne became black as ^c sackcloth of hair, and the moon became as blood,

13 And the starres of heaven fell unto the earth, even as a fig-tree casteth her [†] untimely figs when she is shaken of a mighty winde.

14 ^{*} And the heaven departed as a scrole when it is rolled together, and every mountain and island were moved out of their places:

15 ¹⁰ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains,

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lambe:

17 For the great day of his wrath is come, and who shall be able to stand?

CHAP. VII.

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number, 9 of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lambe.

And ⁱ after these things, I saw four angels standing on the ^a four corners of the

we distinguished the same before, chap. 6, 1. that is, of the caution whereby God took care before hand and provided for his, that after the example of the Israelites of old, Exod. 8, 23. the faithful might be exempted from that plague of this wicked world. This whole place is a certain intercession and bringing in for this whole chapter by occasion of the prediction and argument of the sixth seal. For first that evil is prevented in the elect, unto the 9 verse. Then thanks are given by the elect for that cause verse 10, 11, 12. Lastly, the accomplishment of the things is set forth unto the end of the chapter. The first verse is a transition, speaking of the angels which keep the inferior parts from all evil, untill God do command. For (as it is excellently figured by Ezek. ch. 1, 11, 12) their faces and their wings are reached upwards, continually waiting upon, and beholding the countenance of God for their direction, and every of them goeth into that part that is right before his face: whither soever the spirit shall go, they go, they step not out of the way, that is, they depart not so much as a foot breadth from that path commanded them of God. ^a On the four quarters or coasts of the earth.

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[†] Or, to him.
⁷ The fifth signe is, that the holy martyrs which are under the altar, whereby they are sanctified, that is, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the justice of God, in an holy zeal to advance his kingdom, and not of any private perturbation of the minde, in this and the next verse, and that God will in deed signe, and work comfort in them, vers. 11.
⁸ As before 3:14.
^b Untill their number be fulfilled.

⁹ The sixth signe, the narration whereof hath two parts: the signe, and the event. The signe is, that the earth, heaven, and the things that are in them, for horror of the sins of the world upon those most heave foretellings of God, and complaint of the Saints shall be shaken most vehemently, trembling in horrible manner, and losing their light, in this verse: falling from on high, vers. 13, withdrawing themselves, and flying away for the greatness of the trouble, vers. 14. So holily do all creatures depend upon the will of God, and content themselves in his glory.

^c So they called in old time those woven works that were of haire.
[†] Or, green figs.
^{*} Isa. 34, 4.

¹⁰ The event of the signe afore going: that there is no man that shall not be astonished at that general commotion, "flee away for fear, and hide himself, in this verse, and with unto himself most bitter death, for exceeding horror of the wrath of God, and of the Lambe, at which before he was astonished. Now this perplexitie is not of the godly but of the wicked, whose portion is in this life, as the psalmist speaketh, Psal. 17, 14. Not that sorrow which is according unto God, which worketh repentance, unto salvation, whereof a man shall never repent him, but that worldly sorrow that bringeth death, 2 Cor. 7, 9. as their wilhings do declare: for this history of the whole world, is severed from the history of the church, as I have shewed before, Chap. 4, 1. 11 These are words of such as despair of their escape: of which despair there are two arguments, the presence of God, and of the lambe provoked to wrath against the world, in this verse: and the confidence of their own weaknesse, whereby men feel that they are no way able to stand in the day of the wrath of God, vers. 17, as it is said, Ezech. 14, 27. Luke 23, 30.

* Pet. 2, 9.

¹³ The consent of the common order of angels, attending in meely manner their princes that stood by the throne.

¹⁴ A number finite, but almost infinite, for one infinite indeed, as Pan. 7, 10.

^c By this is meant a great number.

^d To have all praise given to him as to the mightiest and wisest, &c.

¹⁵ The consent of all the common multitude of the creatures.

¹⁶ A confirmation of the praise before going, from the contemplation of the nobles, expressed in word and signes, as once or twice before this.

ⁱ This is the second part of this book (which I said was common, and of the whole world) of the works of God in the government of all things. Of this there are generally 3 members: the fore-signifying, the caution, and the execution of all the evils, which God poweth out upon this world, which hath most hardly deserved of him. The fore-signifying is set down in this chapter, the caution for preserving the church is in the next chapter, and the execution is described, chap. 8, 9. In every part of the fore-signifying, there are three branches: the severall and expresse calling of Saint John, to prepare himself to take knowledge of the things that were to be shewed unto him in the opening of the

seals: the signe, and the word expounding the signe: And albeit the expresse calling of S. John, be used only in four of the signes, yet the same is also to be understood in the rest that follow. The author of the fore-signifying, is the lambe, as that word of the father made the Mediator, opening the seals of the book. The instruments are the angels in most of the visions, who expound the signe and the words thereof. Now this first verse containeth an expresse calling of S. John to mark the opening of the first seal. 2 The first signe joyned with declaration, is that God for the finnes and horrible rebellion of the world, will invade the same: and first of all will eschew off, with his darts of pestilence most suddenly, mightily, and gloriously, beat down the same as Judge, and triumph over it as conquerour. 3 The second signe joyned with words of declaration, after the expresse calling of S. John as before) is, that God being provoked unto wrath by the obstinate and hard heartednesse of the world, not repenting for the former plague: as setting upon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another. 4 The third signe with declaration, is that God will destroy the world with famine, withdrawing all provision: which is by the figure of meadowe comprehended in wheat, barley, wine, and oyl. [†] The word corn signifieth a measure containing one wine-quart, and the twelfth part of a quart. ^a Hereby is signified what great scarcitie of corn there was, for the word here used, a kinde of measure of dry things, which is in quantitie but the eight part of a bushell, which was an ordinary portion used to be given to servants for their thine of meat for one day. ⁵ I had rather distinguish and read the words thus, And the wine and the oyl thou shalt not deal unjustly. In this sense likewise the oyl and the wine shall be sold a very little for a peny. Thou shalt not deal unjustly, namely, when thou shalt measure out a very little for a great price: so is the place evident: otherwise that is most true, which the wise man saith, That who withholdeth the corn, shall be cursed of the people, Prov. 11, 26. 6 The fourth signe joyned with words of declaration, is that God will add the fourth part of the world indifferently, unto death and hell, or the grave, by all those means at once, by which before severally and in order he had recalled their mindes unto amendment. Unto these are also added the wilde and cruel beasts of the earth, out of Levitic. 26, 22. Thus doth God according to his wisdom, dispende the treasures of his power, justly towards all, mercifully towards the good and with patience or long sufferance toward his enemies,

ⁱ The second member of this part, is a preventing of danger, as

the second member of this part, is a preventing of danger, as

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earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed, an hundred and fourty and four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed

their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the sun lighten them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAP. VIII.

At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God, and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne.

4 And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angels hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth, and the third part

of the judgments of God upon the world. This is the first, generally prepared unto the 6th verse: then by several parts expounded according to the order of the chapter following. Unto the preparation of this execution, are declared three things: first, who are the administrators and instruments thereof in this verse. Secondly, what is the work both of the prince and angels, giving order for this execution, thence unto the 5th verse, and of his administrators in the 6th verse. The administrators of the execution are said to be seven angels: their instruments, trumpets, whereby they should, as it were, sound the alarm at the commandment of God. They are propounded seven in number, because it pleased God not at once to pour out his wrath upon the rebellious world, but at divers times, and by piece-meal, and in slow order, and as with an unwilling minde to exercise his judgements upon his creatures, so long called upon both by word and figures, if happily they had learned to repent. Which appeareth before him as his ministers. 3 This is that great Emperor the Lord Iesus Christ, our King and Saviour, who both maketh intercession to God the Father for the Saints, filling the heavenly sanctuary with most sweet odour, and offering up their prayers, as the calves and burnt sacrifices of their lips, in this verse: in such sort as every one of them (so powerful is that sweet favour of Christ, and the efficacy of his sacrifice) are held in reconciliation with God and themselves, made most acceptable unto him, ver 4. And then all out of his treasure, and from the same sanctuary powereth forth upon the world the fire of his wrath, adding also divine tokens thereunto: and by that means (as of old the heralds of Rome were wont to do) he proclaimeth war against the rebellious world. 4 Or, adds it to the prayers. b Our prayers are nothing worth unless that true and sweet favour of that only oblation be especially and before all things with them, that is to say, unless we being full of all justified through faith in his Son be acceptable unto him. 4 This is the work of the administrators. The angels the administrators of Christ, only by sounding trumpet and voice (for they are only as heralds) do effectually call forth the instruments of the wrath of God, through his power. Hitherto have been things general. Now followeth the narration of things particular, which the angels fix in number wrought in their order, set out in the 19th verse of the next chapter, and is concluded with the declaration of the event which followed upon these things done in the world, in the 10 and 11 chapters. 5 The first execution at the sound of the first angel, upon the earth that is, the inhabitants of the earth (by metonymie) and upon all the fruits thereof: as the comparing of this verse with the second number of the 9th verse doth not obscurely declare.

of

2 That is, neither into the air, into which the tops of trees are advanced. 3 Now God provideth against the danger of his elect, by his commandment, ver 2 an 13, and by figure of figure, both for hole of the nation of the Jews, thence unto the 8th verse, and also of the Gentiles, ver 9. 4 Not only another, or offering in number from the common angels of God, but also in essence, office and operation exceeding all angels: that is, Christ Iesus the eternal angel or word of God, and mediator of the covenant. So here after chap. 8, 3. and 10, 15. 5 That is, of the Jews a number certain in it self before God, and such as may be numbered of us: for which cause also the same is here set down as certain. But of the elect which are of the Gentiles, the number indeed is in it self certain with God, but of us not possibly to be numbered, as God, Gen. 15, 5, and often elsewhere, and Esay figured most excellently, Chap. 49, an 160. This therefore is spoken with respect, when a certain number is put for an uncertaine. Confere this with ver 9. 6 Here the tribe of Levi is reckoned up in common with the rest, because all the Israelites were equally made priests with them in Christ by his priest-hood. Chap. 1, 6. and 5, 10. Rom. 12, 1. and 1 Pet. 2, 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people, unto the part of the Gentiles: which evil many ages before Jacob fore-saw Gen. 29, 13. for which cause also there is no mention made of this tribe in the first book of the Chronicles. b He skipped Dan, and reckoned Levi. c Of Ephraim who was Josephs other sonne, and had the birthright given him, whereof he is called Joseph. 7 See before upon the 4th verse. 8 As priests, kings, and glorious conquerors by martyrdom: which things are noted by their proper figures in this verse. 9 The praise of God, celebrated first by the holy men in this verse, then by the heavenly angels, in the two verses following. 10 A passage over unto the expounding of the vision, of which the angel enquireth of S. Iohn to stir him up withall. In this ver e, and Iohn in the form of speech, both acknowledge his own ignorance, attributing knowledge unto the angel, and also in most modest manner requesteth the expounding of the vision. 11 The exposition of the vision, wherein the angel telleth first the Acts of the Saints, that is, their sufferings and work of faith in Christ Iesus, in this verse. Secondly, their glory: both present, which consisteth in two things, that they minister unto God, and that God protecteth them, ver 15, and to come in their perfect deliverance from all annoyances, ver 16. an 1 in participation of all good things, which even the memory of former evils shall never be able to diminish, ver 17. The cause efficient, and which containeth all the settlings, is onely one, even the Lamb of God, the Lord, the Mediator, and the Saviour Iesus Christ.

d He alludeth to the Levites, which served day and night, for elsewhere is no night in heaven. * Chap. 21, 3. e Or, upon them whereby is meant Gods sentence and protection, as it were toward them, who are as state, as men in the Lords tents. * Isai. 49, 10. * Isa. 25, 8. Chap. 21, 4.

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12 amos 3.26 act 7.43 ju 13 zen 6 13 as 8 10 11 12 13 14

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6 amos 3.26 act 7.43 ju 13 zen 6 13 as 8 10 11 12 13 14

of trees was burnt up, and all green grass was burnt up.

8⁶ And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood:

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

10⁷ And the third angel sounded, and there fell a great starre from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the starre is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12⁹ And the fourth angel sounded, and the third part of the sunne was smitten, and the third part of the moon, and the third part of the starres, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, ¹⁰ Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

CHAP. IX.

1 At the sounding of the fifth angel, a starre falleth from heaven, to whom is given the key of the bottomlesse pit. 2 He openeth the pit, and there came forth locusts like scorpions. 12 The first wo past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.

And the fifth angel sounded, and I saw a starre fall from heaven unto the earth: and to him was given the key of the bottomlesse pit.

2⁴ And he opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sunne and the aire were darkened, by reason of the smoke of the pit.

3⁵ And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4⁶ And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five moneths: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those dayes shall men seek death, and shall not finde it, and shall desire to die, and death shall flee from them.

7⁷ And the shapes of the locusts were like unto horses prepared unto battel, and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast-plates, as it were breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battel.

10 And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five moneths.

11⁸ And they had a king over them, which is the angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

in effect by the will of God: for the manner was prescribed unto them, that they should not slay, but torment the wretched world. The time is for five moneths, or for a hundred and fifty dayes, that is, for so many years, in which the devils have indeed mightily perverted all things in the world: and yet without that publike and unpunished licence of killing, which afterwards they usurped, when the last angel had blown his trumpet, as shall be said upon verse 13. Now this place is to be accounted from the end of the thousand yeares, mentioned chap. 20. 3. and that is from the pope dome of that Gregorie the 7. a most monstrous necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impiety and wickedness, as a slave of the devil, whom he served, was as the most wicked firebrand of the world: he excommunicated the emperor Henry the fourth: went about by all manner of treachery to set up and put down empires and kingdoms as liked himself, and doubted not to set Rodolph the Swede over the empire in stead of Henry before named, finding unto him a crown, with this verse annexed unto it: *Petra sedet Petrus, Petrus diadema Rodolpho*: that is, The rock to Peter gave the crown, and Peter Rodolph doth renown. Finally, he so finally belittled himself in his flaires, as he miserably fell all Christendom on fire, and conveyed over unto his successors the burning brand of the same: who engaged with like ambition, never ceased to nourish that flame, and to enkindle it more and more: whereby cities, common-weals, and whole kingdoms set together by the cares amongst themselves by most expert cut-throats, came to ruine, while they miserably wound one another. This term of an hundred and fifty yeares, taken end in the time of Gregory the 9. or Hugolinus Anagninensis (as he was before called) who caused to be compiled by one Raymond his chaplain and confessor, the body of decretals, and by sufferance of the kings and princes, to be published in the Christian world, and established for a law: for by this slight at length the popes arrogated unto themselves licence to kill whom they would, while others were unawares: and without fear established a butchery out of many of the wicked canons of decretals, which the trumpet of the fifth angel had expressly forbidden, and had hindered untill this time. The effects of these bloody actions are declared upon the first verse: that the miserable world languishing in so great calamities, should willingly run together unto death, and preferre the same before life, by reason of the grievousness of the miseries that oppressed them.

7 The form of these hellish spirits and administrators is shadowed out by signes and visible figures in this sort: that they are very expert and swift: that wheresoever they are in the world, the kingdom is theirs: that they manage all their affairs with cunning and skill in this verse: that making shew of mildness and tender affection to draw on men withall, they most impudently rage in all mischief: that they are most mighty to do hurt, verse 8. that they are freed from being hurt of any man, as armed with the colour of religion and sacred authority of privilege: that they fill all things with horror, verse the 9. that they are fraudulent: that they are venomous and extremely noysome, though their power be limited, verse 10. All which things are properly in the infernall powers, and communicated by them unto their ministers and vassals.

8 The order of powers of maliciousness: that they are subject to one infernall king, whom ihou mayest call in English, The destroyer: who saveth that whole world both Iews and Gentiles into the destruction that belongeth unto himself. And I cannot tell whether this name have respect unto the Etymologicall interpretation of Hildebrand, by a figure often used in the holy scripture: which albeit it may otherwise be turned of the Germanes (as the sense of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldst call, The firebrand, that is, he that stretch on fire those that be faithful unto him. 4 That is, to say, a destroyer.

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12 One who is past, and behold there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the armie of the horsemen were two hundred thousand : and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone, and the heads of the horses were as the heads of lions, and out of their mouthes issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouthes.

19 For their power is in their mouth, and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold and silver, and brass, and stone, and of wood : which neither can see, nor heare, nor walk :

21 Neither repented they of their murders, nor of their forceries, nor of their fornication, nor of their thefts.

9 A passage unto the next point of the historie of the time following. 10 The six executing done upon the world by the tyrannical powers thereof, working in the four parts of the earth, that is, in most cruel manner executing their tyrannous dominion through the whole world : and killing the miserable people without punishment, which before was not lawfull for them to do in that sort, as I shewed upon the fourth verse. This narration hath two parts : a commandment from God, in the 14 verse, and an execution of the commandment, in the verse following.

11 The commandment given by Christ himself, who is governor over all.

b He alludeth to the altar of incense, which stood in the court which the priests were in over against the ark of the covenant, having a veil betwixt them.

12 As if he should have said, these hitherto have been so bound by the power of God, that they should not freely run upon all men as themselves lust, but were stayed and restrained at that great flood of Euphrates, that is, in their spiritual Babylon (for this is a periphrasis of the spiritual Babylon, by the liberties of the visible Babylon long since overthrown) that they might not commit those horrible slaughters, which they long breathed after.

Now, go to, let loose those four angels, that is, administrators of the wrath of God, in that number that is convenient for the slaughtering of the four quarters of the world : strike them up, and give them the bridle, that rushing out of that Babylon of theirs, which is the seat of the wicked ones, they may flee upon all the world : therein to rage, and maliciously to practise their tyrannie, as God hath ordained. This was done when Gregory the ninth by publique authority stablished for law, his own decretals, by which he might freely lay trains for the life of simple men. For who is that that seeth not the laws decretals, most of them as snares to catch souls withall ? Since that time (O good God) how great slaughter is have been how great massacres ? All histories are full of them : and this our age aboundeth with most horrible and monstrous examples of the same.

13 The execution of the commandment is in two points : one, that those butchers are let loose, that out of their tower of the spiritual Babylon they might with furie runne abroad through all the world, as well the chief of that crew which are most prompt unto all slayes, in this verse, as their multitudes both most copious, of which a number certain is named for a number infinite, verse 16. and in themselves by all means fully furnished to hide and to hurt, verse the 17. as being armed with fire, smoke and brimstone, as appeareth in the colour of this armour, which dazleth the eyes of all men, and have the strength of lions to hurt withall, from which (as out of their mouth) the fire, smoke, and stinking darts of the pope are shot out, verse 18. The other point is, that these butchers have effected the commandment of God by fraud and violence, in the two verses following.

Or, as, 14 That is, they are harmful every way : on what part soever thou put thine hand unto them, or they touch thee, they do hurt. So the former are called scorpions, verse 15. Now remaineth the event (as I said upon the first verse) which followed of so many and so grievous judgements in the most wicked world, namely, an impenitent obduracy of the ungodly in their impiety and unrighteousness, though they feel themselves most vehemently pressed with the hand of God : for their obdurate ungodliness is shewed in this verse : and their unrighteousness in the verse following.

Hitherto hath been the general historie of things to be done universally in the whole world, which because it doth not so much belong to the church of Christ, is therefore not so expressly distinguished by certaintie of time, and other circumstances, but is woven, as they say, with a slight hand. Also there is none other cause why the historie of the seventh angel is passed over in this place, then for that the same more properly appertaineth unto the historie of the church. But this is more diligently set out according to the time thereof, chap. 11. and 16. as shall appear upon those places. * Psal. 115. 4. and 135. 15.

CHAP. X.

A mighty strong angel appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

And I saw another mightie angel come down from heaven, clothed with a cloud, and a rain bow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open : and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer :

7 But in the dayes of the voice of the seventh angel, when he shall begin to sound, the mysterie of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as hony.

10 And I took the little book out of the angels hand, and ate it up, & it was in my mouth sweet as hony : and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesie again before many peoples, and nations, and tongues, and kings.

confirmed all by an oath, verse 5, 6, 7. 2 Christ Iesus, see chapter 7. verse 2. 3 Namely, a special book of the affairs of Gods church : For the book that containeth things belonging unto the whole world, is said to be kept with the Creator, chapter 5. verse 1. but the book of the church, with the Redeemer : and out of this book is taken the rest of the historie of this Apocalypse. 4 A godly care is laudable, but must be joynd with knowledge. Therefore nothing is to be taken in hand but by calling, which must be expected and waited for of the godly. 5 Keep them close. 6 This was a gesture used of one that sweareth, which men do now a dayes use. 7 Neither time it self, nor the things that are in time : but that the world to come is at hand which is altogether of eternitie, and beyond all times. 8 There shall never be any more time. 9 Whereof chap. 11. 15. and 16. 17. 7 The other part of this chapter, concerning the particular calling of S. John to the receiving of the prophetic following, which is enjoined him, first by figure, in three verses, then in plain words in the last verse. Unto the setting down of the signe, belong these things : That S. John is taught from heaven to demand the book, of the prophetic in this verse, for the motions and desires God doeth inspire, that demanding the book, he is charged to take it in a figurative manner, the use whereof is expounded verse the ninth, (as in the second chapter of Ezekiel, and the ninth verse) whence this similitude is borrowed : lastly, for that S. John at the commandment of Christ took the book, and found by experience, that the same, as proceeding from Christ, was most sweet, but in that it foretelleth the afflictions of the church, it was most bitter unto his spirit. * Ezek. 2. 8. and 3. 3. 8 A simple and plain declaration of the signe before going, witnessing the divine calling of S. John, and lying upon him the necessity thereof.

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 177 dead 3217 24200 11.15 1000 37100 10 20 21.4m 71

v.g. cf. *Busbecqius* Trav. p. 215.

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C H A P. X I.

3 The two witnesses prophesie: 6 they have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three dayes and an half rise again. 14 The second wo is past. 15 The seventh trumpet soundeth.

And there was given me a reed like unto a rod, and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not: for it is given unto the Gentiles, and the holy city shall they tread underfoot fourty and two months.

3 And I will give power unto my two witnesses, and they shall prophesie a thousand two hundred and threescore dayes clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire

proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the dayes of their prophesie: and have power over waters to turn them to bloud, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimonie, the beast that ascendeth out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three dayes and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoyce over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth.

11 And after three dayes and an half, the spirit of life from God entred into them: and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And

six of Decretals (which is from the same author) many things are found of the same argument. 12. He shall persecute most cruelly the holy men, & put them to death, and shall wound and pierce through with cuffs, both their names and writings. And that this was done to very many goodly men, by Boniface, and others, the histories do declare, especially since the time that the church was condemned name amongst the multitude, first, of the brethren Waldenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more approbation be persecuted. 13. That is, openly at Rome where at that time was a most great concourse of people, the year of jubile being then first obtained by Boniface unto the same end, in the year of Christ 1300. example whereof is, read Chap. 1. Extra, de penitentis & remissionibus. So by one act he committed double injurie against Christ, both abolishing his truth by the restoring of the type of the jubile, and triumphing over his members by most wicked superstition. O religious heart! Now that we should understand the things of Rome, S. John himself is the author both after in the 17 chapter almost throughout, and also in the circumscription now next following, when he saith, it is that great cite (as chap. 17, 18. he calleth it) and is spiritually termed Sodom and Egypt: and that spiritually (for that must here again be repeated from before) Christ was there crucified. For the two first appellations signify the spiritual wickedness: the latter signifieth the thew and pretence of good, that is, of Christian and found religion. Sodom signifieth most licentious impiety and injustice: Egypt, most cruell persecution of the people of God: and Jerusalem signifieth the most confident glorying of that city, as it were in their religion, being yet full of falsehood and ungodliness. Now who is ignorant that the things do rather and more agree unto Rome, then unto any other city. The commendations, of the city of Rome for many yeares past, are publicly notorious, which are not for me to gather together: This only I will say, that he long since did very well see what Rome is, who taking his leave thereof, used these verses:

Roma vale, vidi, satis est vidisse: reverterar
Quum leno, meretricis, scurra, cinadus ero.

Now farewell Rome, I have thee seen, it was enough to see:
I will return when as I mean, bawd, harlot, knave to be,

d After a more secret kinde of meaning and understanding. 14. Namely in his members, as also he said unto Saul, Acts 9, 5. 15. That is, for three yeares and a half: for so many yeares Boniface lived after his jubile, as Bergomensis witnesseth. 16. So much the more shall they by this occasion exercise the jollity of their jubile. 17. The gospel of Christ is the affliction of the world, and the ministerie thereof, the favour of death unto death, to those that perish. 2 Cor. 2, 16. 18. The third place as I noted before, is of the rising again of the prophets from the dead, and their carrying up into heaven. For their resurrection is shewed in this verse: their calling and lifting up into heaven, in the verse following. 19. That is, what time God shall destroy that wicked Boniface. 20. That is, the prophets of God shall in a sort rise again, not the same in person (as they say) but in spirit: that is, in the power and efficacy of their ministry, which S. John expressed before, verse 5. and 6. And to the prophesie that is spoken of Elias, is interpreted by the angel to be understood of Iohn the Baptist, Luke 1, 17. For the same Boniface himself, who sought to kill and destroy them, was by the fire of Gods mouth (which the holy ministry sheweth and exhibiteth) devoured, and died miserably in prison, by the endeavour of Sarra Columnensis and Nogaretus a French knight, whom Philip the king of France sent into Italy, but with a very small power. 21. That is, the most grievous heat of afflictions and persecution shall stay for a while, for the great amazement that shall arise upon the sudden and unlooked for judgement of God. 22. They were called by God into heaven, and taken out of this malignant world, into the heavenly church, which also lyeth hidden here in the earth, to exercise their calling secretly: as of whom this wretched world was unworthy, Heb. 11, 38. For the church of the wicked is by compassion called the earth, or the world, and the church of the godly, heaven. So in ancient time amongst the godly Israelites: so amongst the Jews in the dayes of Manasses, and other kings, when the earth refused the heires of heaven, we read that they lay hidden as heaven in the earth.

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1 The authority of the ancient revelation being declared, together with the necessity of that calling, which was particularly imposed upon John: he then followeth the history of the church, both confiding or warfaring, and overcoming in Christ. For such the true church of Christ is: that to fight against that which is finally to be killed, over the which anciently men, Christ Jesus overcoming, and by the spirit of his mouth: and Christ is said to overcome most gloriously, until he shall slay the antichrist by the appearance of his coming, as the apostle excellently teacheth, 2 Thes. 2, 8. So this history hath two parts: one of the state of the church confiding with the temptations, unto the 16 chap. the other of the state of the same church obtaining victory, thence unto the 20 chap. The first part hath two members most conveniently distributed into their times, whereof the first containeth an history of the Christian church for 1260 yeares, what time the Gospel of Christ was as it were taken up from amongst men into heaven: the second containeth an history of the same church unto the victory perfected. And these two members are briefly, though distinctly, propounded in this chapter, but are both of them more at large discoursed after in due order. For we understand the state of the church confiding, out of chapters 12 and 13, and of the same growing out of afflictions, out of the 14, 15, and 16 chapters. Neither did S. John at unawares join together the history of these two times in this chapter, because here is spoken of prophesie, which all confesse to be but unjust and immutable in the church, and which Christ commanded to be continual. The history of the former time reacheth unto the 14 verse: the latter is set down in the rest of this chapter. In the former are shewed these things, the calling of the servants of God in 4 verses: the conflicts which the faithful must undergo in their calling for Christ and his church, thence unto the 10 verse, and their resurrection, & receiving up into heaven unto the fourteenth verse. In the calling of the servants of God are mentioned two things: the begetting and sealing of the church in two verses, and the education thereof in two verses. The begetting of the church is here commended unto S. John by sign, and by speech: the sign is a measuring rod, and the speech a commandment to measure the temple of God, that is, to reduce the same unto a new form: because the Gentiles are already entered into the temple of Jerusalem, and shall shortly defile and overthrow the same utterly.

2 Either that of Jerusalem, which was a figure of the church of Christ, or that heavenly exemplar, whereof verse 19, but the first liketh me better, and the things following do all agree therunto. The sense thereof is, Thou shalt see all things in Gods house, almost from the passion of Christ, to be disordered: and that not only the city of Jerusalem, but also the court of the temple is trampled underfoot of the nations, and of profane men whether Iews or strangers: and that only the temple, that is, the body of the temple, with the altar, and a small company of good men which truly worship God, do now remain, whom God doth sanctifie and confirm by his presence. Measure therefore this, even this true church, or rather the true type of the true church, omitting the rest, and so described all things from me, that the true church of Christ may be as it were a very little center, and the church of antichrist as the circle of the center every way in length & breadth compassing about the same, that by way of prophesie thou mayest so declare openly, that the state of the temple of God, and the faithful which worship him, that is, of the church, is much more freight then the church of antichrist. 3 As if he would say, It belongeth nothing unto thee, to judge those which are without. 4 Corinth. 5, 12. which innumerable: look unto those of the household only, or unto the house of the living God. a He speaketh of the outer court which was called the peoples court, because all might come into that. b That is, counted to be cast out, which in measuring is refused as profane. 5 To profane persons, wicked and unbelievers, adversaries unto the church. 6 To profane persons, wicked and unbelievers, adversaries unto the church. 7 Ora thousand two hundred and threescore dayes, as is said in the next verse, that is, a thousand two hundred and threescore yeares, a day for a year, as often in Ezechiel and Daniel, which things noted before 2, 10. The beginning of these thousand two hundred and threescore yeares, we account from the passion of Christ, whereby (the partition wall being broken down) we were made, of two, one, Ephel. 2, 14. I say, one flock, under one shepherd, Iohn 10, 16. and the end of these yeares precisely falleth into the pope dome of Boniface the eighth, who a little before the end of the year of Christ, a thousand two hundred ninety four, entred the pope dome of Rome in the feast of Saint Lucie (as Bergomensis sayeth) having put in prison his predecessor Celestinus, whom by fraud, under colour of oracle he deceived: for which cause that was well said of him, Intravit ut vulpes, regnavit ut leo, mortuus est ut canis: That is, He entred like a fox, reigned like a lion, and died like a dog. For if from a thousand two hundred ninety four yeares, thou shalt take the age of Christ, which he lived on the earth, thou shalt finde there remaineth just one thousand two hundred and threescore yeares, which are mentioned in this place and many others. 8 I had rather translate it illud than illam, the temple, then the cite: for God saith, I will give thee temple, and commit it unto my two witnesses, that is, unto the ministers of the word, who are few in deed, weak and contemptible: but yet two, that is, of such a number as one of them may help another, and one confirm the testimonie of another unto all men, that from the mouth of two or three witnesses every word may be made good amongst men, 2 Corinth. 13, 1. 4 Or, I will give unto my two witnesses that they may prophesie. 9 They shall exercise their office enjoyed by me, by the space of those thousand two hundred and threescore yeares, in the midst of afflictions, though never to lamentable, which is figuratively shewed by the mourning garment. * Zech. 4, 3, 11, 14. 10 This is the ordinary and perpetual instruments of spiritual grace, peace, and light in my church, which God by his only power preserved in this temple. 11 The power and efficacy of the holy ministry, and which is truly evangelicall, is declared both in earth and in heaven, protecting the administrators thereof, and destroying the enemies, in this verse. virtue indeed divine, most mightily shewing it self forth in heaven, earth, and the sea, verse 6, as it is described, 2 Corin. 10, 4: according to the promise of Christ, Mark 16, 17. And this is the second place (as I said before) of the combats which the servants of God must needs undergo in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things, to overcome, in these two verses: to be overcome and killed, verse 7. After the slaughter, follow these things, that the carcases of the godly are laid abroad, verse 8, being unburied, are made a matter of scorn, together of cursing and bitter execrations, verse 9, and that therefore gratulations are publicly and privately made, verse 10.

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23 Yer could they not hinder the secret ones of the Lord (as the Psalmist called them, Psa. 83. 4.) but they that went on forward in his work.

24 Bergomen's faith, in the year of our Lord, 1201, this year a blasing starre foretelling great calamity to come, appeared in heaven: in which year upon the feast of S. Andrew, so great an earthquake arose, as never before: which also continuing by times, for many dayes, overthrow many stately houses. This faith he of the year next following the Jubil: which S. Iohn to many ages before, expressed word for word.

† Gr. names of men.

25 They were in deed broken with present astonishment of minde, but did not earnestly repent as they ought to have done.

e Glorified God by confessing his name.

26 He passeth unto the second history, which is the second part of this chapter. S. Iohn calleth these the second and third woes, having respect unto chap. 9. 12.

27 Of whose founding the

trumpet, Christ expressly foretold, chap. 10. 7. and this is the second part of this chapter, containing a generall historie of the Christian church, from the time of Boniface 8. unto the consummation of the victorie declared by voice from heaven. In this historie there are three branches, a preparation by the found of the angels trumpet: a narration by the voices of heavenly angels and elders, and a confirmation by figure.

28 The narration hath two parts: an acclamation of the heavenly creatures in this verse, and both an adoration by all the elders, verse 16. and also a most ample thanksgiving, verse 17, 18. The fence of the acclamation is, Now the Lord is entered on his kingdom, and hath restored his church, in which most mightily recovered from the profanation of the Gentiles, he may glorifie himself, namely, that, which the Lord ordained, when first he ordained his church, that the faith of the Saints doth now behold as accomplished. 29 As before, 7. 11. This giving of thanks is altogether of the same content with the words going before. 30 A speech of the Hebrew language, as much to say, as Gentiles being angry, thine inflamed wrath came upon them, and shewed it self from heaven, occasioned by their anger and furie. † Or, corrupt. 31 This is the confirmation of the next prophetic before going, by signes exhibited in heaven and that of two sorts, whereof some are visible, as the passing away of the heaven, the opening of the temple, the ark of the covenant appearing in the temple, and testifying the glorious presence of God, and the lightnings: others apprehended by ear and such dull fence, which bear witness in heaven and earth to the truth of the judgements of God.

CHAP. XII.

1 A woman clothed with the sunne travaileth. 4 The great red dragon standeth before her, ready to devour her childe: 6 when she was delivered she fleeth into the wilderness: 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down into the earth, persecuteth the woman.

† Hitherto hath been the generall prophetic, comprehended in two parts, as I shewed upon chap. 11. Now shall be declared the first part of this prophetic, in this and the next chapter, and the latter part in the 14, 15 and 16 chap. Unto the first part, which is of the conflicting or militant church, belong two things. The beginning and the progresse of the same in conflicts and Christian combats. Of which two, the beginning or up-spring of the church is described in this chapter, and the progresse thereof in the chapter following. The beginning of the Christian church we define to be from the first moment of the conception of Christ, untill that time wherein this church was as it were weaned and taken away from the breast or milk of her mother: which is the time when the church of the Jews with their city and temple was overthrow by the judgement of God: So we have in this chapter the story of 69 yeares and upwards. The parts of this chapter are three. The first, is the historie of the conception and bearing in womb, in 4 verses. The second, an historie of the birth from the 5 verse unto the 12. The third is, of the woman that had brought forth, unto the end of the chap. And these severall parts have every one their conflicts. Therefore in that first part are two things contained, one, the conception and bearing in wombe in two verses and another of the laying in wait of the dragon against that should be brought forth, in the next two verses. In the first point are these things, the description of the mother, verse 1. and the dolours of child-birth, verse 2, all shewed unto Iohn from heaven. † Or, signe. 2 A type of the true holy church which then was in the nation of the Jews. This church (as is the state of the holy church Catholique) did in it self shine about with glory given of God, trode under feet mutable and changeable nesse, and possessed the kingdom of heaven as the heire thereof.

And there appeared a great & wonder in heaven, a woman clothed with the sunne,

they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same houre was there a great earth-quake, and the tenth part of the city fell, & in the earth-quake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second wo is past, and behold, the third wo cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdomes of this world are become the kingdomes of our Lord, and of his Christ, and he shall reigne for ever and ever.

16 And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which & destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

and the moon under her feet, and upon her head a crown of twelve starres:

2 And she being with childe, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the starres of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her childe as soon as it was born.

5 And she brought forth a man-childe, who was to rule all nations with a rod of iron: and her childe was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore dayes.

7 And there was warre in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels:

8 And prevailed not, neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lambe, and by the word of their testimony, and they loved not their lives unto the death.

shine in heaven, he is sayed to be thrust down out of heaven, and to pervers: for if it were possible he would pervers even the elect, Matt. 24. 24. and partly, to the elect members of the holy Catholike church in the second part of this verse. Many therefore of the members of his visible church (saith S. Iohn) he overthrow and triumphed upon them. 8 He withstood that elect church of the Jews which was now ready to bring forth the Christian church, and watched for that the should bring forth. For the whole church, and whole body is compared unto a woman: and a part of the church unto that which is brought forth, as we have noted at large upon Can. 7. 6. 9 Christ mysticall (as they call him) that is, the whole church, consisteth of the person of Christ as the head, and of the body united therunto by the spirit, so is the name of Christ taken, 1 Cor. 12. 12. 10 The second history of this church delivered of childe: in which first the consideration of the child born, and of the mother is described in two verses: secondly, the battel of the dragon against the young childe, and the victory obtained against him in 3 verses following: last of all is sung a song of victory, unto the 12 ver. Now S. Iohn in consideration of the childe born, noteth two things: for he describeth him, and his station or place in this verse. 11 That is, Christ the head of the church joyned with his church (the beginning, root, and foundation whereof is the same Christ) indowed with kingly power, and taken up into heaven out of the jaws of Satan (who as a serpent did bite him upon the crosse) that sitting upon the celestial throne, he might reigne over all. 12 The church of Christ which was of the Jews, after his assumption into heaven, hid it self in the world as in a wilderness, trusting in the only defence of God, as witnesseth S. Luke in the Acts of the apostles. 13 Namely, the apostles and servants of God ordained to feed with the word of life, the church collected both of the Jews and Gentiles, unless that any man will take the word *alacetur* impersonally, after the use of the Hebrews, in stead of *alacetur*: but I like the first better. For he hath respect unto those two prophets, of whom cha. 11. 3. as for the meaning of the 1260 dayes, look the same place. 14 Christ is the prince of angels, and the head of the church, who beareth that yron rod, ver. 5. See the notes upon Daniel, chap. 12. 1. In this verse a description of the battel, and of the victory in the 2 verses following. The Psalmist had respect unto this battel, Psa. 68. 19. and Paul, Eph. 4. 8. and Col. 2. 15. 15 The description of the victory, by denying of one thing in this verse, and by affirming the contrary in the next ver. As that Satan gained nothing in heaven, but was by the power of God thrown down into the world whereof he is the prince, Christ himself and his elect members standing still by the throne of God. A they were cast out so, that they were never seen any more in heaven. 16 The song of victory or triumph, containing, first, a proposition of the glorie of God and of Christ shewed in that victory: Secondly, it containeth a reason of the same proposition, taken from the effects, as that the enemy is overcome in battel, in this verse, and that the godly are made conquerours and more then conquerours, Rom. 8. 37) verse 11. Thirdly, a conclusion wherein is an exhortation unto the angels, and to the saints, and unto the world, a prophetic of great misery, and of destruction procured by the devil against mankind, lest himself should shortly be miserable alone, verse 12. b He is said in the Hebrew tongue, to love his life, that effecteth nothing more precious then his life: and on the other side, he is said not to love his life, who doth not hazard it, wherefor need requireth.

3 For this is the barren woman that brought forth, of which Esa. 45. 1. and Gal. 4. 27. is cried out for good cause, and was torment at that time, when in the judgement of all the seemed near unto death, and in manner ready to give up the ghost, by reason of her weaknesse and poverie.

† Or, signe.

4 This is, the devil or Satan (as is called, ver. 9) mightily angry, and full of wrath.

5 Thereby to withstand those seven churches (spoken of, that is, the Catholick church, and that with kingly magnificence signified by the crowns set upon his heads, as if the same with-out countenance belonged unto him by the proper right: as also he boasted unto Christ, Matth. 4. 9. see after upon chap. 13. 1.

6 More then are the bones of the Lambe, or then the churches are: so well furnished, doth the tyrant brag himself to be unto all manner of mischief.

7 After the description of Satan, followeth this action, that is, his battel offered unto the church, partly, to that which is visible, wherein the wheat is mingled with the chaff, and the good with that which is evil: a good part thereof though in appearance it shined as the sun.

-6 17:7 14 12:7

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12 Therefore rejoyce, ye heavens, and ye that dwell in them; wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when¹⁷ the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14¹⁸ And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place: where she is nourished for¹⁹ a time, and times, and half a time, from the face of the serpent.

15²⁰ And the serpent cast out of his mouth water as a flood, after the woman: that he might cause her to be carried away of the flood.

16²¹ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17²² And the dragon was wroth with the woman, and went to make warre with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

¹⁷ That is, being strengthened with divine power; and taught by oracle, as: sic scribitur from the mouth of the devil, and from the common destruction of Jerusalem, and went into a solitary city beyond Jordan called Pella, as Eusebius telleth in the 5 chap. of the 3 book of his ecclesiastical history: which place God had commanded her by revelation. ¹⁹ That is, for three years and an half: for the same speech is taken, Dan. 7. 25. This space of time is reckoned in manner from that last, and most grievous rebellion of the Jews, unto the destruction of the city and temple, for their defection or falling away, began in the twelfth year of Nero, before the beginning whereof, many fore-signes and predictions were shewed from heaven, as Iosephus writeth, lib. 7. c. 12. and Hegesippus lib. 5. cap. 44. amongst which this is very memorable: then in the feast of pentecost not onely a great sound and noise was heard in the temple, but also a great voice was heard of many out of the sanctuary, which cried out unto all: Let us depart hence. Now three years and an half after this defection was begun of the Jews, and those wonders happened, the city was taken by force, the temple overthrowen, and the place forsaken of God: and this compass of time St. Iohn noted in this place. ²⁰ That is, he inflamed the Romanes and nations, that they persecuting the Jewish people with cruel armies, might by the same occasion invade the church of Christ, now departed from Jerusalem, and out of Judea. For it is an usual thing in scripture, that the raging tumults of the nations should be compared unto waters. ²¹ That is, there was offered in their place other Jews, unto the Romanes and nations raging against that people, and it came to passe thereby, that the church of God was saved whole from that violence, that most raging flail of persecution, which the dragon vomited out, being altogether spent in the destruction of those other Jews. ²² Being set on fire by this means, he began to be more made, and because he perceived that his purpose against the Christian church of the Jewish remnant was come to nought, he resolved to fall upon her seed: that is, the church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said upon the thirteenth verse, in which the purpose of Satan is shewed, ver. 17. and his attempt, vers 18.

CHAP. XIII.

1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. 11 Another beast cometh up out of the earth: 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.

18 And I stood upon the sand of the sea, and saw a beast rise² up out of the sea, having seven heads, and ten³ horns, and upon his horns ten crowns, and up-

on his heads the⁴ name of blasphemy.

2 And the beast which I saw was⁶ like unto a leopard, and his feet were as⁷ the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3⁸ And I saw one of his heads, as it were twounded to death, and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to make warre with him?

5⁹ And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him¹⁰ to continue forty and two moneths.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make warre with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9¹⁴ If any man have an eare, let him heare.

10 He that leadeth into captivity, shall go into captivity: * He that killeth with the sword,

on his heads the⁴ name of blasphemy.

2 And the beast which I saw was⁶ like unto a leopard, and his feet were as⁷ the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

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10 He that leadeth into captivity, shall go into captivity: * He that killeth with the

Poetria; (the beginning whereof is, *Papa supponimus*. The pope is the wonder of the world) *Nec Deus es, nec homo, sed neuter es inter utrumque*: Thou art not God: neither art thou man, but neither mixt of both: as the glosse witnesseth upon the sixth book: But they were bold to take unto themselves the very name of God: and to accept it given of other: according as a mozt an hundred and twenty years, since there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie papall, a pageant of triumph, and cunningly fixed upon the gate of the city he should enter at, having written upon it this blasphemous verse:

*Oraculo vocis mundi moderaris habenas.
Et merito in terris crederis esse Deus.*

That is,

By oracle of thine own voice, the world thou governeest all, And worthily a god on earth men think and doe thee call.

These and six hundredeth like, who can impute unto that modesty whereby good men of old would have themselves called the servants of the servants of God? Verily either this is a name of blasphemie, or there is none at all. ⁶ Swift as the leopard, easily clasping all things, as the bear doth with his foot, and tearing and devouring all things with the mouth as doth the lion. ⁷ That is, he lent the same unto the beast to use, when he perceived that himself could not escape, but must needs be taken by the hand of the angel, and cast into the bottomlesse pit, Chap. 12. yet did not he abandon the same utterly from himself, but that he might use it as long as he could. ⁸ This is the other place that appertaineth to the description of the beast of Rome: that besides that natural dignity, and amplitude of the Romane empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounde, as it were, unto death, and was healed again, as from heaven in the sight of all men. This head was Nero the emperor, in whom the race of the Caesars fell from the imperiall dignitie, and the government of the common- weal was translated unto others: in whose hands the empire was so cured and recovered unto health, as it seemed unto all so much the more deeply rooted and growed fast, then ever before. And hence followed those effects, which are next spoken of: First an admiration of certain power, as it were, sacred and divine, sustaining the empire and govern it: Secondly, the obedience and submission of the whole earth, in this verse. Thirdly, the adoration of the dragon, and most wicked worshipping of devils, confirmed by the Romane emperours: Lastly, the adoration of the beast himself, which grew into fo great estimation, as that both the name and worship of a god was given unto him, verse the fourth. Now there were two causes which brought in the mindes of men this religion: the shew of excellencie, which bringeth with it reverence: and the shew of power invincible, which bringeth fear. Who is like (say they) unto the beast? Who shall be able to fight with him? ⁹ Gr. *lam*. The second member containing an historie of the acts of the beast, as I said verse 2. The historie of them is concluded in two points: the beginning, and the manner of them. The beginning as the gift of the dragon, who put and inspired into the beast both his impiety against God, and his inhumanitie and injustice against all men, especially against the godly, and those that were of the household of faith, verse the fifth. The manner of the acts, or actions done, is of two sorts, both impious in minde, and blasphemous in speech against God, his church, and the godly, verse the sixth: and also most cruel and injurious in deeds, even such as were done of most raging enemies, and of most insolent and proud conquerours, verse the seventh. ¹⁰ Namely, his actions, and manner of dealing. As concerning those two and forty moneths, I have spoken of them before in the 12 chapter, and second verse. ⁴ Or, *make warre*. ¹¹ That is, the holy church, the true house of the living God. ¹² That is, the godly in severall who hid their selves from his cruelty. For this bloody beast surcharged those holy souls most fallily with innumerable accusations for the name of Christ, as we reade in Iustine martyr, Tertullianus, Arnobius, Minutius, Eusebius, Augustine, and others: which examples the latter times followed most diligently in detroying the flock of Christ: and we in our own memory have found by experience, to our incredible grief. Concerning heaven, see in the 11 chapter and in the 12 verse. ¹³ That is, such as are not from everlasting, elected in Christ Iesus. For this is that Lamb slain, of which chap. 5. vers 6. These words I do with Aretas distinguish in this manner: Whose names are not written from the laying of the foundation of the world, in the book of life of the Lamb slain. And this distinction is confirmed by a like place hereafter, chap. 17. 8. ¹⁴ The conclusion of this speech of the first beast, consisting of two parts: An exhortation to attentive audience, in this verse: and a foretelling which partly containeth threatenings against the wicked, and partly comforts for those which in patience and faith shall wait for that glorious coming of our Lord and Saviour Christ, verse the tenth. * Math. 26. 52.

sword,

¹⁷ The third part of a history of the woman delivered, consisting of two members, the present barrel of Satan, against the church of the Jerusalem, in four verses: and the barrel intended against the seed thereof, that is, against the church of the gentiles, which is called holy, by reason of the gospel of Christ, in the two last verses.

¹⁸ That is, being strengthened with divine power; and taught by oracle, as: sic scribitur from the mouth of the devil, and from the common destruction of Jerusalem, and went into a solitary city beyond Jordan called Pella, as Eusebius telleth in the 5 chap. of the 3 book of his ecclesiastical history: which place God had commanded her by revelation.

¹⁹ That is, for three years and an half: for the same speech is taken, Dan. 7. 25. This space of time is reckoned in manner from that last, and most grievous rebellion of the Jews, unto the destruction of the city and temple, for their defection or falling away, began in the twelfth year of Nero, before the beginning whereof, many fore-signes and predictions were shewed from heaven, as Iosephus writeth, lib. 7. c. 12. and Hegesippus lib. 5. cap. 44. amongst which this is very memorable: then in the feast of pentecost not onely a great sound and noise was heard in the temple, but also a great voice was heard of many out of the sanctuary, which cried out unto all: Let us depart hence. Now three years and an half after this defection was begun of the Jews, and those wonders happened, the city was taken by force, the temple overthrowen, and the place forsaken of God: and this compass of time St. Iohn noted in this place.

²⁰ That is, he inflamed the Romanes and nations, that they persecuting the Jewish people with cruel armies, might by the same occasion invade the church of Christ, now departed from Jerusalem, and out of Judea. For it is an usual thing in scripture, that the raging tumults of the nations should be compared unto waters.

²¹ That is, there was offered in their place other Jews, unto the Romanes and nations raging against that people, and it came to passe thereby, that the church of God was saved whole from that violence, that most raging flail of persecution, which the dragon vomited out, being altogether spent in the destruction of those other Jews.

²² Being set on fire by this means, he began to be more made, and because he perceived that his purpose against the Christian church of the Jewish remnant was come to nought, he resolved to fall upon her seed: that is, the church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said upon the thirteenth verse, in which the purpose of Satan is shewed, ver. 17. and his attempt, vers 18.

²³ This is, a most mightie tempest that he roused up on the whole world (whose prince he is) to raise the floods, and provoke the nations, that they might with their furious billows tossie up and down, drive here and there, and finally, destroy the church of Christ with the holy members of the same. But the providence of God directed his attempt, that he might favour the church of the Gentiles, yet tender, and as it were green. The rest of this story of the dragon is excellently prosecuted by the apostle St. Iohn hereafter in the 20 chapter. For here the dragon endeavouring to do mischief, was by God cast into prison.

¹ The apostle having declared the springing up of the Christian church, and the estate of the church from which ours taketh her beginning, doth now passe unto the story of the progresse thereof, as I shewed in the entrance of the former chapter. And this history of the progresse of the church & the battels thereof, is set down in this chapter, but distinctly in two parts: one is of the civil Romane empire, unto ver. 10. Another of the body ecclesiasticall or prophetical, thence unto the end of the chapter. In the former part are shewed these things. First, the state of that empire, in 4 verses: then the acts thereof in 3 verses: after the effect, which is exceeding great glory, ver. 8. And last of all is commended the use, and the instruction of the godly against the evils that shall come from the same, ver. 9. 10. The history of the state, containeth a most ample description of the beast, first entrance, ver. 1. 2. and then restored after hurt, ver. 3. 4.

² On the sand whereon stood the devil practising new temptations against the church, in the ver. next before going: what time the empire of Rome was enlarget by domesticall dissensions, and was mightily tossed, having ever and anon new heads, and new emperours. See in the 17 chap. and ver. 8. ³ Having the same instruments of power, providence, and most expert government which the dragon is said to have had, in the 12 chapter and the third verse. ⁴ We reade in the twelfth chapter and 3 verse, that the dragon had 7 crowns set upon 7 heads, because the chief avoucheth himself to be proper lord and prince of the world, but this beast is said to have ten crowns set upon severall, not heads but horns: because the beast is beholder for all unto the dragon, ver. 2. and doeth not otherwise reigne, then by law of subjection given by him, namely, that he employ his horns against the church of God. The speech is taken from the ancient custome and form of dealing in such case: by which they that were absolute kings did wear the diademe upon their heads: but their vassals, and such as reigned by grace from them, wore the same upon their hoods: for so they might commodiously lay down their diademes when they came into the presence of their sovereigns: as also their elders are said when they adored God which sat upon the throne, to have cast down their crowns before him, chap. 4. ver. 10.

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15 The second member of the union, concerning the ecclesiastical dominion, which in Rome succeeded that which was political, and is in the power of the corporation of false prophets, and of the forgers of false doctrine. Wherefore the same beast, and the same body, or corporation is called by S. Iohn by the name of false prophet, Chap. 16. vers. 13. and 19. vers. 20. The form of this beast is first described in this verse, then his acts in the verses following; and the whole speech is concluded in the last verse. This beast is by his breed, a son of the earth (as they say) obscurely born, and by little and a little creeping up out of his abject state.

16 That is, in shew he resembled the Lambe (for what is a more milde or more humble, than to be the servant of the servants of God?) but in deed he played the part of the dragon, and of the wolf. Matr. 7. 15. For even Satan changed himself into an angel of light. 2 Cor. 11. 14. & what should his honest disciples and servants do? 17 The historie of the acts of this beast containeth in sum three things, hypocritic, the wretchedness of miracles, and tyrannie: of which the first is noted in this verse, the second in the verses following, the third in the sixteenth and seventeenth verses. His hypocritic is most full of leasing, whereby he abuseth both the former beast and the whole world: in that albeit he hath by his cunning, and as it were by force, made of the former beast a most miserable *καλίστος*, or anatomic, usurped all his authority unto himself, and most impudently exerciseth the same in the sight and view of him: yet he carrieth himself so, as if he honoured him with most high honour, and did in very good truth cause him to be revered of all men. 18 For unto this beast of Rome, which of a civil empire is made an ecclesiastical hierarchy, are given divine honours, & divine authority so farre, as he is believed to be above the scriptures, which the glosse upon the decretals declareth by this devilish verse.

Articulos soluit, synodumque facit generalem.

That is,

He changeth the articles of faith, and giveth authority to generall councils.

Which is spoken of the papall power. So the beast is by birth, foundation, seat, and finally substance, one: onely the pope hath altered the form and manner thereof, being himself the head both of that tyrannical empire, and also of the false prophets: for the empire hath he taken unto himself, and thereunto hath added this cunning device. Now these words, whose deadly wound was cured, are put here for distinction sake, as also some times afterward: that even at that time the godly readers of this prophetic, might by this signe be brought to see the things as present: as if it were said, that they might adore this very empire that now is, whose head we have seen in our own memory to have been cut off, and to be cured again. 19 The second point of the things done by the beast, is the credit of great wonders or miracles, and pertaining to the strengthening of this impietie: of which signes some were given from above, as it is said, that fire was sent down from heaven by false prophecy, in his verse. Others were shewed here below in the sight of the beast, to establish idolatry, and deceive souls: which part Saint Iohn setteth forth, beginning (as they say) at that which is last, in this manner: First, the effect is declared in these words. He deceiveth the inhabitants of the earth. Secondly, the common manner of working, in two sorts, one of miracles: For the signes which were given him to do in the presence of the beast: the other of the words added to the signes, and teaching the idolatry by those signes, saying unto the inhabitants of the earth, that they should make an image unto the beast, which, &c. Truly, a special manner is declared: That it is given unto him to put life unto the image of the beast: and that such a kinde of quickening, that the same both speaketh by answer unto those that ask counsel of it, and also pronounceth death against all those that do not obey nor worship it: all which things oftentimes by false miracles through the procurement & inspiration of the devil, have been effected and wrought in images. The histories of the papalls are full of examples of such miracles, the most of them fained, many also done by the devil in images, as of old in the Serpent, Genesis the third chapter, and the first verse. By which examples is confirmed not the authority of the beast, but the truth of God and these prophecies. 20 That is, images, by enalage or change of the number: for the worship of them ever since the second council of Nice, hath been ordained in the church by publick credite and authority, contrary to the law of God. 21 In the Greek the word is of the Dative case, as much to say, as unto the worship, honour and obeying of the beast, for by this maintenance of images, this pseudo propheticall beast doeth mightily profit the beast of Rome, of whom long ago he received them. Wherefore the same is hereafter very fitly called the image of the beast, for that images have their beginning from the beast, and have their form or manner from the will of the beast, and have their end and use fixed in the profit and commoditie of the beast.

22 And of this miracle of the images of the beast, (that is, which the beast hath ordained to establish idolatry) which miraculously speak, and give judgement, or rather marvelously, by the fraud of the false prophets, the papists books are full fraughted. 1 Gr. b. cath. 23 To give life, as Iannes and Iambres imitated the wonders that Moses wrought. 24 The third place, is a most wicked and most insolent tyrannie, as was said before, usurped over the persons of men, in this verse: and over their goods and actions, in the next verse. For he is said both to bring upon all persons a tyrannous servitude, so that as bondslaves they might serve the beast: and also to exercise over all their goods and actions, a pedler-like abuse, of indulgences and dispensations (as they term them) amongst their friends, and against others, to use most violent interdictions, and to shoot out curlings, even in natural and civil, private and publick contracts, wherein all good faith ought to have place. 1 Gr. to give.

24 That is, their crime, by which in the Sacrament (as they call it) of confirmation, they make serve unto themselves, the persons and doings of men, signing them in their forehead and hands, and as for the signe left by Christ (Of which chapter 7. 3.) and the holy sacrament of baptism they make as void. For whom Christ hath joynted unto himself by baptism, this beast maketh challenge unto them by his grasie, or crime, which he doubteth not to preferre before baptism, both in authority and in efficacy. b The mark of the name of the beast.

sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lambe, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men,

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

16 And he causeth all, both small and great, rich and poore, free and bound, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred threescore and six.

sanctus, &c. of these matters.

26 Here the false prophets do require three things, which are set down in the order of their greatnesse, a character, a name, and the number of the name. The meaning is, that man that hath not their first anointing, and clerical tonsure or shaving: secondly, holy orders, by receiving whereof is communicated the name of the beast: or finally, hath not attained that high degree of pontifical knowledge and of the law (as they call it) Canonically, and hath not as it were made up in account and call the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse. 27 That is, in this number of the beast consisteth that popish wisdom, which unto them seemeth the greatest of all others. In these words Saint Iohn expoundeth that saying, which went before of the number of the beast, what is hath above his mark or cognofiance and his name. These things, saith Saint Iohn, the mark and the name of the beast do easily happen unto any man, but to have the number of the beast, is wisdom: that is, onely the wise and such as have understanding, can come by that number: for they must be most illuminate doctours that attain thereto, as the words following do declare.

28 How great and of what denomination this number of the beast is, by the which the beast accounteth his wisdom, Saint Iohn declareth in these words, Doest thou demand how great it is? It is so great that it occupieth the whole man: he is always learning, and never cometh to the knowledge thereof: he must be a man indeed that doeth attain unto it. Askest thou of what denomination it is? verily it standeth of six throughout, and perfectly riseth of all the parts thereof in their severall denominations (as they term them): it standeth of six by unities, tens, hundreds, &c. so as there is no one part in the learning and order pontifical, which is not either referred unto the head, and as it were, the top thereof, or contained in the same: so fitly doe all things in this hierarchy agree one with another, and with their head. Therefore that cruel beast Boniface the eighth doeth commend by the number of six those decretals which he perfected, in the proeme of the first book. Which book (saith he) being to be added to five other books of the same volume of decretals, we thought good to name Sextum, the six: that the same volume by addition thereof containeth a senarie, or the number of six books (which is a number perfect) may yeld a perfect form of managing all things, and perfect discipline of behaviour. Here therefore is the number of the beast, who powreth from himself all his parts, and bringeth them all back again unto himself by his discipline in most wise and cunning manner. If any man desire more of this, let him read the glosse upon that place. I am not ignorant that other interpretations are brought upon this place: but I thought it my due tie, with the good favour of all, and without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed unto me neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common fort of interpreters do take it. For this number of the beast teacheth, giveth out, imprimeth, as a public mark of such as be his, and esteemeth that mark above all others, as the mark of those whom he loveth best. Now those other expositions seem rather to be farre removed from this propertie and condition of that number: whether you respect the name Latinus, or Titan, or any other. For these the beast doth not teach, nor give forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: he approveth not these, but reproveth them: and teacheth them that think so of this number, with an hatred greater then that of *Parimur*.

CHAP. XIII.

1 The Lambe standing on mount Sion with his company: 6 an angel preacheth the gospel. 8 The fall of Babylon. 15 The harvege of the world, and putting in of the sickle. 20 The vintage and wine-press of the wrath of God.

And I looked, and lo, a Lambe stood on the mount Sion, and with him an hundred fourty and foure thousand, having his Fathers name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the foure beasts, and the elders, and no man could learn that song, but the hundred and fourty and foure thousand, which were redeemed from the earth.

4 These are they which were not defiled with women: for they are virgins: these are they which follow the Lambe whithersoever

mighty manner, whilst he overthroweth Antichrist with the spirit of his mouth, in the rest of this chapter, and in the two following. Unto the description of the Lambe, are propounded three things, his situation, place and attendance: for the rest are expounded in the former visions, especially upon the fifth chapter. 2 As ready girt to do his office (as Acts 7. 56.) in the midst of the church, which aforetime mount Sion did prefigure.

3 The retinue of the Lambe is described first by divine mark (as before 7. 2.) in this verse. Then by divine occupation, in that all and every one in his retinue most vehemently and sweetly (verse 2.) do glorifie the Lambe with a special song before God and his elect angels: which song flesh and blood cannot hear, nor understand, ver. 3. Lastly, by their deeds done before, and their sanctification in that they were virgins pure from spiritual and bodily fornication, that is, from impietie and unrighteousnesse, that they followed the Lambe as a guide unto all goodnesse, and cleaved unto him: that they are holy unto him, as of grace redeemed by him: that in truth and simplicitie of Christ they have exercised all these things, sanctimonie of life, the direction of the Lambe, a thankfull remembrance of redemption by him: finally (to conclude in a word) that they are blamelesse before the Lord, ver. 4. 5.

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he goeth: these † were redeemed from among men, being the first-fruits unto God, and to the Lambe.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel lie in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7 Saying with a loud voice, Fear God, and give glory to him; for the houre of his judgement is come: * and worship him that made heaven and earth, and the sea and the fountains of waters.

8 And there followed another angel, saying, * Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them saying with a loud voice, 7 If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lambe:

11 And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, † from henceforth, yea, faith the Spirit, that they may rest from their labours, and their works do follow them.

14 And I looked, and behold, a white

cloud, and upon the cloud one sat, like unto the Sonne of man, † having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, * Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is † ripe.

16 And he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was troden without the city, † and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

speech is hyperbolical or excessive, to signifie the greatnesse of the slaughter. And these be those pleasant fruits forsooke, of the contempt of Christ, and desiring of Antichrist rather then him, which the miserable, mad, and blinde world doth at this time reap.

CHAPTER. XV.

1 The seven angels with the seven last plagues. 3 The son of them that overcome the beast. 7 The seven viols full of the wrath of God.

And I saw another signe in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glasse, mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, † stand on the sea of glasse, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lambe, saying, Great and marvellous are thy works, Lord God Almighty, * just and true are thy wayes, thou King of saints.

4 Wo shall not fear thee, O Lord, and glorifie thy name? for thou onely art holy: for all nations shall come and worship before thee, for thy judgements are made manifest.

parts of the narration: one, the confession of the Saints, gloryfying God, when they saw the preparation of the judgements of God unto the 4. verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his judgements, in foure other verses.

4 This part of the vision alludeth unto that sea, or large vessel of brasse, in which the priests washed themselves in the entrance of the temple: for in the entrance of the heavenly temple (as it is called ver. 5.) is said to have been a sea of glasse, most lightfome and clear, unto the commoditie of choise mixt with fire, that is, as containing the treasury of the judgements of God, which he bringeth forth and dispense according to his own pleasure: for out of the former, the priests were cleansed of old: and out of this the ungodly are destroyed now, chap. 4. 6. 5 That is, the godly martyrs of Christ, who shall not give place even in miracles unto that beast: of these see before, chap. 13. 17. and 14. 9. 10.

6 Gloryfying God, from the particular observation of the weapons and instruments of Gods wrath, shewing in the sea of glasse. 7 That song of triumph, which is Exod. 15. 2. a So is Moses called for honours sake, as it is set forth, Deut. 34. 10. 8 This song hath two parts: one a confession, both particular, in this verse, and generally, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kinde is eternal in itself, and most present unto the godly, in that God is both holy, and alone God: another kinde is future, and to come, in that the elect taken out of the Gentiles (that is, out of the wicked ones and unbelieving: as chap. 11. 2.) were to be brought unto the same state of happinesse, by the magnificence of the judgement of God in the next verse. * Psal. 145. 17. b Thy doings. * Jer. 10. 7.

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11 As one that shall reigne from God, and occupie the place of Christ in this miserable execution.

12 That is, a most fit and commodious instrument of execution, destroying all by hewing and thrusting through: for who may stand against God?

13 Christ giveth a commendement in this verse, and the angel executeth it in the next verse.

14 Joel 3. 13.

15 Or, dried.

16 The other type (as I said ver. 14.) is the vintage: the manner whereof is one with that which went before if thou except this, that the grape gathering is more exact in seeking out every thing then is the harvest labour.

17 This is therefore a more grievous judgement, both because it succeedeth the other, and because it is understood to be executed with great diligence.

18 That is, it overflowed very deep, and very farre and wide: the speech is hyperbolical or excessive, to signifie the greatnesse of the slaughter. And these be those pleasant fruits forsooke, of the contempt of Christ, and desiring of Antichrist rather then him, which the miserable, mad, and blinde world doth at this time reap.

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4 The other part (as I said on the first verse) is of the acts of the Lambe, the manner whereof is delivered in two sorts, of his speech and of his facts. His speeches are set forth unto the 13. verse of this chap. 1. and his facts unto the 16. chap. In the speech of the Lambe, which is the word of the gospel, a e taught in this place these things: The service of the godly, confuting inwardly of reverence towards God, and outwardly of the gloryfying of him: the visible signe of which is adoration. ver. 7. The overthrowing of wicked Babylon. ver. 8. and the fall of every one of the ungodly which worship the beast. ver. 9. 10. 11. Finally, the state of the holy servants of God, both present. ver. 11. and to come, most blessed, according to the promise of God. ver. 13.

5 This angel is a type or figure of the good and faithful servants of God, whom God especially from that time of Boniface the sixth raised up to the publishing of the gospel of Christ, both by preaching and by writing. So God first neare unto the time of the time Boniface used Peter of Corsica an Italian: after Anolin de villa nova, a Frenchman, then Occam, Dante, Paracelsus, after that, Johannes de

rupe ca. a Franciscane: after again, John Wickliffe an Englishman, and so continually one or another unto the restoring of the truth, and enlarging of his church. 6 That is, Babylon is destroyed by the sentence and judgment of God: the execution whereof S. Iohn describeth, Chap. 18. And this voice of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsel and manifest malice oppugned the light of the gospel offered from God. * Psal. 146. 5. 6. Acts 14. 15. * Isa. 21. 9. Jer. 51. 8. Chap. 18. 2. a Of her fornication, whereby God was provoked to wrath. 7 That is, shall not worship God alone, but shall transference his divine honour unto this beast, whether he doe it with his heart, or counterfeiting in shew. For he (saith Christ) that denieth me before men, him will I denie before my Father and his angels, Mat. 10. 32. And this is that voice of the holy ministry, which at this time is very much used of the holy and faithful servants of God. For having now sufficiently found out the publike obstinacie of Babylon, they labour not any longer to thunder out against the same: but to save some particular members by terror (as S. Iude speaketh) and to pluck them out of the publike flame: or els by vehement commiseration of their estate to lead them away, they set before them eternall death, into which they rush unawares, unless in good time they return unto God: but the godly which are of their own flock, they exhort unto patience, obedience, and faith in the Lord Jesus, and charge them to give light by their good example, of good life unto others. 8 The patience, sanctification, and justification by faith: the consequence whereof are, rest, felicitie, and glory eternall in the heavenly fellowship of God and his angels. b That is, for the Lord. c Or, from henceforth faith the Spirit, yea. e By works, is meant the reward which followeth good works. 9 The second part of this chapter, as I said ver. 1. of the acts and doings of Christ, in overthrowing of Antichrist and his church by the Spirit of his divine mouth: seeing that having been called back by word both publicly and privately unto his duty, and admonished of his most certain ruine: he yet censeth not to maintain and protect his own adherents, that they may doe him service: and to afflict the godly with most barbarous persecutions. Of those things which Christ doth, there are 2 kinds: one common or general in the rest of this chap. another particular against that savage & rebellious beast and his worshippers, chap. 15. 16. That common kinde, is the calamity of wars spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in 2 types, of the harvest and vintage. Since the time that the light of the gospel began to shine out, and since prophetic or preaching by the grace of God was raised up again, how horrible wars have been kindled in the world: how much humane flesh hath been thrown to the earth by this divine reaping: how much blood (alas for wo) hath overflowed for these 100 yeares almost: all histories do cry out, and this our age (if ever before) is now in horror by reason of the rage of that sickle which Antichrist calleth forth. In this place is the first type, that is, of the harvest. To declaring his fierceness by his colour, like unto that which is in the white or milk circle of heaven.

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9 The second part of the narration (as was noted ver. 2.) wherein first, the auth. title of the whole argument and matter thereof is figured, by a forerunning type of a temple opened in heaven, as Chap. 11. 19. namely, that all those things are divine and of God, that proceed from thence, in this verse. Secondly, the administrators or executors, come forth out of the temple, ver. 6. Thirdly, they are furnished with instruments of the judgements of God, and weapons fit for the manner of the same judgements, ver. 7. Finally, they are confirmed by testimony of the visible glorie of God, in the last verse. A like testimony whereunto was exhibited of old in the law, Exod. 40. 34. 10 That is, commandments to inflict those seven plagues. Here is the figure called Metonymia. 11 Which was in old time a signe of the king's princely dignity. 12 This girding was a signe of diligence, and the girdle of gold was a signe of sinceritie, and truthfullie in taking in charge the commandments of God. 13 Of these before, Chap. 4. 7. 14 None of those 7 Angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

C H A P. X V I.

2 The angels poure out of their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

And I heard a great voice out of the temple, saying to the seven angels, Go your wayes and poure out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea, and it became as the bloud of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters, and they became bloud.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, & wast, and shalt be, because thou hast judged thus:

6 For they have shed the bloud of saints and prophets, and thou hast given them bloud to drink, for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgements.

8 And the fourth angel poured out his vial upon the sunne, and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darknesse, and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the aire, and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, & lightnings: & there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fiercenesse of his wrath.

20 And every island fled away, and the mountains were not found.

21 That is, that even they which dwell further off, may with more commoditie make haste unto that sacrifice which the Lord hath appointed.

22 That is, every of them bent their whole force, and conspired that by wonders, word and work, they might bring into the same destruction, all kings, princes and potentates of the world, curiously bewitched of them by their spirits, and teachers of the vanity and impurity of the beast that committed fornication with the kings of the earth. And this is a right description of our times. 23 Croking with all importunity, and continually day and night provoking and calling forth to arms, as the trumpets and furies of wars, as is declared in the next verse. 24 That is, the devil, as chap. 11. 5. 25 Whereof chap. 13. 1. 17 That is, of that other beast, of which chap. 13. 11. for so he is called also, chap. 19. 20. and 20. 10. 26 Matt. 24. 43. 27 A parenthesis for admonition, in which God warneth his holy servants, who rest in the expectation of Christ, always to address their minds unto his coming, and to look unto themselves, that they be not shamefully made naked and circumvented of these unclean spirits, and so they be miserably unprepared at the coming of the Lord, so Matt. 24. 29. and 25. 13. 28 Namely, the angel, who holily according to the commandment of God, was to do sacrifice: notwithstanding that those impure spirits doe the same wickedly, as servants, not unto God, but unto the beast that hath seven heads. 29 That is, (to say nothing of other expostions) the mountain itself, or mountain places of Megiddon. Now it is certain by the holy scriptures, that Megiddon is a citie and a terrour in the tribe of Manasse, bordering upon Issachar and Acher, and was made famous by that lamentable overthrow of king Josias, whereof 2 Reg. 22. 30. and 2 Chron. 35. 22. and Zach. 12. 11. In this mountain country God saith by figure, or type, that the kings of the peoples which serve the beast, shall meet together: because the Gentiles did always cast that lamentable overthrow in the teeth of the church of the Jews, unto their great reproch: and therefore were persecuted that that place should be most fortunate unto them (as they speak) and unfortunate unto the godly. But God here pronounceth, that that reproch of the church, and confidence of the ungodly shall by himself be taken away, in the self-same place where the nations persecuted themselves, they should mightily exult and triumph against God and his church. 30 The story of the seventh angel unto the end of the chapter, in which first is shewed by signe and speech, the argument of this plague, in this verse, and then is declared the execution thereof in the verses following. 31 From whence he might move the heaven above, and the earth beneath. 32 That is, from him that sitteth on the throne, by the figure called Metonymia. 33 That is, Babylon is undone, as is shewed verse 19. and in the chapters following. For the first onset (as I might say) of this denunciation, is described in this chapter: and the last containing a perfect victory, is described in those that follow. 34 Now is declared the execution (as is said in verse 27) and the things that shall last come to passe in heaven and in earth before the overthrow of the beast of Babylon: both generally, verse 18, and particularly in the cursed city, and such as have any familiaritie therewith, in the three last verses. 35 The fear or standing place of antichrist. 36 Of all such as cleave unto antichrist, and fight against Christ. 37 That harlot, of whom in the next chapter following. Now this phrase, to come into remembrance, is after the common use of the Hebrew speech, borrowed from men and attributed unto God. 38 Ter. 25. 15. 39 That is, were then no more, or were no more extant. A borrowed Hebrewisme. 40 Appeared not, which the Hebrews utter after this sort, Were not, Gen. 5. 24.

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Ameliorations

6. Mai 49 26. Jere 46 v. Ezek 39 10

The manner of the particular execution, most especially lying in the wrath of God by the original and genuine thereof: the event thereof is the same with that which is Chap. 9, 13. and that which hath been mentioned in this chapter, from the execution of the fourth angel hitherto, that is to say, an insupportable pernicie of the world in the rebellion, and an heart that cannot repent, verse 9 and 11. As it were about the weight of a talent, and a talent was the score pound, that is, six hundred groats, whereby is signified a marvellous and strange weight.

21³⁰ And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

3, 4 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon the mother of all abominations. 9 The interpretation of the seven heads, 12, and the ten horns. 8 The punishment of the whore. 14 The victory of the Lambs.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgement of the great whore, that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns.

4 And the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stone and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

5 And upon her forehead was a name written, MYSTERIE, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not, & shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings, which have received no

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12 The story of the beast hath a triple description of him. The first is a distinction of this beast from all that ever have been at any time; which distinction is contained in this verse. The second is a distinction or a painting out of the beast's things present, by which he might even at that time be known of the godly: and this distinction is according to his heads, verse 12, 13; 14. This beast is that empire of Rome, of which I spake chap. 13, 11, according to the mutations and changes whereof, which then has already happened, the holy Ghost hath distinguished and

set out the same. The apostle distinguisheth this beast from all others in these words: The beast which thou sawest, was, and is not. For so I expound the words of the apostle for the evidence sake, as I will further declare in the notes following. 13 The meaning is, that beast which thou sawest before (chap. 13, 1) and which yet thou hast not seen, was, (as I say) even from Julius Cæsar in respect of beginning, rising up, flourish, glory, dominion, manner and flock, from the house of Julius: and yet is not now the same. If thou look into the house and flock: for the dominion of this family was translated unto another, after the death of Nero from that other unto a third, from a third unto a fourth, and so forth, was varied and altered by innumerable changes. Finally, the empire is one, as it were one beast: but exceedingly varied by kindreds, families, and persons. It was therefore (saith St. Iohn) in the kindred or house of Julius: and now it is not in that kindred, but translated unto another. 14 As if he would say, Alas this same that is, shall shortly not be: but shall ascend out of the deep, or out of the sea (as was said, chap. 13, 1) that is, shall be a new flock from amongst the nations without difference, and shall in the same state go unto destruction, or run and perish: and so shall successively new princes of emperors come and go, arise and fall, the body of the beast remaining still: but tossed with so many and often alterations as no man can but marvel that it is able to stand and hold it out, in so many mutations, verily no empire that ever was tossed with so many changes, and as it were with so many tempests of the sea, ever continued so long.

15 That is, as many as have not learned the providence of God, according to the faith of the saints, shall marvel at these grievous and often changes: when they shall consider the self-same beast, which is the Romane empire, to have been, and not to be, and to be, and still molested with perpetual mutation, and yet in the same to stand and continue. This in mine opinion, is the most simple exposition of this place confirmed by the event of the things themselves. Although the last change also, by which the empire, that before was civil, became ecclesiastical, is not obscurely signified in these words, of which two, the first exercised cruelty upon the bodies of the saints: the other also upon their souls: the first by a tyrannical order and policy, the other under the colour of the law of God, and of religion, and imbrued it self with the blood of the godly.

16 An exhortation, preparing unto audience by the same argument. With that of Christ: He that hath ears to hear, let him hear. Wherefore for mine own part: I had rather read in this place, Let there be here a miracle, &c. So the angel passeth fully unto the second place of this description. Every children know what the seven hills fully cited is, which is so much spoken of, and whereof Virgil thus reporteth, And compasseth seven towers in one wall: that cite it is, that when Iohn wrote these things, had rule over the kings of the earth. It was, and is not, and yet it remaineth to this day, but it is declining unto destruction. 17 This is the painting out of the beast by things present (as I said before) whereby St. Iohn endeavoured to describe the same, that he might be both known of the godly in that age, and be further observed and marked of the posterity afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: one permanent, from the nature it self, the other changeable, by the working of men. The description permanent, is by the seven hills, in this verse, the other that fleeteth, is from the seven kings, verse 10, 11. And here it is worthy to be observed, that one type hath some time two or more applications, as seemeth good to the holy Ghost to expresse, either one thing by divers types, or divers things by one type. So I noted before of the seven spirits, chap. 1, 4. Now this woman that sitteth upon seven hills, is the city of Rome, called in times past of the Grecians, ἑπτάπολις, that is, of seven tops or crests, and of Varro septiceps, that is, of her seven heads (as here) or seven heads, and of others, septemcollis, that is, standing upon seven hills.

18 The beginning of these kings or emperours, is almost the same with the beginning of the church of Christ, which I shewed before, chap. 11, 1. Namely, from the year 25, after the passion of Christ, what time the temple and church of the Jews was overthrown. In which year it came to passe by the providence of God, that that saying, The beast was, and is not, was fulfilled before the destruction of the Jews immediately following, came to passe. That was the year from the building of the city of Rome, 809, from which year St. Iohn both numbred the emperours which hitherto had been, when he wrote these things, and foretelleth of two others next to come: and that with this purpose, that when this particular prediction or foretelling of things to come, should take effect, the truth of all other predictions in the church, might be the more confirmed. Which signe God of old mentioned in the law, Deut. 18, and Ieremie confirmeth, chapter 28, 8.

19 Whose names are these: the first, Servius Sulpitius Galba, who was the seventh emperor of the people of Rome, the second, Marcus Salvius Otho, the third, Aulus Vitellius, the fourth, Titus Flavius Vespasianus, the fifth, Titus Vespasianus his sonne, of his own name. 20 Flavius Domitian, sonne of the first Vespasian. For in the latter end of his dayes, St. Iohn wrote these things, as witnesseth Irenæus, lib. 5. adversus hæreses. 21 Nerva, the empire being now translated from the family of Flavius. This man reigned onely one year, four months, and nine dayes, as the history writers do tell.

22 This is spoken by the figure synecdoche, as much to say, as that head of the beast which was and is not, because it is cut off, and Nerva in so short time extinguished. How many heads there were, so many beasts there seemed to be in one. See the like speech in the third verse of the thirteenth chapter. 23 Nerva Trajanus, who himself in divers respects is called he is the seventh and the eighth. 24 Though in number and order of succession he be the eighth, yet he is reckoned together with one of these heads, because Nerva and he were one head. For this man obtained authority together with Nerva, and was consil with him, when Nerva left his life.

25 Namely, to molest with persecutions the churches of Christ: as the histories do accord, and I have briefly noted, chapter 2, 10. 26 The third, place of this description, as I said verse 8, is a propheticall prediction of things to come, which the beast should do, as in the words following saint Iohn doth not obscurely signifie, saying, Which have not yet received the kingdom, &c. For there is an antichrist or opposition between these kings, and those that went before. And first the persons are described in this verse, then their deeds in the two verses following.

27 This is, arising with their kingdoms out of the Romane beasts: at such times as that politick empire began by the craft of the popes, greatly to fall.

241 kingdome as yet: but receive power as kings
one houre with the beast.

13²⁰ These have one minde, and shall give
their power and strength unto the beast.

14 These shall make warre with the
Lambe, and the Lambe shall overcome them:
for he is Lord of lords, and King of kings, and
they that are with him, are called, and cho-
sen, and faithfull

15³¹ And he saith unto me, The waters
which thou sawest, where the whore sitteth
are peoples, and multitudes, and nations,
and tongues.

16 And the ten³³ horns which thou sawest
upon the beast, these shall hate the whore,
and shall make her desolate, and naked, and
shall eat her flesh, and burn her with fire.

17³¹ For God hath put in their hearts to ful-
fill his will, and to agree, and give their king-
dome unto the beast, untill the words of God
shall be fulfilled.

18 And the woman which thou sawest, is
that¹⁶ great city which reigneth over the
kings of the earth.

²⁹ Namely, with
the second beast,
whom we called
before a false pro-
phet, which be-
came out of
the sea, upon
himself the au-
thority and power
of the first beast,
and caused that
time before his
fall, as was said,
chapter 14, 11, 12.
For when the po-
litical empire of
the west began to
bow downwards,
there arose
those ten kings,
and the second
beast took the op-
portunity offered,
to usurp unto
himself all the
power of the for-
mer beast. These
kings long agoe,
many have num-
bered and defended
to be, as a
great part of the
events plainly
resemble the same
in this usage.

²⁹ That is, by con-
sent, and agree-
ment, that they
may confire with
the beast, and
depend upon his
beck. The storie
is divided into
three parts, counsels, acts, and events. The counsellors some of them consist
in communicating of judgements and elections: and some in communicating of power,
which they are to do to have given unto this beast, in this verse. ³⁰ With Christ and his
church, as the reason for saying do declare, and here are mentioned the facts and events,
which followed for Christ's church, and for the grace of God the Father towards those that
are called, elect, and are his faithful ones in Christ. ³¹ Tim. 6, 15. Chap. 19, 16.

³¹ This is the other member of the enation, as I said verse 7. belonging unto the harlot,
shewed in the vision, verse 3. In this history of the harlot, these three things are distinctly
proposed, 1. what is her magnificency, in this verse, what is her fall, and by whom it shall
happen unto her in the 2. verses following: and lastly, who that harlot is, in the 1. verse. This
place which by order of name should be first, is therefore made the last, because it
was more fit to be joyed with the next chapter. ³² That is, as unconstant and variable
as the waters. Upon this foundation lieth this harlot as queen, a vain person, upon that
which is vain. ³³ The ten kings, as verse 12. The accomplishment of this fact and event
is daily increased in this our age, by the singular providence and most mighty government of
God. Wherefore the facts are propounded in this verse, and the cause of them in the verse
following.

³⁴ A reason rendered from the chief efficient cause, which is the providence
of God, by which alone Saint John by inversion of order affirmeth to have come to passe,
both that the kings should execute upon the harlot that which pleased God, and which he de-
clared in the verse next before going: and also that by one consent and counsel, they should
give their kingdome unto the beast. See. ver. 33, 14. for as these being blinded have before
depended upon the beck of the beast that lifted up the harlot, so it is said, that afterward it
shall come to passe, that they shall turne back, and shall fall away from her, when their hearts
shall be turned unto her by the grace and mercy of God. ³⁵ That is, Rome, that
great city, or only city (as I said in the last chapter) the king and head whereof was then the em-
peror, but now the pope, since that the condition of the beast was changed.

³⁵ That is, Rome, that
great city, or only city (as I said in the last chapter) the king and head whereof was then the em-
peror, but now the pope, since that the condition of the beast was changed.

CHAP. XVIII.

2 *Babylon is fallen. 5 The people of God commanded to depart
out of her. 9 The kings of the earth, 11 with the merchants
and mariners, lament over her. 20 The saints rejoyce for
the judgements of God upon her.*

And¹ after these things I saw another² an-
gel come down from heaven, having
great power, and the earth was lightened with
his glory.

2 And he cried mightily with a strong voice,
saying, * Babylon the great is fallen, is fallen,
and is become the habitation of devils, and the
hold of every foul spirit, and a cage of every
unclean and hateful bird.

3 For all nations have drunk of the wine
of the wrath of her fornication, and the kings
of the earth have committed fornication
with her, and the merchants of the earth are
waxed rich through the abundance of her
delicacies.

¹ The second
place (as I said be-
fore chap. 17, 1.)
of the historie of
Babylon is of the
wooll and ruin
of that whore of
Babylon. This
historical pre-
diction concerning
her, is threefold.
The first a plain
and simple fore-
telling of her
ruine, in 3 verses.
The second a fi-
gurative predi-
ction by the circum-
stances, thence un-
to the 20 verse.
The third, a con-
firmation of the
same by signe or
wonder, unto the
end of the chapter.
² Either Christ
the eternall word
of God the Father
(as often elsewhere)

or a created angel, and one deputed unto this service, but throughly
furnished with great power, and with light of glory, as the ensigne of power.
³ The prediction of her ruine, containing both the fall of Babylon, in this
verse, and the cause thereof, uttered by way of allegorie concerning her spiritual and carnall
wickedness, that is, her most grievous impiety and injustice in the next verse: her fall is first
simply declared of the angel, and then the greatness thereof, is here here, by the events,
when he saith, it shall be the seat and habitation of devils, of wilde beasts, and of cursed
fowls, as of old, Esay 13, 21. and often elsewhere. * Chap. 14, 8. † Or, power.

4¹ And I heard another voice from hea-
ven, saying, * Come out her my people, that
ye⁶ be not partakers of her finnes, and that ye
receive not of her plagues:

5 For her finnes have³ reached unto heaven
and God hath remembred her iniquities.

6⁷ Reward her even as she rewarded you,
and double unto her double, according to her
works: in the cup which she hath filled, fill to
her double.

7 How much she hath glorified her self, and
lived deliciously, so much torment & sorrow
give her: for she faith¹ in her heart, I sit a
queen, and am^c no widow, and shall^d see no
sorrow.

8 Therefore shall her plagues come in^e one
day, death, and mourning, and famine; and she
shall be utterly burnt with fire: for strong is
the Lord God who judgeth her.

9 And⁸ the kings, of the earth, who have
committed fornication, and lived deliciously
with her, shall bewail her, and lament for
her, when they shall see the smoke of her
burning:

10 Standing as farre off for the fear of her
torment, saying, Alas, alas, that great city
Babylon, that mighty city; for in one houre
is thy judgement come.

11² And the merchants of the earth shall
weep and mourn over her, for no man buyeth
her merchandise any more.

12 The merchandise of gold and silver, and
precious stones, and of pearls, and fine linen,
and purple, and silk, and scarlet, and all
thyine wood, and all manner vessels of ivory,
and all manner vessels of most precious wood,
and of brasse, and iron, and marble,

13 And cinnamon, and odours, and oint-
ments, and frankincense, and wine, and oyl,
and fine floure, and wheat, and beasts, and
sheep, and horses, and chariots, and slaves,
and souls of men.

14¹⁰ And the fruits that thy soul lusted
after, are departed from thee, and all things
which were dainty and goodly, are departed
from thee, and thou shalt finde them no more
at all.

15 The merchants of these things which
were made rich by her, shall stand as farre off,
for the fear of her torment, weeping and
wailing,

16 And saying, Alas, alas, that great city,
that was clothed in fine linen, and purple, and
scarlet, and decked with gold, and precious
stones, and pearls:

17¹¹ For in one houre so great riches is come

thereof (as I distinguished them, verse 4.) are two: Namely the lamentation of the wicked,
unto the 19 verse, and the rejoycing of the godly, verse 20. This most sorrowfull lamenta-
tion, according to the persons of them that lament, hath three members: the first whereof
is, the mourning of the kings and mighty men of the earth, in two verses: The second is
the lamentation of the merchants that traffick by land, thence unto the 16 verse: The third
is, the wailing of those that merchandise by sea, verse 16, 17, 18. In every of those the cause
and manner of their mourning is described in order, according to the conclusion of those that
mourn, with observation of that which best agreeth unto them. ⁹ The lamentation of
those that trade by land, as I distinguished immediately before.

⁴ Or, *freed*.
⁶ Or, *bodies*.
¹⁰ An apostrophe, or turning of the speech by imitation: used for
more vehemencie, as if those merchants, after the manner of mourners, should in pain-
full speech speak unto Babylon, though now utterly fallen and overthrowen. So Esay 13, 9
and in many other places.
¹¹ By this is meant that season which is next before the fall
of the leaf, at what season fruits ripen, and the word signifieth such fruits as are longed for.
¹² The manner of mourning used by them that trade by sea.

⁴ The second pre-
diction, which is
of the circumstan-
ces of the ruine of
Babylon: of these
there are two
kinds: one going
before, and the
other behind. The
godly are directed
into the ruine
verse, the other
following upon
her ruine, namely,
the lamentation of
the wicked, and
rejoycing of the
godly, unto the
next verse.
⁵ Two circum-
stances going be-
fore the ruine, are
commanded in
this place: one is,
that the godly de-
part out of Baby-
lon: as I mentio-
ned chap. 12. to
have been done in
time past, before
the destruction of
Jerusalem, this
charge is given
here, and in the
next verse. The
other is, that ever-
one of them oc-
cupie themselves
in their own place
in executing the
judgements of God,
as it was comma-
nded the Levites of
old, Exod. 32, 27.
and that they
sanctifie unto the
Lord, ver. 67, 8.
⁶ Of this com-
mandment there
are two causes: to
avoid the conta-
gion of sin, and
to free the partici-
pation of those ru-
minations that be-
long thereto.
A he useth a word
which signifieth
the following of
finnes one after
another, and re-
solving one of an-
other in such sort,
that they grew at length
to such an heap,
that they came up
even to heaven.
⁷ The provocati-
on of the godly,
and the command-
ment of executing
the judgements of
God, stand upon
three causes which
are here expresse-
d: the unjust wicked-
ness of the where
of Babylon in this
verse, her cursed
pride, opposing it
self against God,
which is the un-
tain of all evil
actions, ver. 7, and
her most just dan-
nation by the sen-
tence of God,
verse 8.
⁸ With her self.
¹⁰ Isa. 47, 8.
¹¹ I am full of peo-
ple and mighty.
¹² I shall taste of
none.
¹³ Shortly, and at
one instant.
¹⁴ The circumstan-
ces following the
fall of Babylon, of
the consequents
thereof.

¹⁵ Or, *freed*.
¹⁶ Or, *bodies*.
¹⁷ An apostrophe, or turning of the speech by imitation: used for
more vehemencie, as if those merchants, after the manner of mourners, should in pain-
full speech speak unto Babylon, though now utterly fallen and overthrowen. So Esay 13, 9
and in many other places.
¹⁸ By this is meant that season which is next before the fall
of the leaf, at what season fruits ripen, and the word signifieth such fruits as are longed for.
¹⁹ The manner of mourning used by them that trade by sea.

²⁰ Or, *freed*.
²¹ Or, *bodies*.
²² An apostrophe, or turning of the speech by imitation: used for
more vehemencie, as if those merchants, after the manner of mourners, should in pain-
full speech speak unto Babylon, though now utterly fallen and overthrowen. So Esay 13, 9
and in many other places.
²³ By this is meant that season which is next before the fall
of the leaf, at what season fruits ripen, and the word signifieth such fruits as are longed for.
²⁴ The manner of mourning used by them that trade by sea.

²⁵ Or, *freed*.
²⁶ Or, *bodies*.
²⁷ An apostrophe, or turning of the speech by imitation: used for
more vehemencie, as if those merchants, after the manner of mourners, should in pain-
full speech speak unto Babylon, though now utterly fallen and overthrowen. So Esay 13, 9
and in many other places.
²⁸ By this is meant that season which is next before the fall
of the leaf, at what season fruits ripen, and the word signifieth such fruits as are longed for.
²⁹ The manner of mourning used by them that trade by sea.

³⁰ Or, *freed*.
³¹ Or, *bodies*.
³² An apostrophe, or turning of the speech by imitation: used for
more vehemencie, as if those merchants, after the manner of mourners, should in pain-
full speech speak unto Babylon, though now utterly fallen and overthrowen. So Esay 13, 9
and in many other places.
³³ By this is meant that season which is next before the fall
of the leaf, at what season fruits ripen, and the word signifieth such fruits as are longed for.
³⁴ The manner of mourning used by them that trade by sea.

8
6
d psm 137 8 psm 137 9 psm 137 10 3 13 25 45 48 51 26 27 43 64 20 13 10

3 psm 29 9 4 31 21 psm 29 10 1 11 21 13 25 4 21 11 21

make warre against him that sat on the horse, and against his army.

21 Namely, that beast with seven heads, of which before chapter 13, 1. and 17, 2.

22 That is, that beast with two heads, of which 13, 11. Look more, chapter 16, 14.

20 And the beast²¹ was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the²² mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAP. XX.

2 Satan bound for a thousand yeares. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and generall resurrection.

1 Now followeth the third place of the propheticall history, which is of the victory whereby Christ overcame the dragon, as I noted, Chap. 7, 1. This place must necessarily be joyned with the end of the 12 chapter, and be applied unto the full understanding thereof. This chapter hath two parts, one of the dragon overcome, and the 10 verse: the other of the resurrection and last judgement, unto the end of the chapter. The story of the dragon is doubled: First, of the first victory, after which he was bound by Christ, unto the 6 verse. The second is of the last victory, whereby he was thrown down into everlasting punishment, thence unto the 16 verse. This first history happened in the first time of the Christian church, when the dragon thrown down from heaven by Christ, went about to molest the new birth of the church in the earth, chap. 12, 17, 18. For which cause I gave warning, that this story of the dragon must be annexed unto that place. 2 That is, of hell whither God threw down the angels which had sinned, and bound them in chains of darkness to be kept unto damnation, 2 Pet. 2, 4. 3 The first whereof (continuing this history with the end of the 12 chapter) in the 36 year from the passion of Christ, when the church of the Jews being overthrown, Satan assayed to invade the Christian church gathered of the Gentiles, and to destroy part of her seed, chap. 12, 17. The thousandth year followeth precisely upon the times of that wickedildebrand, who was called Gregorie the seventh, a most damnable necromancer and forcerer, whom Satan used as an instrument when he was loosed out of bonds, thence forth to annoy the Saints of God with most cruel persecutions, and the whole world with dissensions &c. most bloody warres: as Benito the Cardinall reporteth at large. And this is the first victory gotten over the dragon in the earth. 4 Namely, with that publique and violent deceit which he attempted before, chap. 12, and which after a thousand yeares (a lack for two) be most mightily procured in the Christian world. 5 Which being once expired the second battell and victory shall be, of which verse 7, 8. 6 A description of the common state of the church of Christ in earth, in that space of a thousand yeares, for which the devil was in bonds: in which first, the authorities, and common honor of the godly is declared, verse 4. Secondly, newnesse of life is preached unto others by the gospel, after that space, verse 5. Finally, he concludeth with promise, verse 7. A For judgement was committed to them, as to members joyned to the head: not that Christs office was given over to them. 7 This was a type of the authority of the good and faithful servants of God in the church, taken from the manner of men. 8 Of the martyrs which suffered in those first times. 9 Of the martyrs which suffered after that both the beasts were now risen up, chap. 13, for there, these things are expounded. 10 Whosoever shall lie dead in sinne, and not know the truth of God. 11 They shall not be renewed with that newnesse of the life by the enlightning of the gospel of the glory of Christ. For this is the first resurrection, by which the souls of the dead do rise from their death, in the second resurrection their bodies shall rise again. 12 That whereby both body and soul, that is, the whole man is addicted, and delivered unto eternall death, see chap. 2, 11. 13 A return unto the intended history, by resuming the words which are in the end of the fourth verse. 14 The second historie, of the latter victory of Christ, as was said verse 1. In which are summarily described the work, overthrow, and eternall punishment of Satan. 15 Of which I spake, verse 2. Then therefore shall be given unto him liberty to rage against the church, and to molest the Saints for the times of men: unto whom the faithful shall have associated themselves more then was meet, talking with them of their impurity of doctrine and life.

And I saw an angel come down from heaven, having the key of the bottomlesse pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand yeares,

3 And cast him into the bottomlesse pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand yeares should be fulfilled: and after that, he must be loosed a little season.

4 And I saw⁵ thrones, and they sat upon them, and judgement was given unto them; and I saw the souls of them that were⁶ beheaded for the witness of Jesus, and for the word of God, and which⁷ had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand yeares.

5 But the rest of the dead⁸ lived not again until the thousand yeares were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the⁹ second death hath no power, but they shall be priests of God, and of Christ,¹⁰ and shall reigne with him a thousand yeares.

7 And when the¹¹ thousand yeares are

expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations, which are in the foure quarters of the earth, * Gog and Magog, to gather them together to battell: the number of whom is as the sand of the sea.

9 And they went up on the¹² breadth of the earth, and compassed the camp of the saints about, and the beloved citie: and¹³ fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever.

11 And I saw a great¹⁴ white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before¹⁵ God: and the¹⁶ books were opened: and another¹⁷ book was opened, which is the book¹⁸ of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

unto judgement, heaven and earth shall perish for the greatnesse of his majesty, 2 Pet. 3, 7, 10, &c. 22 That is, Christ the Judge, 2 Cor. 5, 10. 23 As it were his books of reckoning or accompts, that is, the testimony of our conscience, and of our works, which by no means can be avoided. This is spoken after the manner of men. * Chap. 3, 5. 4 The book of the eternall decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shall be heires of life. This also is spoken according to the manner of men. 25 This is a prevention or an answer to an objection: for happy some man will say, but they are dead, whom the sea, death and the grave hath consumed, how shall they appear before the Judge. So Iohn answereth, By resurrection from death, whereunto all things (howsoever repugnant) shall minister and serve at the commandment of God, as Dan 12, 4. Or, grave. 26 The last enemy which is death shall be abolished by Christ (that he may no more make any attempt against us) 1 Cor. 15, 26. and death shall see, upon the reprobate in hell for evermore, according to the righteous judgement of God, in the next verse.

CHAP. XXI.

1 A new heaven and a new earth. 16 The heavenly Ierusalem, with a full description thereof. 23 She needeth no sunne, the glory of God is her light. 24 The kings of the earth bring their riches unto her.

And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.

2 And I John saw the holy citie, new Ierusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

The station, seat, or place thereof, verse 1. Then her state and condition, in the verses following, before the state of the church described, is set down the state of the whole world, that there shall be a new heaven, and a new earth, as Esa. 65, 7, and 66, 12. and 2 Pet. 3, 13. and this is the seat or place of the church, in which rightousnesse shall dwell. 3 The state of this glorious church, is first described generally, unto the 8 verse, and then specially, and by parts, in the verses following. The general description consisteth in a vision, described atar off, verse 2. and in speech spoken from heaven. In the general these things are common, that the church is holy, new, the workmanship of God, heavenly, multi-glorious: the spouse of Christ, and partaker of his glory in this verse.

16 The work of act of Satan (which is the first member, as I distinguished in the verse before going) to deceive the whole world, even unto heiremost nations thereof: to arme them against the people of God, in this verse, and to besiege and oppresse the church with his whole strength, in the verse following. * Ezek. 38, 2. and 39, 1.

17 The wrath of God consuming the adversaries, and overthrowing all their encampments, Heb. 10, 7. And this is the second member mentioned, verse 7. overthrow of Satan. 18 The third member, eternall destruction against those that are overcome: as I noted in the same place.

19 The second part of this chapter, in which is described the judgement in this verse, and the last judgement in the verse following. 20 That is, a universal fear most princelike and glorious: for so doth the Greek word also signifie. 21 That is, Christ before whom when he cometh

2 Pet. 3, 7, 10, &c. 22 That is, Christ the Judge, 2 Cor. 5, 10. 23 As it were his books of reckoning or accompts, that is, the testimony of our conscience, and of our works, which by no means can be avoided. This is spoken after the manner of men. * Chap. 3, 5. 4 The book of the eternall decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shall be heires of life. This also is spoken according to the manner of men. 25 This is a prevention or an answer to an objection: for happy some man will say, but they are dead, whom the sea, death and the grave hath consumed, how shall they appear before the Judge. So Iohn answereth, By resurrection from death, whereunto all things (howsoever repugnant) shall minister and serve at the commandment of God, as Dan 12, 4. Or, grave. 26 The last enemy which is death shall be abolished by Christ (that he may no more make any attempt against us) 1 Cor. 15, 26. and death shall see, upon the reprobate in hell for evermore, according to the righteous judgement of God, in the next verse.

16a. 65, 17. 2 Pet. 3, 13. 1 Now followeth the second part of the historicall propheticall (as I said chapter 13, and 11. 17) of the future estate of the church in heaven after the last judgement, unto the next chapter. In this are two things briefly declared:

10 211313

Revelations

3
6 p 132:12 ¹¹² 9:7 mar 11 to feb 1 32 act 2 ³¹ feb 18 ren 3:21 87

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 * And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done: * I am Alpha and Omega, the beginning and the end, * I will give unto him that is athirst, of the fountain of the water of life freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my sonne.

8 But the fearfull, and unbeleeving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lambes wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great citie, the holy Ierusalem, descending out of heaven from God,

11 Having the glorie of God: And her light was like unto a stone most precious, even like a jasper stone, clear as crystill;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east three gates, on the north three gates, on the south three gates, and on the west three gates.

14 And the wall of the citie had twelve foundations, and in them the names of the twelve apostles of the Lambe.

15 And he that talked with me, had a golden reed to measure the citie, and the gates thereof, and the wall thereof.

16 And the citie lieth four-square, and

the length is as large as the breadth: and he measured the citie with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred and fourtie and foure cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of Jasper, and the citie was pure gold, like unto clear glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones. The first foundation was jasper, the second saphire, the third a chalcedonie, the fourth an emerald,

20 The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth a topaz, the tenth a chrysoptasus, the eleventh a jacinth, the twelfth an amethyst.

21 And the twelve gates were twelve pearls, every severall gate was of one pearl, and the street of the citie was pure gold, as it were transparent glasse.

22 And I saw no temple therein: for the Lord God Almighty, and the Lambe, are the temple of it.

23 And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lambe is the light thereof.

24 And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lambes book of life.

CHAP. XXII.

The river of the water of life. 2 The tree of life. 3 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

And he shewed me a pure river of water of life, clear as crystill, proceeding out of the throne of God, and of the Lambe.

2 In the midst of the street of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yeelded her fruit every moneth: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his servants shall serve him.

4 And they shall see his face, and his name shall be in their foreheads.

5 And there shall be no night there, and

freedom and immunitie from all evil, God himself taking pleasure in his servants, and they likewise in their God, verse 3. The beholding and sight of God, and sealing of the faithful from all eternitie, verse 4. the light of God and an everlasting kingdom and glory, verse 5. Chap. 21, 23.

they

The church is described by speech, first of an angel, in two verses, then of God himself, in four verses. The angels speech describeth the glorie of the church by a most familiar collocation of God therewith, by communication of all manner good things according to the covenant, in this verse: and by removing or putting far away of all evil things, in the verse following.

Chap. 7, 17. In the speech of God himself describing the church, is first a certain exordium, or entrance, verse 3. Then followeth a magnificent description of the church by the present and future good things of the same, in three verses following. In the exordium God challengeh unto himself the restoring of all the creatures, of which verse 1. and witnesseth the calling of Saint John unto the writing of these things, in this verse.

2 Cor. 5, 17. The description of the church is of three sorts, by abolishing of old things, by the being of present things in God, that is, of things eternal: and by the communication of all good things unto the godly, verse 6. It is to be they shall strive manfully, verse 7. But the reprobate are excluded from thence, verse 8.

Chap. 1, 8. and 23, 13. Isa. 55, 1. Their lot, and inheritance as it were.

6 A transition unto the particular describing of the heavenly church by the expresse calling of St. John in this verse, and his rapt up by the Spirit, in confirmation of the truth of God in the verse following.

7 He meaneth the place and stately seat of the church, shadowed out in a mountain.

8 A type of that church which is

one, ample, or Catholike, holy, celestially, built of God, in this verse: and glorious, in the verse following. This type propounded, generally, is after particularly declared, verse 12. &c.

9 A particular description (as I noted verse 2) of the celestially church. First, by the essentiall parts of the same, under the similitude of a citie, unto verse 22. Secondly, by the forreign accidents, unto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the essentiall parts are noted, the matter and the form in the whole work: of these the superficies and foundation of the wall are entire parts (as they use to be called) which parts are first described in figure, unto the 14 verse, afterwards more exactly.

10 According to the number of the tribes, of which chap. 7. For here the outward part is attributed unto the old Testament, and the foundation to the new Testament.

11 He meaneth the prophets, who are the messengers of God, and watchmen of the church.

12 That is, foundation stones, according to the number of the gates, as is shewed, verse 15.

13 A transition unto a more exquisite description of the parts of the church, by finding out of the measure of the same, by the a gel that measured them.

14 The measure and form most equall, in two verses. b A four-square figure hath equall sides, and outright corners, and therefore the Grecians call by this name those things that are steady, and of copinuanee, and perfect.

c He addeth this because the angel had the shape of a man.

15 The matter most precious and glittering, which the presence of God maketh most glorious.

d By street, he meaneth the broadest places of the citie.

16 The second form of particular description (as I said verse 12) from forreign and outward accidents which are these. Light from God himself in this verse: glory from men, verse 24. perfect securitie from all harm, verse 25. Finally, such truth and incorruption of glory (verse 26) as can bear and abide with it, nothing that is inglorious, verse the last.

* Isa. 60, 3. * Isa. 60, 11.

1 Here is absolved and finished the description of the celestially church (as I move before, chap. 21, 12.) by the effects in 5 verses, and then this book is concluded in the rest of the chap. The effects proceeding from God, who dwelleth in the church, are these: the everlasting grace of God, in this verse, the eternal living of the godly, as Chap. 2, 7. the eternal fruits which the godly bring forth unto God, themselves, and others, verse 2.

and they likewise in their God, verse 3. The beholding and sight of God, and sealing of the faithful from all eternitie, verse 4. the light of God and an everlasting kingdom and glory, verse 5. Chap. 21, 23.

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they need no candle, neither light of the sunne; for the Lord God giveth them light, and they shall reigne for ever and ever.

6² And he said unto me, These sayings are faithfull and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophesie of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9 Then saith he unto me, * See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10³ And he saith unto me, * Seal not the sayings of the prophesie of this book: for the time is at hand.

11⁴ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12⁵ And behold, I come quickly, and my re-

ward is with me, * to give every man according as his work shall be. * Rom. 2. 6.

13 I am Alpha and Omega, * the beginning and the end, the first and the last. * Isa. 41. 4. and 44. 6.

14 Blessed are they that do his commandments, * that they may have right to the tree of life, and may enter in through the gates into the city. 7 The blessednes of the godly set down by their title and interest thereunto: and their fruit in the same.

15 For without are dogs, and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16⁸ I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning-starre. 8 The second place of confirmation (as I said verse 6) is the speech of Christ, ratifying the vocation of S. John, and the authority of his calling and testimonie, both from the conuention of his own person, being God and man, in whom all the promises of God are Yea and Amen: Cor. 1. 20. and also from the retestification of other persons, by the acclamation of the holy Ghost, who here is as it were an honorable assistant of the marriage of the church as the spouse: and of every of the godly as members: and finally, from the thing present, that of their own knowledge and accord, they are called forth unto the participation of the good things of God, verse 17.

17 And the Spirit and the bride say, Come. And let him that heareth, say, Come. * And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18⁹ For I testify unto every man that heareth the words of the prophesie of this book, * If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophesie, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20¹⁰ He which testifieth these things, saith, Surely I come quickly. Amen. Even so, Come Lord Jesus.

21¹¹ The grace of our Lord Jesus Christ be with you all. Amen.

is the third place of the confirmation, as was noted verse 6.) joyned with a curse of execration, to preserve the truth of this book entire and uncorrupted in two verses. * Deut. 4. 2. Prov. 30. 6. 10 A divine confirmation or sealing of the obtestation, first from Christ avouching the same, and denouncing his coming against all those that shall put their sacrilegious hands hereunto: then from S. John himself, who by a most holy prayer calleth Christ to take vengeance of them. 11 The salutation apostolicall, which is the other place of the conclusion, as I said verse 6. and is the end almost of every epistle: which we vint unto the church, and to all the holy and elect members thereof, in Christ Jesus our Lord, until his coming to judgement. Come Lord Jesus, and doe it. Amen, again Amen.

2 This whole book is concluded and made up by a confirmation and a salutation. The confirmation hath three places: The words of the angel unto the 15 verse, the words of Christ, verse 16, 17, and the obtestation made by Saint John from divine authority, thence unto the 20 verse. By the speech of the angel this prophesie is confirmed, unto the 8 verse, and then he speaketh of the use of this book in the verses following. The prophesie is first confirmed by the angel from the nature thereof, that is faithfull and true: secondly, from the nature of the efficient cause, both principall which is God, and instrumentall, which is the angel in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our salvation, verse 7. Fourthly, from the retestification of Saint John himself, verse 8. The rest of the speech of the angel tending to the same end. Saint John interrupted or brake off by his unadvised act of worshipping him, in the same verse which the angel forbidding, teacheth him that adoration must be given not to him, but only to God, as for himself, that he is of such nature and office, as he may not be adored: which thing also was in like manner done, Chap. 16. verse 10. * Chap. 19. 10. 3 The angel returneth unto his former speech: in which he teacheth the use of this book both towards our selves, in this and the next verse: and in respect of God for declaration of his truth, thence unto the 15 verse. 4 That is, propound this prophesie openly unto all, and conceal no part of it. The contrary whereunto is commanded, Esa. 8. 6. and Dan. 8. 26. 5 An objection prevented, But there will be some that will abuse this occasion unto evil, and will wrest this scripture unto their own destruction, as Peter saith, VVhat then saith the angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate unto us. Let them be hurtfull unto others: let such be more and more vile in themselves whom this scripture doeth not please: yet others shall be further conformed thereby unto righteousness, and true holiness. The care and reformation of these may not be negated, because of the voluntary and malicious offence of others. 6 The second place belonging unto the use of this book, as I said, verse 10. Also (saith God by the angel) though there should be no use of this book unto men, yet it shall be of this use unto me, that it is a witness of my truth unto my glory, who will come shortly, to give and execute judgement, in this verse: who have taught that all these things have their being in me, in the 15 verse, and have denounced blessednesse unto my servants in the church, verse 14. and reprobation unto the ungodly, verse 15.

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